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# NOTES AND QUERIES:

*ser. 5, v. 2*

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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FIFTH SERIES.—VOLUME SECOND.

JULY—DECEMBER 1874.

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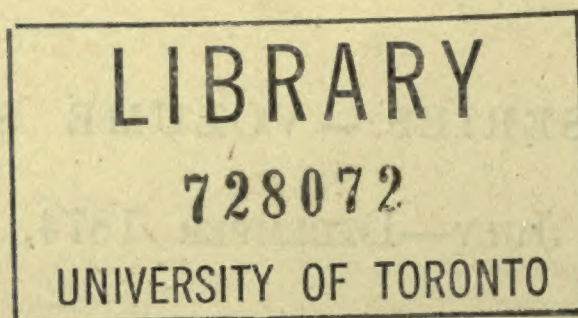
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## Notes.

## SIR WALTER SCOTT.

Mr. Gladstone, in a lecture on Scott delivered at the Hawarden Literary Institution in February, 1868, said that we did not in these days appreciate this great writer as we ought, and that newer literary fashions had for a while (but only for a while) obscured his splendid fame. Mr. Gladstone confessed himself a devoted admirer of Scott, whom on another occasion he termed "the first among the sons of Scotland," and I dare say he spoke the above words more in sorrow than in anger. My reason for alluding to them now is, that I wish to point out that a recent circumstance has gone far to prove that Mr. Gladstone was not speaking without book, and that Scott's sun is for a while eclipsed, although I doubt not that ere long it will "repair the golden flood, and warm the nations with redoubled ray." A Scottish lady, Miss Aitken, has just contributed a volume to Macmillan's "Golden Treasury Series," entitled *Scottish Song*, and this book purports to contain "a selection of the choicest lyrics of Scotland." So far as I am competent to form an opinion, this selection is made with much good taste and sound judgment, and the volume quite fulfils the promise of its title-page in giving us the choicest lyrical poetry of Scotland, with, how-

ever, one notable exception. One name is conspicuously absent, and that name is—Sir Walter Scott's! I do not mean that Scott is absolutely and literally unrepresented; but, on turning to the index, what was my surprise to find that amongst the two hundred and ten pieces which make up the volume, there was only a single one by Scott, "Jock of Hazeldean"! I at first thought that perhaps Miss Aitken did not consider that Scott, although a Scottishman, wrote distinctively Scotch poetry; but this cannot be her reason for almost entirely rejecting him from her anthology. There are at least three pieces in the book which, although written by Scotchmen, are quite as much English as Scotch—Allan Cunningham's "A wet sheet and a flowing sea," Hogg's "Skylark," and Logan's "Ode to the Cuckoo." Indeed, the first of these, so far from being Scottish, has a particularly English flavour about it. Now it would be easy to name six or eight of Scott's lyrics which we might well expect to find in a collection like Miss Aitken's—"Rosabelle," "County Guy," "Soldier, rest, thy warfare o'er," "O, Brignall banks are wild and fair," "March, march, Ettrick and Teviotdale," and the "Red field of Harlaw," in the *Antiquary*, those glorious verses which, as Sir Philip Sidney said of "Chevy Chase," stir the heart like the sound of a trumpet. Some of the above lyrics, taking lyrical poetry in its most restricted sense, as meaning simply a song, have perhaps never been surpassed, except by Shakspeare, Burns, and perhaps Tennyson in his *Princess*. Miss Aitken, however, goes still further, and says (page 6) that Allan Ramsay is the second of Scotland's poets, Burns of course being the first. Truly Mr. Gladstone knew what he was saying; a generation has arisen which knows not Scott. Alas for Scotland, when an accomplished Scottish lady presents her countrymen with a volume of Scottish lyrics, and yet considers, I presume justly, that Scott is so little to their taste that she need only include a single specimen of his verse in her book!

It is not too much to say that Scotland owes more than half her fame to Scott, who was the first to unfold the glories of her history and the beauties of her scenery before the eyes, not only of Britain, but of the whole civilized world. Yet how little, comparatively speaking, does she appreciate him; how coldly does she repay "the debt immense of endless gratitude" which she owes him; and what a half-hearted affair was the Scott centenary fête in 1871! But, as Mr. Gladstone said, "If we do not now appreciate Scott as we ought, it is our misfortune, not his. The fashion of the moment may prefer the newest to the best; but as the calm order of nature is resumed after a storm, so the permanent judgment of mankind will regain its equilibrium, and will render the honours of poetical and literary



achievement where they are due." These words, coming from so accomplished a scholar as Mr. Gladstone, are indeed comforting to all true lovers of Scott.

I do not know if any of your readers have ever noticed that Mrs. Browning, in her splendid *Vision of Poets*, in which she marshals the noble army of laurelled bards and causes them to pass before our eyes, each one introduced by a few lines of appropriate and happy description, finds no place for Scott, nor does she make the smallest allusion to him.

Notwithstanding, however, the prevailing disloyalty to the illustrious Scottishman, I am sure there is still a remnant left in the land who have not bowed the knee to the false deity of sensationalism, and whose feelings towards Walter Scott may best be expressed in the words of Tennyson's artist-lover, "My first, last love; the idol of my youth; the darling of my manhood." Perhaps I may be allowed to finish the quotation, and, remembering the wonder and delight with which some of us first read Scott's poems and romances in our sweet hour of prime, add, "the most blessed memory of mine age."

JONATHAN BOUCHIER.

["Amen!" to MR. BOUCHIER'S quoted words. The admirers of Scott, however, need not fear for the great object of their admiration. Mrs. Browning omitted Scott from her *Vision of Poets*. So Addison left Shakspeare unnamed in his *Account of the Greatest English Poets* (addressed to Sacheverell). So much the worse for Addison, who also sneered at Chaucer and at Spenser! The successive cheap editions of Scott's Novels are so many proofs of his undying popularity. The editions of his poems for less than a shilling show how thoroughly "popular" he is, in the best sense of that word. Within the last four or five years new dramas, founded on his works, have been successfully placed upon the stage. These include *The Lady of the Lake*, *Kenilworth*, *Ivanhoe*, and *The Fortunes of Nigel*. In the last drama Mr. Phelps proved his fine quality as an actor by his masterly performance of King James. For the coming season at Drury Lane a play is preparing, which is drawn from the same inexhaustible source, namely, *The Talisman*. The enthusiasm which the novelty and brilliancy of the treasures excited when they were first delivered by Scott to the public,—possessions for ever,—has subsided, as a matter of course; but there is a wider sense now, and a profounder popular appreciation of their inestimable value.]

#### SHAKSPEARIANA.

SHAKSPEARE'S NAME.—There would have been less difficulty in arriving at the derivation of the name of our great poet had it been viewed, not as one of an exceptional character, but as belonging to a distinct class of sobriquets that have become hereditary. The nicknames given to lower-class officials some centuries ago, such as "tipstiffs" and "clearers of the way," were all but invariably hits at the officious and meddling character of their duties. These duties were discharged mainly by

the display of the symbol of office which they held in their hand. We can readily understand the crowd outside the sacred ring poking fun at these well-fed officials through the medium of the baton which they bore. Various cant terms were employed, but the ingredient of all was "wag" or "shake." These terms came even to be used more generally. A silly swaggerer became a "wag-feather" (Halliwell); a woman with a trailing dress a "wag-tail" (Halliwell); while Smith, "the silver-tongued preacher," says of a "graceless boy" that he will prove a "wag-string," that is, like a bow relaxed. Thus of "shake" also. A bully was called a "shake-buckler" (Halliwell), and a turnkey a "shake-lock." Let us see how all this affected our nomenclature. Let us take "wag" first. "Robert Waggestaff" is found in the Hundred Rolls, "Richard Wage-tail" in Proc. and Ord. Privy Council, and "Mabill Wagspere" in the Coldingham Priory Records (Surtees Soc.). "Wag-horn" still exists. It was Captain Waghorn who was tried for the wreck of the Royal George in 1782. So far of the term "wag." Let us now turn to "shake." "Simon Shake-lok" occurs in the Parl. Writs, "Henry Shake-launce" in the Hundred Rolls, "Hugh Shake-shaft" in St. Ann's Register, Manchester (date 1744), and "William Shake-spere" in Bury St. Edmunds Wills (Cam. Soc.). Of course I could give other instances of all the above, but one I think will suffice. You will see that "Wag-spere" is but synonymous with the poet's name. William Shakspeare, I cannot doubt, was descended from some officer of the law, or one who held service under some feudal lord; while his name must be viewed as belonging distinctively to the nickname class. I will say a word or two at another time about the poet's son "Hamnet," who bore a purely Christian name, although, if I be not mistaken, this has not been observed before.

CHARLES W. BARDSLEY.

"MARS HIS SWORD."—In Abbott's *Shakspearian Grammar*, § 217, we find "His was sometimes used by mistake for s', the sign of the possessive case, particularly after a proper name." Professor Latham (*English Grammar*, "Pleonasm" in the Syntax of Pronouns), however, takes *his* in such cases to be the possessive pronoun, and I conceive he is right. In German such expressions as *dem Professor seine Frau*, "the Professor his wife" (*dem Professor* being the dative), are commonly used, though only in conversation. Again, we find it in Dutch: thus in the *Maagden* of Vondel, i. 1, we have *Marsil zijn geest*, "Marsilius his ghost,"—Van Vloten's note on this being, "As at the present day, in the language of conversation for ghost of Marsilius." Again, in the works of Fritz Reuter, written in the Mecklenburg-Schwerin dialect, such expressions are to be found in every



page: thus we have *Fritz Sahlmannen sin Wust*, "Fritz Sahlmann his sausage"—*Ut de Franzosen-tid*, p. 233; *sin olle Moder ehr Hart*, "his old mother her heart"—*Id.*, p. 226; *den Möller sin Fridrich*, "the miller his Fridrich," *passim*. Here, as will be observed, the noun which comes first is in the genitive or dative; it is difficult to say which, as the inflexions are the same. Again, turning to *Quickborn*, by Klas Groth, written in the Dittmarsch dialect, we find such expressions very frequent, as *uns Herr sin Hus*, "our Lord his House"—*Quickborn*, seventh edition, p. 139; *Pock sin Fru*, "Froggie his wife"—*Id.*, p. 197. In this dialect it is impossible to say in what case the first noun is, as there are no inflexions. In these languages, or dialects, it is quite certain that *sein*, or *sin*, is the possessive pronoun and nothing else; why then should we find a difficulty in a corresponding usage in our own language?

Mr. Abbott, in support of his view, that *his* is used in such cases by mistake for *'s*, says, "After the feminine name Guinivere, we have in the later text of Layamon, ii. 511, 'for Gwenayfer his love.'" The passage at full length is—

"Arthur was in Cornwalle  
Al thane wynter,  
For Gwenayfer his love  
Womman him leofest."\*

It seems to me possible that "love" may here stand for "lover," as we have "mine own true love" *passim* in the old ballads, in which case the meaning of the line will be, "for the sake of his love Gwenayfer." This, however, I leave to others to decide.

F. J. V.

"LOVE'S LABOUR'S LOST" (5<sup>th</sup> S. i. 368.)—I may very safely assert that there is but one authority for the assertion imputed to Burbage, that this play would please Queen Elizabeth, viz., a letter from Sir Walter Cope to Viscount Cranborne, dated 1604, preserved in Lord Salisbury's library at Hatfield. SPERIEND will find it printed (with no very commendable accuracy) in the third Report of the Royal Commission of Historical Manuscripts, 1872, p. 148. All Burbage "sayes" is that

"Ther ys no new playe that the quene hath not seene, but they have Revyved an olde one, Cawled *Love's Labore lost*, which for wytt and mirthe he sayes will please her excedingly."

JABEZ.

Athenæum Club.

#### FOLK-LORE.

FOLK-LORE OF THE THORN (5<sup>th</sup> S. i. 347.)—I am not able to offer E. J. C. much information in reply to the first part of his query, but may call his attention to some superstitions obviously re-

\* In the earlier edition it is "and al for Wenhæuere lufe."

lated to that mentioned by him. In Suffolk, to sleep in a room with the whitethorn bloom in it during the month of May "will surely be followed by some great misfortune." And—

"If you sweep the house with blossomed broom in May,  
Y're sure to sweep the head of the house away."

*Choice Notes, Folk-Lore*, p. 113.

Turning to the latter portion of the query, the origin of the superstition in question is part of a wide and curious subject; but three points seem to deserve special prominence.

The first is the connexion in the minds of the primitive Aryans of the thorn and fire, a connexion traceable, as in the case of the rowan, &c., to the red colour of the fruit of the tree. Much information as to ancient notions on the subject, and the conceptions in which they originated, will be found, if your correspondent cares to pursue the inquiry, in Kühn's treatise, *The Descent of Fire and the Drink of the Gods* (Berlin, 1859), and in Mr. Kelly's *Curiosities of Indo-European Tradition and Folk Lore*, an able sketch, not so well known as it deserves.

The next point is the association of the thorn, as well as rowan, &c., with the celebration of the festival of the returning Sun, May-day. That festival was apparently understood to mark the coming back of the Fire, through its supposed great source, the Sun, after the dark and cold winter; and one is prepared to find the fire trees, the thorn and rowan, figuring in the celebration. In Westphalia, the herdsman on May-day "quickens" his heifers, striking them over the haunches and loins with a rowan sapling, which has been cut at or before sunrise, and praying that, "as sap comes into the birch and beech, and the leaf comes upon the oak, so may milk fill the young cow's udder." A kindred practice survives in the county of Galway, where *caorthann* gads, i.e. withes of the rowan, cut before sunrise, and twisted into circlets, are placed on the churn, the churn-dash, and the plough. In the same locality it is the furze (which is expected to be found in bloom) which is used for the *Dos-Bealtaine*, or May-bush. In England the whitethorn was expected to be in bloom. "To be delivered from witches they hang in their entries (among other things) hay-thorn, otherwise whitethorn, gathered on May-day." (Scott's *Discovery of Witchcraft*, in Brand, i. 217. See also i. 229.)

Now, if the thorn was thus associated with the festival marking the beginning of summer, and its blooming connected in the popular mind with May-day, it is conceivable that the flowering of the tree *before* May would be looked upon as something strange and ominous, and we should have some explanation of the superstitious notion mentioned by E. J. C. that such early bloom bodes misfortune. It may be noted, in connexion with this idea, that the blooming of an apple-tree after the fruit is ripe is also an omen of death:—



"A bloom upon the apple when the apples are ripe  
Is a sure termination to somebody's life."

(Northamptonshire.)

An old saw, though the couplet embodying it is manifestly, in the form here given, of late date enough.

Apart, however, from what has been said as to the possible reference of the whitethorn superstition in question, and others like it, to the ancient character of the thorn as a fire tree, and its consequent connexion with the solar festival of May, there is a numerous and well-known class of popular notions which throw light on the matter, namely, those which associate the ideas of the soul and death with various *white* objects, butterflies, moths, lilies, and (white) pigeons and other birds (*Choice Notes*, pp. 17 and 61; *Dublin University Magazine*, Oct. 1873, "Folk-Lore of the Lily"; and *Long Ago*, 1873, "Butterflies in Folk-Lore"). Some curious items of folk-lore in connexion with this tree would, I think, be found surviving in Ireland, where it is often found, as a "monument bush," marking old places of sepulture, or planted about ancient raths. Any such scraps of old Celtic superstition, if got from the lips of the people themselves, and not from so-called treatises on the subject, would, I should think, be worthy of a place in "N. & Q.," where Irish folk-lore is not particularly well represented at present.

DAVID FITZGERALD.

Hammersmith.

**CALOMEL.**—All the lexicographers and etymologists who mention this word\* seem agreed that it is derived from *καλός*, beautiful, and *μέλας*, black,† but they are by no means agreed *why* it was called so. Mahn (in Webster) tells us it was "in allusion to its properties and colour." Unfortunately, calomel, instead of being of a *beautiful black*, is *pure white*,‡ so that it would seem as if Mahn had never seen *calomel*! Littré says cautiously, "ainsi nommé, dit-on, parce que le chimiste qui le découvrit, vit, dans la préparation, se changer une belle poudre noire en une poudre blanche."§ But is it the fact that such a change takes place? I expect not, but perhaps some one of the readers of "N. & Q." will tell us.

\* Several etymologists, as Diez, Scheler, Brachet, Wedgwood, and Ed. Müller, omit the word altogether, either, I suppose, because it is a technical word, or because they had no satisfactory explanation to offer.

† Johnson, in speaking of the derivation, says nothing more than "calomelas, a chymical word."

‡ When impure, it is of a yellowish white, but it is never of any colour in the least degree approaching black.

§ When lime-water is added to calomel a blackish powder is thrown down, and the noted *black wash* is produced. But here the change is the converse of that noted by Littré, and the precipitate, so far from being of a beautiful black, is really rather of a dark grey colour (sub-oxide of mercury).

Pereira, in his *Materia Medica* (ed. 1849, p. 847), speaks a little more explicitly. He tells us that "the term calomel . . . was first used by Sir Theodore Turquet de Mayenne (who died in 1655), in consequence, as some say, of his having had a *favourite black* servant who prepared it; or, according to others, because it was a *good* remedy for the *black bile*."

But Hooper, in his *Medical Dictionary*, gives us what I conceive to be the true solution of the difficulty. His words are: "This name was originally applied to the *Aethiops mineral* or black sulphuret of mercury; it was afterwards applied by Sir Theodore Mayerne\* to the chloride of mercury [calomel], in honour of a favourite negro servant whom he employed to prepare it." Mahn (*op. cit.*) also refers to *Aethiops mineral*, s. v. "Calomel," but he evidently thinks that they are two different names for the same thing, and therein he is mistaken.

We see, therefore, that it was really owing to a kind of joke or *jeu de mots*† that the name of *calomel*—beautiful (or good) *black*, became applied to a *white* powder; and confusion and error have been the result.

F. CHANCE.

Sydenham Hill.

"LIVING ONE'S LIFE OVER AGAIN."—The following is from *Franklin's Life*:—

"When I reflect, as I frequently do, upon the felicity I have enjoyed, I sometimes say to myself that, were the offer made true, I would engage to run again, from beginning to end, the same career of life. All I would ask should be the privilege of an author, to correct, in a second edition, certain errors of the first."

W. A. C.

**SNEEZING.**—I translate from the Pali text of the *Gagga Jataka*, published by Fausboll (*Ten Jatakas*, Trübner, 1872), the following curious reference to a very ancient superstition:—

"One day, Buddha, while seated in the midst of a large congregation of disciples, to whom he was preaching the Law, chanced to sneeze. Thereupon the priests, exclaiming May the Blessed Lord live, may the Welcome One live, made a loud noise and seriously interrupted the discourse. Accordingly, Buddha addressed them as follows: Tell me, priests, when a person sneezes, if the bystanders say, May you live, will he live the longer or die the sooner for it?—Certainly not, Lord.—Then, priests, if any one sneezes you are not to say to him, May you live; and if any of you shall say it, let him be guilty of a transgression. From that time forth, when the priests sneezed and the bystanders exclaimed, May you live, Sirs, the priests, fearful of transgressing, held their peace. People took offence at this: What, said they, do these priestly sons of Sakya mean by not

\* Pereira, as we have seen, calls this name Mayenne, but as in Brockhaus's *Conversations-Lexicon* (10th edition, 1851-1855), I also find the name given as Mayerne (with the date 1550 instead of 1655), I presume that this latter form is the correct one.

† Sir Theodore must have noticed the contrast between the *whiteness* of the powder and the *blackness* of his servant.



uttering a word when we say, May you live, Sirs? The matter came to Buddha's ears. Priests, he said, the laity are the corner-stone of the church; when laymen say, May you live, Sirs, I give my sanction to your replying, Long life to you."

From this it appears that, in ancient Hindustan, it was customary, when a person sneezed, for the bystanders to exclaim, "May you live!" (jīoa), and etiquette required that the sneezer should reply, "Long life to you!" (chiram jīvatha). The Jataka Book, from which this story is taken, is part of the Buddhist Scriptures, and belongs to a period far antecedent to the Christian Era. The superstition with regard to sneezing is a very widespread one. It would be interesting (if it has not been already done) to bring together references to it from the literatures of different countries. For instance, happening to look through Clodd's *Childhood of the World* the other day, I came upon the following passage:—

"According to an old Jewish legend, the custom of saying 'God bless you' when a person sneezes dates from Jacob. The Rabbis say that before the time that Jacob lived men sneezed once, and that was the end of them; the shock slew them. This law was set aside on the prayer of Jacob, on condition that in all nations a sneeze should be hallowed by the words 'God bless you.'"

R. C. CHILDERS.

**THE FLYING DUTCHMAN.**—In the narrative of the voyages of H.M. ships "Leven" and "Barracouta," under Captain W. F. Owen, R.N., in the year 1823, the following curious story is published:

"In the evening of the 6th of April, when off Port Danger, the Barracouta was seen about two miles to leeward. Struck with the singularity of her being so soon after us, we at first concluded that it could not be her; but the peculiarity of her rigging, and other circumstances, convinced us that we were not so mistaken. Nay, so distinctly was she seen, that many well-known faces could be observed on deck, looking towards our ship. After keeping thus for some time, we became surprised that she made no effort to join us; but, on the contrary, stood away. But being so near the port to which we were both destined, Captain Owen did not attach much importance to this proceeding, and we accordingly continued our course. At sunset it was observed that she hove to, and sent a boat away, apparently for the purpose of picking up a man overboard. During the night we could not perceive any light or other indication of her locality. The next morning we anchored in Simon's Bay, where, for a whole week, we were in anxious expectation of her arrival; but it afterwards appeared that at this very period the Barracouta must have been above three hundred miles from us, and no other vessel of the same class was ever seen about the Cape."

The writer of the narrative disclaims any intention to excite the supernatural feelings of his readers. Accepting the story as true (and it is vouched for by an irresistible weight of authority), it is a startling fact that, out of all the ships sailing on the ocean, the one which the law of refraction should have conjured up in view of the "Leven" was that ship's own consort in a deadly and perilous voyage.

F. W. CHESSON.

Lambeth Terrace.

"EXCUMGENT."—I have not heard this Northumbrianism lately. I fancy it is rather slang than a provincialism. It is applied to a person or thing "got up" more smartly than usual. "Where are you going, you are quite excumgent?"—"How do you like my new bonnet?"—"Oh, it is quite excumgent." Extra gent(eel) is, I presume, the etymology. It is among servants I have heard it used.

P. P.

**OLD FUNERAL CUSTOMS IN CAPE TOWN.**—By an old colonial Dutch law, now almost forgotten, when a man died in debt, leaving a widow and family, the hearse was brought before the door in the presence of a large concourse of friends and neighbours, the widow came forth, locked the door, and placed the key on the coffin, thus being released from her husband's debts. The last record of this ceremony being performed is as far back as 1823. It was formerly the practice, when any respectable person was interred, to have white sand strewn in the street from the house door to the grave. This has of late years, in Cape Town at least, been discontinued, but may still exist in the more remote Dutch villages. At Dutch funerals, in olden days, two respectably dressed men (trop-schluters), got up in cocked hats and black silk stockings, were generally engaged to form the last couple of mourners in the funeral procession. The popular opinion was that the last couple took all the ill luck supposed to wait on the last couple into and out of the churchyard, no friend liking to figure last at a funeral. Formerly no respectable family buried their dead until after dark, when each mourner was attended by his slave carrying a lighted lantern. The appearance of such a procession was very strange to meet in the narrow, and then unlighted, streets of Cape Town. Hatchments of the arms of the principal deceased officials of the old Dutch Government were formerly suspended in the "Oude Keerk" on the Heerengracht, and presented some very curious and interesting specimens of old Batavian heraldry. They are now, however, nearly all removed, and lie rotting in a lumber room in the vicinity of the church, in company, it is said, with a few valuable pictures of the Dutch school, long lost to the public eye. These and many other primitive Dutch customs are gradually disappearing, and the modes and habits of English domestic life have almost superseded the quaint and homely manners which prevailed in the City of Van Riebeck to a period as late as the first three decades of the present century. I am indebted to an old friend and quondam correspondent of "N. & Q." for some of the above interesting notes.

H. HALL.

Lavender Hill.

"**BONNIE DUNDEE.**"—From a small volume which professes to teach boys the history of Scotland, I have extracted the following account of



the death of Lord Dundee, written in a style nearly as stilted as that of the mendacious historian Wodrow :—

"Claverhouse never knew that he had won a victory. He fell at the beginning of the action pierced by a musket ball, which entered beneath his arm. When one in a pack of hungry wolves is killed, the rest turn upon him and eat him up. Claverhouse's own men, true to their savage instinct of plunder, stripped his body, and left it naked upon the field, where it was with difficulty distinguished from the other bodies of the fallen."

Lord Dundee, created a viscount in the second year of James II., did not die on the field of Killiecrankie. He was mortally wounded, but not in the beginning of the action, and was carried to the house of Old Blair, at that time the inn, where, quite aware of the success of his master's troops, he sank the next morning, and was buried—

"—For a sable shroud

Sheathed in his iron panoply,"

in a vault in the old church of Blair. Had the Highlanders, likened by the reverend historian to hungry wolves, "true to their savage nature," wished to treat with such brutal indignity the body of their venerated "Black John of the Battles," would they have put off time in doing so, when they had such a flock of runaway sheep (without a shepherd) as Mackay's army to fall upon?

My friend Mr. Robertson, of Old Blair, has kindly furnished me with the following curious tradition :—

"My information regarding the circumstances of Claverhouse's death, was derived from an old man who died at Aldclune last winter, about the age of 70.

"His story was that he had been told by an old woman who lived at Aldclune, and was, I think, his grand aunt, that her father, who was a boy at the time of the battle of Killiecrankie, lay concealed on the hill above Urrard (Rinrory) during the engagement, and that he followed the party who carried Claverhouse to the inn at Old Blair, and that Claverhouse died in the inn the following day."

A. A.

CURIOUS TREASONABLE LETTER.—The man who wrote the following letter had been long suspected of giving treasonable information to the enemy; and Government set a spy over him, by whose exertions they procured the letter directed to a house at Paris. At first they imagined they had hit on the wrong person, when a few days afterwards a second letter, directed by the same hand, to the same person, containing only the figures, as under it, was brought by the informant to Government; when, after a little consultation, they discovered it was a key to the first letter, and accordingly had the writer in close confinement till, at the earnest intercession of his friends, he was suffered to leave this country, under a promise of not returning during the war :—

"London, April 6, 1798.

Dear Friend,—As I find *there* is an opportunity, I write to say how we *are*; my daughter Mary, who was seven-

teen last week, has an offer; the man is a *sail* maker, honest and industrious; he is very sober, and of respectable family; as to *the* trade we do not object, since workmen in that *line* are sure of employment. My wife has been almost *ready* to go distracted with pain *at* her stomach; after suffering for some days, she *spit* up some sharp matter, which greatly relieved her *head*; then became again afflicted, and *how* long her illness may continue, Heaven knows. Any *commands* you may have to execute will be carefully attended to by,

Yours truly,

4	1	8	5	5	9
7	2	7	6	5	10
3	3	7	7	3	11
3	4	4	8	3	12."
3	5				

This curious document, together with the preceding particulars regarding the detection of the writer, appears in the *European Magazine*, 1814, vol. lxvi. pp. 21, 22. The first column of figures indicates the words, and the second column the lines in the original letter. The words conveying the treasonable information are printed in italics, though of course in the original no words were underlined, or otherwise marked, the list of figures which followed the letter admirably serving the purpose. It will be observed that the information conveyed to the enemy in this letter was "There are seventeen sail of the line ready at Spithead. Howe commands."

W. A. C.

Glasgow.

#### PARALLEL PASSAGES.—

"Dryden says prettily of Ben Jonson's many imitations of the ancients, you track him everywhere in their snow. . . . Menage adds, that he intended to compile a regular treatise on the thefts and imitations of the poets. As his reading was very extensive, his work would, probably, have been very entertaining."—Warton's *Essay on the Genius and Writings of Pope*, p. 89.

"Let us see how far we are got in this inquiry. We may say of the old Latin poets, that they all came out of the Greek schools. It is as true of the moderns in this part of the world that they, in general, have had their breeding in both the Greek and Latin. But when the question is of any particular writer, how far and in what instances, you may presume on his being a professed imitator, much will depend on the certain knowledge you have of his Age, Education, and Character. When all these circumstances meet in one man, as they have done in others, but in none perhaps so eminently as in Ben Jonson, wherever you find an acknowledged likeness, you will do him no injustice to call it *imitation*."—Bp. Hurd, *On Poetical Imitation* (*Critical Works*, ii.).

"You track him everywhere in their snow." Were these words of Dryden's an original thought, or did he recollect "*leporem venator*," &c., in Horace, *Sat.* 2, lib. i.? Who has been supposed to have translated *totidem verbis* an epigram of Callimachus, a translation of which is subjoined from Dr. Wellesley's *Anthologia Polyglotta*, cxiii. On this question, see Fabricii *Opuscula Literaria*, p. 29; Tanaquilli Fabri *Epistolæ*, p. 229; J. J. Scaligeri *Opuscula*, p. 464; Horat. *Delphini*, a Valpy :—

"Ὀγρευτής, Επίκυδες, ἐν οὐρεσι," &c.



## "THE CHACE.

Mark, Epicydes, how the hunter bears  
His honours in the chace, when timid hares  
And nobler stags he tracks through frost and snow,  
O'er mountains echoing to the vales below.  
Then if some clown halloos; 'Here, master, here  
Lies panting at your feet the stricken deer.'  
He takes no heed, but starts for newer game.  
Such is my love, and such his arrow's aim,  
That follows still with speed the flying fair,  
But deems the yielding slave below his care."

Merivale.

BIBLIOTHECAR. CHETHAM.

## Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"BUILT HERE FOR HIS ENVY."—On a former occasion the correspondents of "N. & Q." gave me efficient help towards the interpretation and elucidation of "the Grim Feature" in the Ninth Book of *Paradise Lost*. I now submit to them a difficulty in the First Book, unnoticed by Todd. At ll. 258–260 of first edition, we read—

"Here at least

We shall be free; th' Almighty hath not built  
Here for his envy, will not drive us hence:"

If the reference be to the happy mansion built by the Almighty in Heaven, which might well be said to have been built for the envy of those who were excluded from it, one would expect the last line to run "Here for *our* envy," &c.; as it is, the envy is attributed to the party in possession, and not to the party ejected or excluded.

An accomplished friend suggested to me that, in the above passage, *built* is a substantive, having the sense of σκοπός, i. e., a mark or target. Obviously, if *built* had such a sense, its use here would be most appropriate. But, unfortunately, I cannot find that the substantive *built* had any other meaning than *build*, which meant, and means, form or figure. My friend referred me to Dryden's *Annus Mirabilis* for an instance, but the passage proves nothing to the point:—

"And as the *built*, so different is the fight;  
Their mounting shot is on our sails designed."

Certainly, if *built* be used here for mark or object, the sense is perfect; but it is so likewise if *built* means the build of the ship of war from which the shot proceeded. Another instance which he gave me, from Temple, "timber proper for this built," is still more doubtful. Having collated a good many editions of *Paradise Lost* (including the first and second), I have not found a single variation in the passage in question; but an examination of various versions of the work has repaid the search. In William Hog's *Paraphrasis Poetica*, 1690, our passage is thus elegantly rendered:—

"nulloque premuntur,

Colla jugo, nullam omnipotens livoris acerbi  
Materiam hic videt, hinc ideo nunquam ille repellat  
Agmina nostra," &c.

Now here, beyond doubt, we have the very sense suggested by my friend. There can be no doubt that *materiam* here means occasion or ground. It is so used in Suetonius, who, in his *Life of Galba*, conveys by that word *the occasion of Nero's jealousy*. I need not stay to insist on the value of Hog's translation as a contemporary evidence of Milton's meaning. In 1740, *Paradise Lost* was "Attempted in Rhime"; and the author of that absurd attempt thus renders our passage:—

"here at least

We shall be free; for here the Victor Prince,  
Built not for Envy, will not drive us hence,"

so he took Milton's *built* for the past participle of *build*. In 1745, a still more absurd version was published, viz., an English translation of Raymond de St. Maur's French version of *Paradise Lost*. The re-translator, "A Gentleman of Oxford," thus turns our passage:—

"At least here we shall be free, the Thunderer hath not built this Place for his Envy, he will not drive us out from hence," &c.

so he took *built* in the same sense; but he does not remove the difficulty of the phrase "for his Envy," which his predecessor effected by omitting the possessive pronoun. We have, then, succeeded thus far only; we have proved that, in Milton's day, *built* was understood as a substantive, meaning occasion or ground of the Almighty's envy; but we have not been able to prove that *built* was used (unless by Milton himself) in that sense. I shall be greatly obliged to any reader of this note who shall be able and willing to furnish me with evidence of such use.

JABEZ.

Athenæum Club.

"UBLOGAHELL."—Would some of your Irish readers state the meaning and true spelling of this word, which occurs in Camden's *Remaines*? It seems probable that it is some strange attempt at giving, in English language and letters, the phonetic spelling of some Irish word, or words, in use at the time when Camden wrote. Just as in the State Papers of the time of Henry VIII. we find a word written "Allyiegs," and "oylegeags," for an Irish exaction, explained as a fee said to have been paid by each litigant party, both plaintiff and defendant, to the Brehon appointed by the Irish Chiefs, or by the Anglo-Irish Lords who had adopted Irish customs, for his judgment, the purport and etymology of which is to be found, as we are told, in the Irish words *Oilegh*, a Brehon or Judge, and *eag*, payment.

The word printed "Allyiegs," at p. 558, vol. ii., of the State Papers, in a letter written by Ormond to Sir Anthony Sentleger, the Lord-Deputy, dated at Fethard, 12th March, 1538, and signed P. Or-



mond and Oss, among "like exaccions and extorcions," would appear to be the same as that spelt "Oylegeags," which we find in a note by the editors of the brief substance of the several presentments made by the juries for each of the counties in the South, except Tipperary, in 1537, where we are told that according to the Waterford presentments, "the Brehon who was ordained," or appointed by the Lady Katharine Poer, took for his judgment, called "Oylegeag," 16d. of every mark sterling, both of the plaintiff and defendant. But instead of the words *oilegh*, or Brehon, and *eag*, payment, which would seem to have been coined for the occasion, I would venture to substitute *ollamh*, or *ollave*, a judge, a man of education; and *easg*, or *nisgeacht*, as the Irish for hire, or wages, the former words not occurring in any Irish Glossary with which I am acquainted; while we find a clue in O'Donovan's Supplement to the late Edward O'Reilly's *Dictionary*, in which *Dulcinne* is explained by *tuach saetair* (for which he gives as his authority "an old glossary"), which I take to import the same, or nearly so, as *tuach leasa*, the price or reward of welfare, and *saetar*, or in more modern Irish, *saotar*, which imports work, labour, or drudgery. "Ublogahell" would seem to have been used or intended (but I write from memory, not having Camden's *Remaines* before me at this moment) as a title, a designation of some stone of inauguration, or place of meeting of the Irish, perhaps like Tullahogue, where they "made" the great "Oneyll" in the time of Queen Elizabeth, or Kilmacrenan, in the County of Donegal.

J. HUBAND SMITH.

Royal Irish Academy, Dublin.

"NO WHEN."—A few evenings ago, I asked a small boy of mine, of three years and four months, if he had been "crying," as, in the morning, he had been in disgrace. His reply at once was, "I haven't cried again to day *no when*." As "no how" and "no where" are correct, why not "*no when*," and if so, has it ever been in use, or is this infant to be credited with a new word, though in perfect ignorance of everything but baby language?

K.

FALCONET, THE ARTIST.—Perhaps some reader of "N. & Q." may be able to give some account of Falconet, the artist, who resided in or near London towards the close of the last century. Are there any paintings by him known to be in existence, and if so, where are they to be seen? I possess two engravings, by different hands, after a portrait painted by him in 1768, but have never met with any of his works.

KIRBY TRIMMER.

The Close, Norwich.

THE "CARMAGNOLE."—A few years ago, I asked in "N. & Q." if any one could tell me where I could find the music of the *Carmagnole*, that song

and dance so famous in the French Revolution. I inquired also for the music of the *Ca ira*. The latter I received from your late respected contributor F. C. H., but I have never yet succeeded in getting the *Carmagnole*. I have the words, at least some of them, because I believe it was what is called in these days a "topical" song, and verses were added from time to time to suit the events of the day. Can any new contributor help me to find the music? Dickens, in his *Tale of Two Cities*, has a most graphic and, I should think, accurate description of the *Carmagnole* dance: who was his authority for the description?

JONATHAN BOUCHIER.

"THE PILGRIM'S PROGRESS."—In the *Guardian* of June 17, there occurs the following, in a letter of the Rev. W. J. Stracey, of Buxton, Norfolk:—

"In a letter I have by me, dated Jan. 26, 1866, I am told by the writer that 'Miss C—— has published a translation, for private circulation, from a French MS. copy in the British Museum Library, of *The Pilgrimage of the Soule*, by Guillaume de Guilleville, a *Churchman*, who flourished in the fifteenth century. The original work was translated in England seventy years before the Reformation, and was printed by Caxton in 1483. Miss C——'s object in publishing her translation is to show that Bunyan's *Pilgrim's Progress* is nearly *verbatim* a copy of this rare work, with a few alterations here and there to give it the tinge of originality.'"

Is anything known of this book? Is the above a correct account?

E. L. BLENKINSOPP.

[See a letter from Mr. Stracey in this week's *Guardian*.]

REV. SAMUEL HARDY.—He was Rector of Little Blakenham, in Suffolk, and Lecturer of Enfield, in Middlesex. He is the author of a learned work on the Scripture account of the nature and ends of the Holy Eucharist (1784). I should be glad to have any further information respecting him, and to know whether the publication of his book attracted much notice, or called forth any reply. In the Dedication to the Archbishops, Bishops, and Clergy of the Church of England, he speaks of having composed it amid circumstances of trouble and affliction, owing to bodily ailments and distress of mind on account of the barbarous murder of his son.

E. H. A.

"NEWLYN."—Where can I obtain information as to the derivation or meaning of this surname? There is a novel entitled *Newlyn House*, by A. E. W., and published by Simpkin, Marshall & Co.

Ἀγνόνυμα.

BEDELL OF LONDON.—Can any of your readers supply memoranda relating to the Bedell family of London? The pedigree is recorded in the *Visitation of London*, 1633-4. William Bedell, with whom this pedigree commences, had two sons, Thomas Bedell of Wootton, Bedfordshire, who married the daughter of Edmond Harvey of Thurleigh, and Mathew Bedell of Kempston,



Bedfordshire, who, by Helen Morgan of Turvey, had a son, Mathew Bedell of London. This Mathew married two wives; by the first, Margaret, daughter of — Lawrence, and widow of — Westby, he had a son, Mathew, and two daughters, Prudence, wife of Thomas Thorold of London, and Anne, wife of Thomas Mustard of London. By his second wife, Anne Boothby of London, he had a son, Thomas, and three daughters, viz., Eliza, wife to Herbert Awbrey, son and heir of Sir Samuel Awbrey; Mary,\* wife to Ralph Hawtrey; and Martha, wife to Richard Taverner, son and heir of Francis Taverner, of Hexton, co. Middlesex.

J. J. HOWARD.

Dartmouth Row, Blackheath.

SILVER BADGE.—I have before me a silver badge, of which the following is a description:—A circular garter or scroll surrounds an heraldic shield. On the one side this escutcheon bears arms blazoned thus:—Or, on a bend gules, three mullets argent, with the badge of Ulster (for a baronet), while on the garter are engraved these words, "Bampfylde and Independence." On the reverse side the shield is occupied by two right hands clasped, under a sun in glory, with this title, "True Blue Union," and the garter surrounding bears this motto, "Not interest but inclination." The badge has had a loop for suspension, is one and a half inches in diameter, and is, apparently, of eighteenth-century work. For what political event or purpose was it designed?

CRESCENT.

Wimbledon.

JAMES PAYZANT.—James Payzant, a French refugee, descendant from the Rouen family of Payzant de Boisguillebert, after serving for seventy years in the Foreign Office, died July 23, 1757, aged one hundred years. Is anything known of his family and descendants, and does any proof exist of his longevity?

FREDERIC LARPENT.

Calcutta.

MERCURY-WATER.—What was it?—

"Some thieves have eat off their irons, and fretted off their fetters, with *mercury-water*," &c.—Fuller, *Joseph's Party-coloured Coat* (1640), p. 182 (ed. 1867).

F. H.

Marlesford.

"PAN."—What is the meaning of *pan* in Panfield and Horsepanfield, two enclosures formerly belonging to the nuns of Wykes, in Essex? (*Mon. Angl.* iv. 517). I have met with the word Panfield used as a local name in several places in Lincolnshire.

K. P. D. E.

"GOD AND THE KING."—What is the book so intituled to which allusion is made in Visitation

Articles of the seventeenth century? "Whether doth your minister teach the book intituled *God and the King* according to His Majesty's proclamation?"

E. H. A.

ZINZAN STREET.—There is a street of this name in Reading. Can any probable origin be assigned to the word?

C. A. WARD.

Mayfair.

"DAGGER-CHEAP."—

"We set our wares at a very easy price, he [the devil] may buy us even dagger-cheap, as we say."—Bp. Andrewes, Sermon VI., *Upon the Temptation of Christ*.

"Dagger-cheap" evidently means the same as dirt-cheap, but why? T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A "WATER-BLAST."—What is a "water-blast"? I was asking a few days ago concerning the ailment of a water-cress gatherer who had his hand tied up, and he told me that he was suffering from a "water-blast." I know what a "bone-blast" is, but a "water-blast" puzzles me.

THOS. RATCLIFFE.

### Replies.

#### THE WORDSWORTHS.

(5<sup>th</sup> S. i. 143.)

The note of your distinguished correspondent, the REV. ROBERT COLLYER, induces me to send the following, which has long lain in quiet amongst other north-country scraps. The colloquial, familiar, and parenthetical style of Wordsworth's poem, *The Excursion*, has furnished abundant food for humorists and parodists. The Smiths had their fling—at least, Horace had, a wit that a satirist of the day described as one—

—"whose throat

Could ape all tunes, without one native note."

Hogg, in his *Poetic Mirror*, has extracts from an "unpublished canto of *The Excursion*." Many others might be named. A good deal of this waggery was, perhaps, owing to Byron's ill-natured remarks in his *Don Juan*, where he speaks of—

"A clumsy, frowsy poem called *The Excursion*,  
Writ in a manner that is my aversion."

The following burlesque, by some anonymous scribe, appeared in the *Chaplet of Concord*, a privately printed periodical—never published—got up by some young people in Newcastle-on-Tyne and Durham about forty years ago, for I cannot speak correctly as to the exact date. The *Chaplet* was never finished; it stopped when it had reached the forty-eighth page of the first and only volume. Its dissolution was caused by some of the contributors sending articles on logarithms and mathematical problems, which were not relished by the literary and poetical subscribers.

It would be a difficult matter to make up the

\* Buried at Sanderstead, co. Surrey.



*Chaplet* as far as it went. I have only twelve pages, a few of which have the story or episode of *Peter Thompson*, a by no means bad imitation of Wordsworth :—

“PETER THOMPSON.

“From an unpublished canto of *The Excursion*.

“The Solitary drew his rustic chair  
Beside the Stranger, whom he thus addressed :  
‘Stranger ! If e’er thou wert in Ambleside,  
Thou must have marked a well-known Hostelrie  
Called the “Black Lion,” kept by Peter Thompson.  
The self-same inn where a dramatic troop  
(A strolling vagrant band from Cockermouth)  
Performed *Wat Tyler* many years ago ;  
At which time it was kept by Isaac Lewthwaite,  
Father of Barbara who had the pet-lamb,  
And cousin of the *Ancient Mariner*,  
Whose tomb is seen in Grasmere’s burial-ground,  
With a rude rhyme about “afflictions sore,”  
And how “Physician’s skill” was “all in vain.”

The sire of Peter Thompson dwelt at Bristol,  
(An ancient city in the West of England)  
And was by trade a barber and a blacksmith.  
Early in life he married Alice Fell,  
(The daughter of a strolling manager)  
By whom he had a numerous family,  
All of whom died when young, excepting Peter,  
And a fair sister known as Tabitha,  
Who fled to Gretna with a corporal,  
And never afterward was seen at Bristol.

This was a sad blow to the old folk, who  
Delighted in the maiden. Mr. Thompson  
Lived but a short time after ; and his wife  
Died also—and their property was left  
To their sole heir, the aforesaid Peter Thompson.  
He at that period was bound apprentice  
Unto a cattle-doctor, Amos Bell.  
But Peter Thompson did not like the business,  
And now that he was worth three hundred pound,  
Left Amos Bell and entered as a soldier  
The forty-second regiment of foot,  
A highland regiment of great esteem,  
Where in due time he rose to be a sergeant.

He fought in many a battle with success,  
And never got a single scar, until  
Upon the fated plains of Waterloo  
He lost his left leg by a cannon ball,  
And so was rendered quite unfit for service.

When he return’d to England, he inquir’d  
At Bristol if Susanna Foy was living ;  
And by her brother Nathan was inform’d  
She was the chamber-maid at Ambleside ;  
At the Black Lion, that aforesaid inn.  
This Susan Foy was a good virtuous girl,  
With whom the soldier had “kept company,”  
To use a homely phrase our dales’ men use.  
She was, besides, of good intelligence  
And unbecclouded intellect, unlike  
A silly cousin who was somewhat soft,  
Confounding owls with cocks, and night with day.  
The love that glows with an eternal flame,  
And knows not change or mutability,  
Determined Peter Thompson’s onward course.  
So without more ado he took the coach—  
An inside place, for he was somewhat proud—  
And in due time arriv’d at Ambleside ;  
There went to the Black Lion, where he saw  
His lovely Susan ; but she knew him not.  
He boldly stumping up to her, would fain

Have kissed her rosy cheeks, but she repuls’d him,  
Saying, “Begone from me ! thou low-bred fellow !”  
At this the soldier wept, and said, “Oh, Susan !  
Hast thou forgot thy sweetheart, Peter Thompson ?”  
Then did she gaze into his face and stare  
Intently on him, and exclaim’d “Forgive me,  
Peter, I knew thee not : that wooden leg  
Has altered thee completely, and thy face,  
Once fair, is brown with franticles, and sun-burnt.”  
Soon afterward, he married her ; and now  
There is no happier soul than Peter Thompson,  
The cheerful landlord of a well-kept inn,  
Blest with a careful housewife and a pension.’  
The Solitary ceas’d, and bade ‘Good night,’  
As the moon rising over Langdale pikes  
Was silvering Grasmere Vale and Rydal Lake.

“W. W.”

The heading to this extension of MR. COLLYER’S note induces me to ask if an epitaph in Grasmere Church, commencing—

“These vales were saddened with no common gloom”  
is by Wordsworth, as stated in Hone’s *Table Book*. It is on a marble tablet in memory of Mrs. Quillinan, the first wife of a gentleman who afterwards married the late Miss Dora Wordsworth. I should also like to know what are the “rhymes” that Wordsworth alludes to in an early poem thus :—

—“Those witty rhymes  
About the crazy old church clock,  
And the bewildered chimes.”

What Wordsworth considered “witty” must be worth preserving. N.

#### “DE QUINCEY: GOUGH’S FATE.”

(4<sup>th</sup> S. x. 331, 418 ; 5<sup>th</sup> S. i. 117.)

*The Dog of Helvellyn*. During Christmas week in the year 1804, young Gough, who was a quaker, and had made many rambles in the hills of Cumberland and Westmoreland, accompanied by a little yellow terrier bitch, named Fida, quitted one morning the Patterdale inn, called the “King’s Arms” (in those days no hotels existed in the mountain district), with his dog, intending to go over Helvellyn top to Wythburn. The day was stormy—hailing when he set out—with snow upon the ground. He was unable to get any one to be his companion over the mountain, because “Wedge-wood’s Loyal Volunteers” were on duty that day at Matterdale, about five miles distant, so he started by himself.

More than three months after, on the 6th or 7th April, 1805, a shepherd named William Harrison, in the employ of Mr. Mounsey, the proprietor of Patterdale Hall, was on Helvellyn looking after sheep, when, at the head of the Red Tarn, and near Swirrel Edge, he was much surprised by the barking and appearance of a dog in that remote and lonely place. As the shepherd approached the creature went on, and he, following with “boding thoughts,” came in sight of an object







"Dalbeattie, near Dumfries, 24th Aug. 1859.

"The manuscript on the other side hereof belonged at one time to a Miss Muiter, who, it is well known, was an intimate acquaintance of the poet Burns, and a frequent visitor at his house in Dumfries. Tradition says that it was a gift from the poet himself to the lady above named, and that she in her turn bestowed it on her relative, the Rev. James Little, sometime minister of the parish of Colvend, in Kirkcudbrightshire. From his son-in-law, Mr. Robert Sutherland of Dalbeattie, it was certainly obtained by Mr. Thomas Maxwell of the same place, and by him donated to John Taylor Johnston, Esq., of New York. It has been in possession of the subscriber hereof for many years, and been compared with some of the poet's undisputed autographs, as well as examined by several parties familiar with his handwriting, and been invariably pronounced genuine. Dalbeattie having formed part of the district surveyed by Burns in his capacity of an Officer of Excise, he was in consequence intimately known to not a few inhabitants of the place, and, among others, to the subscriber's mother.

(Signed) THOMAS MAXWELL."

The question arises whether the original address sent to Terraughty is lost; and I suppose that it must be so, as Lord Herries has allowed Mr. Fraser to insert a copy of this autograph of Mr. Johnston in the *Book of Caerlaverock*, though it is not quite correctly copied. If the original had been preserved in the Maxwell family, this autograph would not have been resorted to. In the copy, which I gave in "N. & Q.," there is a misprint, arising likely enough from my indistinct writing, which it may be as well to notice. Instead of "Roke them like Sodom and Gomorrah," read "Rake."

C. T. RAMAGE.

THE JEWS IN ENGLAND (5<sup>th</sup> S. i. 399.)—I think it can be shown, *à propos* of the very interesting extract from the *Jewish World*, that their earliest status in this country was a much more favourable one than is there described; and that it was this that moved the cupidity of the early "Christian" priests to "stir up the people" to their persecution, and will account for the "stories" of their "crucifying Christian children on Good Fridays," &c. The fullest investigation upon this point would be of great utility and interest. In Holingshed's *Chro.*, 3, 15, and Stowe's *Anns.*, 103, it is stated that William the Conqueror and Rufus introduced the Jews into England to assist them in monetary matters. In Blomefield's *Norfolk*, 6, 123, and Parkins's *Norfolk*, 8, 481, it is distinctly stated that they were landowners, and lords of manors as well as money lenders. References are there given to the public records. The same occurred in co. Salop, and I think other counties also, about the same period; and it appears that it was the succeeding kings, particularly John, who sided with their persecutors and pocketed the spoils. It would seem from the earliest history of Salop, that some Jews turned Christians, for the following (evidently Jews), with Christian and surnames, occur there: from A.D. 1150 to 1300, viz., John Aaron, Joseph Aaron (a priest), Elias Jonas, Ric. Abel, Adam Hagar, Heming Sheakel,

and Gilbert Sadoc. An equal number, at least, of Jewish names also occurs in the early history of Norfolk. These names (with Christian and surname added, and without the "de") are generally found in, or about, some royal demesne; and, it strikes me that, as the Jews assisted the early Norman kings in monetary matters, they may have helped them also in managing their crown lands, forests, chaces, &c. The names occur in the forest and other rolls. The seven kings of the heptarchy had each such properties. They would all merge in Egbert, first monarch of England; pass through the troublous times of the Danes to the Conqueror; then, when the New Forest (so near to the old capital, Winchester) was completed, they would be comparatively useless, and perhaps "utilized" for the Conqueror and his son by the Jews. What, might I ask, is further known upon the subject, and what was the status of the Jews in A. S. times? There are Jewish names as landowners in the Confessor's reign recorded in Domesday.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

HANGING AND RESUSCITATION (5<sup>th</sup> S. i. 444.)—In reference to this subject, the following extract from a paper in the *Quarterly Review* (September, 1849, p. 393), on "Fontenelle, sur l'Incertitude des Signes de la Mort," confirms the statements quoted by CYRIL. Mr. and Mrs. Manning died on the gallows in November, 1849, for the murder of O'Connor. Just before the execution, Manning asked the finisher of the law if he should suffer much pain; and I remember thinking at the time that it would have been a solace to the culprit could he have read the article in question, and known that it was a positive pleasure to be hanged!—

"An immense number of persons recovered from insensibility have recorded their sensations, and agree in the report that an easier end (than hanging) could not be desired. An acquaintance of Lord Bacon, who meant to hang himself partially, lost his footing, and was cut down at the last extremity, having nearly paid for his curiosity with his life. He declared that he felt no pain, and his only sensation was of fire before his eyes, which changed first to black and then to sky-blue. These colours are even a source of pleasure. A Captain Montagnac, who was hanged in France during the religious wars, and rescued from the gibbet at the intercession of Viscount Turenne, complained that, having lost all pain in an instant, he had been taken from a light of which the charm defied description. Another criminal, who escaped by the breaking of the cord, said that, after a second of suffering, a fire appeared, and across it the *most beautiful avenue of trees*. Henry IV. of France sent his physician to question him, and when mention was made of a pardon, the man answered coldly that it was not worth the asking. The uniformity of the descriptions renders it useless to multiply instances. They fill pages in every book of medical jurisprudence. All agree that the uneasiness is quite momentary, that a pleasurable feeling immediately succeeds, that colours of various hues start up before the sight, and that, these having been gazed on for a trivial space, the rest is oblivion.



The mind, averted from the reality of the situation, is engaged in scenes the most remote from that which fills the eye of the spectator,—the vile rabble, the hideous gallows, and the struggling form that swings in the wind."

H. A. KENNEDY.

Waterloo Lodge, Reading.

"Aug. 3" (1805). "Walked with Fisin round the gaol. The gallows erecting for the execution, F. mentioned that a friend of his had often (?) inquired of a person who had been turned off, and cut down on a reprieve, what were his sensations. He said the preparations were dreadful beyond all expression. On being dropped, he found himself amidst fields and rivers of blood, gradually acquiring a greenish tinge,—imagined if he could reach a certain spot in the same he should be easy,—struggled forcibly to attain it,—and felt no more!"—Green's Diary quoted in *Gentleman's Magazine*, May, 1834.

I knew one who in like manner "babbled of green fields" on his recovery from drowning.

QUIVIS.

LAVINIA FENTON, DUCHESS OF BOLTON (5<sup>th</sup> S. i. 488.)—I thought most students knew that Hogarth painted one of his best portraits from this lady. It was engraved by G. Watson, and is now, or was while comprised in the Second Exhibition of National Portraits, 1867, in the possession of Mr. Brinsley Marlay; it bore the number 240. It has been also engraved by other hands than those of Watson. (Jack) Ellys likewise painted her, and his work was engraved by Faber, 1728, an important year in her history. Hogarth's likeness shows rather more than a bust, in a low lace-edged dress, with a flower in the bosom and a necklace of pearls. The Arundel Society published a fairly successful photograph from the original, taken while that work was at South Kensington. She looks about forty years of age, and probably sat to Hogarth in 1748, or about that time.

F. G. S.

PASTORINI (5<sup>th</sup> S. i. 408) was the name assumed by Dr. Walmsley, a bishop of the Church of Rome in England, in the title of his work on the Revelation of St. John. In it he predicted the destruction of all heretics in 1825. The falsification of this prophecy has caused his book to be almost forgotten. The same befell a work on unfulfilled prophecy by one Fleming, which foretold the downfall of the Papacy in 1848; and also a pamphlet called *The Coming Struggle*, which made a great noise just after the close of the Crimean War.

S. T. P.

"IBHAR" (5<sup>th</sup> S. i. 469.)—This word is Gaelic, and means an adder. Highlanders, as a matter of course, declare that Gaelic is older than Hebrew, having been the language spoken by Adam and Eve in Paradise. I quote from memory:—

"When in the bowers of paradise  
Eve first met Adam's view,  
The first word that he said to her,  
Was *Comerashandew*."

Of course the spelling of the last phrase is not Celtically correct, and, for the benefit of your readers who do not understand Gaelic, I may state that it means "How are you to-day?" J. H.

The proper name of one of the sons of David, mentioned in the lists next after Solomon and before Elisha. 2 Samuel v. 13-16; 1 Chron. iii. 6; xiv. 4-7. It signifies "whom he (sc. God) chooses." By Josephus (*Antiq.* vii. iii. 3) it is written Jeban.

W. PLATT.

Conservative Club.

LATIN AND ENGLISH QUANTITY (5<sup>th</sup> S. i. 464.)—Something might be said in defence of Byron's "tribūnal," strange as it sounds. Anyhow, there are many Latin words of which we English habitually disregard the Latin quantity, owing to our fondness for lengthening the penultimate, like *audītor* and *interlocūtōr*. The story is well-known of the Scotch advocate who, upon speaking of *cūrātōrs* before an English judge, was reminded by him that the word should be pronounced *curā-tōrs*, in the Latin manner. "I supposed," retorted the advocate, "that I was following the English pronunciation; but I bow to the decision of so great a *senātor* and eloquent an *orātor* as your lordship."

J. H. I. OAKLEY.

HERALDIC (5<sup>th</sup> S. i. 449.)—In answer to D. C. E., the arms, &c., belong to the family of Wilson, of Queensferry, Scotland.

WM. JACKSON PIGOTT.

Dundrum, co. Down.

"TH' BERRIN'S GONE BY," &c. (5<sup>th</sup> S. i. 468.)—This saying, exactly as HERMENTRUDE gives it, is very common in Craven; but it is chiefly confined to school-boys. At Skipton and Carleton Grammar Schools, when a boy

"Just arrived in time to be too late"

for a share of "toffy" or "bull's-eye," he was always greeted by us with the proverb. I never could find any meaning in it. Anthony is a very common name in Lancashire and Craven.

STEPHEN JACKSON.

"THERE'S SOMEWHAT IN THIS WORLD AMISS" (5<sup>th</sup> S. i. 468.)—This is in what is now the third verse of Alfred Tennyson's poem, "The Miller's Daughter," p. 83, edition 1848 of *Poems*:—

"Yet fill my glass: give me one kiss:

My own sweet Alice, we must die.

There's somewhat in this world amiss

Shall be unriddled by and by.

There's somewhat flows to us in life,

But more is taken quite away.

Pray, Alice, pray, my darling wife,

That we may die the self-same day."

It is by no means improbable that the last line may have suggested to Miss Dinah Maria Mulock the conclusion of her best work, *John Halifax*. The poem, in itself one of Tennyson's slightest, is



otherwise memorable, if it be true, as was reported long ago, that it was brought under the notice of Queen Victoria by "Johnny who upset the coach," and by its winning the royal favour was the immediate occasion of gaining for Tennyson the newly vacant Laureatship. In the first edition, 1833, there is an opening verse, now omitted :—

"I met in all the close green ways,  
While walking with my line and rod,  
The wealthy Miller's mealy face,  
Like the moon in an ivy-tod.  
He looked so jolly and so good—  
While fishing in the mill-dam water,  
I laughed to see him as he stood,  
And dreamt not of the Miller's daughter."

J. W. E.

Molash, by Ashford, Kent.

MRS. COWDEN CLARKE'S SHAKSPEARE CONCORDANCE (5<sup>th</sup> S. i. 485.)—It is a curious circumstance that it would be impossible for any one to verify a certain well-known Shakspearian quotation—

"'Tis in ourselves that we are thus, or thus,"  
Othello, Act i. sc. 3,

by referring to this excellent Concordance, for the reason that it entirely consists of the simplest words. These the accomplished compiler has naturally omitted, otherwise they would have swelled her book to an enormous bulk.

JONATHAN BOUCHIER.

DR. WILLIAM DODD (5<sup>th</sup> S. i. 488.)—See also

"A full . . . Account of the life and trial of . . . Doctor Dodd," &c. Lond. [1777], 12mo.

"Genuine Memoirs of the Rev. Dr. Dodd; containing many curious anecdotes." . . . Lond. [1777], 8vo.

"The trial and the life of the Rev. Dr. Dodd." [Pt. I.] 1777, 8vo.

Allibone refers to the Memoirs prefixed to his *Thoughts in Prison*; Jones's *Life of Horne*; *Gentleman's Magazine*, lx., 1010, '66, '77; and Boswell's *Life of Dr. Johnson*.

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

FLEUR DE LYS (5<sup>th</sup> S. i. 489.)—The old name, flower de luce, is "a plant of the genus *Iris*; yellow flag; *Iris pseudacorus*"; Worcester's *English Dictionary*. The quotation from Shakspeare, *Henry VI.*, Pt. I. Act i. sc. i., commonly cited with the word is—

"Cropped are the flower de luces in your arms;  
Of England's coat one half is cut away."

The word is still inserted in dictionaries: "Fleurdeliser, to cover with flower de luces."—J. E. Wesseley's *French Dictionary*, Routledge. Flower de lis is the mode of spelling in Guillim's *Display of Heraldry*, § III. c. x., p. 143, Lond., 1660 :—

"But of all other, the Flower de lis is of most esteem, having been, from the first, bearing the charge of a Regal escocheon, originally borne by the French Kings, though tract of time hath made the bearing of them more vulgar."

ED. MARSHALL.

"THIS MARRIAGE IS A TERRIBLE THING," &c. (5<sup>th</sup> S. i. 488.)—These lines appear to be meant for the following in Hood's *Miss Kilmansegg*, Part 13, "Her Marriage":—

"Yet wedlock's a very awful thing!  
'Tis something like that feat in the ring,  
Which requires good nerve to do it—  
When one of a 'Grand Equestrian Troop'  
Makes a jump at a gilded hoop,  
Not certain at all  
Of what may befall  
After his getting through it!"

JONATHAN BOUCHIER.

POPULAR VERSES BEARING SERIOUS ALLUSIONS (5<sup>th</sup> S. i. 380.)—Your correspondent C. W. may be glad to see what Mr. J. O. Halliwell says (*Nursery Rhymes of England*, 6th edition, p. 90) concerning "Sing a Song of Sixpence":—

"The first line of this nursery rhyme is quoted in Beaumont and Fletcher's *Bonduca*, Act v., sc. 2. It is probable, also, that Sir Toby alludes to this song in *Twelfth Night*, Act. ii., sc. 2, when he says, 'Come on; there is a sixpence for you; let's have a song.' In *Epulario; or, the Italian Banquet*, 1589, is a receipt 'to make pies so that the birds may be alive in them and flie out when it is cut up,' a mere device, live birds being introduced after the pie is made. This may be the original subject of the following song, 'Sing a Song of Sixpence.'"

CUTHBERT BEDE.

PLAYS ON "PLAY" (5<sup>th</sup> S. i. 423.)—A play called *Thirty Years of a Gambler's Life* is occasionally on the bills of the Theatre Royal, Birmingham; this, as the scene is laid at Paris, I suspect to be a translation of *Trente Ans; ou, la Vie d'un Joueur*. Among plays containing gambling episodes should be included Lord Lytton's comedy, *Money*.

S. FOXALL.

Edgbaston.

FOLK-LORE OF THE HARE (5<sup>th</sup> S. i. 427.)—In *The Chronicles of Merry England*, London, 1856, Book ii., § 4, is—"She" (Boadicea) "had a spear in her hand, and a live hare within the folds of her loose-bodied gown, which, at the end of her speech, she let slip for *good luck*." The italics are mine.

J. MANUEL.

"FAWS" (5<sup>th</sup> S. i. 460) are mentioned as "itinerant broom-vendors—a northern name." I have not met with this word as a name, nor heard it applied to broom-vendors, or, rather, as we call them, "Bussum-mackers." *Faa* was the name of a tribe of Gypsies located on the Borders, and of which old Will Faa was, in his day, the king. Sir Walter Scott, I think, mentions this tribe in one of his novels. The name seems, at one time in the border country, to have been applied to a mischievous pickle of a child. A lady of my acquaintance informs me that, when a child, her grandmother, who came from the border country, occasionally reproved her thus: "O, you little Faa!" It would be used, also, playfully, as "O, you little Gypsy!" is



occasionally to be heard in these days. Sir Walter has Gabriel Faa, in *Guy Mannering*, as the nephew of Meg Merrilies.  
J. N.  
Barnard Castle.

"MARKEY" (5<sup>th</sup> S. i. 469) may refer to the Isle of Marken, a little N.E. Amsterdam.

R. S. CHARNOCK.

Gray's Inn.

YOUNG'S "NIGHT THOUGHTS" (5<sup>th</sup> S. i. 365.)—The above poem may not suit the taste of the present very superior age, but it contains a remarkable number of passages fit for quotation. I would instance the following:—

"Humble Love,

And not proud Reason, keeps the door of Heaven."

"The spirit walks of every day deceased,  
And smiles an angel, or a fury frowns."

"Faith builds a bridge from this world to the next,  
O'er Death's dark gulf, and all its horror hides."

That the poets have read *Night Thoughts* with attention and sympathy is evident from the manner in which they have borrowed from that production. To cite a very few cases:—

"Man wants but little, nor that little long."

Night 4th.

"Man wants but little here below,  
Nor wants that little long."

Goldsmith's *Edwin and Angelina*.

"A previous blast fortels the rising storm."

Night 3rd.

"Coming events cast their shadows before."

Campbell's *Lochiel's Warning*.

"His crimes forgive! forgive his virtues too!"

Night 9th.

"Forgive what seem'd my sin in me,  
What seem'd my worth since I began."

Tennyson's *In Memoriam*.

J. W. W.

UNSETTLED BARONETCIES (5<sup>th</sup> S. i. 125, 194, 252.)—W. M.'s objection to the House of Lords deciding claims to baronetcies is, I think, very well founded, but some of his remarks are scarcely accurate. For instance, he says that the House of Lords acts as referees and advisers of the Crown in peerage cases, and that peerage claims are always referred to them. This is, of course, the general rule, but there have been cases where the claim to a peerage has been disputed and disallowed by the Peers themselves, on the ground of want of power in the Crown to create such a peerage, as, for instance, the creation of the life peerage of Wensleydale, where the House declined to allow a Peer to sit, notwithstanding a writ of summons from the Crown. Again, W. M., in answer to MR. STRATTON, denies the analogy of the claims to Irish and Scotch peerages with that of claims to baronetcies; but the Lords certainly have, at the instance of the Crown, taken cognizance of claims to dignities which do not in any way

affect themselves as a House. A modern case in point was the claim of the co-heiresses of the late Lord Willoughby d'Eresby to a moiety of the office of Hereditary Great Chamberlain, and the reference to the Peers in cases of attainder or abeyance, in view of those disabilities being removed by the Crown, supports, to a certain extent, this view of the matter. W. M. also remarks that a baronetcy can in Scotland be indirectly established by a Decree of Service, and that a right under a Service of 1821 cannot now be called in question. But this could not in any way, I take it, affect a baronetcy or peerage; for it is an undeniable rule that the Crown cannot suffer from neglect or laches, and that no enjoyment of an hereditary dignity, however long, can give an indefeasible title.

If I might suggest a tribunal to decide claims to baronetcies, I should certainly fix upon the Probate Court, and mainly for this reason, viz., because it already has, under the powers given by the Legitimacy Declaration Act, the power of deciding many, if not most, of the disputed baronetcies, e.g., Payne, Vane, Codrington, Frederick, &c. The process might be very simple. Let the Garter, the Lyon, and the Ulster Kings-at-Arms draw up yearly a roll of the baronets of the three Kingdoms, as is now in the case of the peerage done by Garter and Ulster. Let them admit to such rolls those baronets only who could prove their right to their dignities, in the same manner as a Peer proves his right to a writ of summons on the death of his ancestor, and give them the power in case of any doubt or upon the motion of a rival claimant, whether to a dignity on or off the rolls, to transfer the consideration of the case to the Probate Court, and give the Crown power to attend any proceedings. If a power of appeal should be desired, the most appropriate would be to the Queen in Council, that is, to the Judicial Committee. This is not, and never can be, a popular question; but if some M.P. or Peer of legal training would introduce a well-considered bill on the subject, it is difficult to see what objection there could be to its being carried into law.

R. PASSINGHAM.

W. M. says,—

"If, in the case of Dick, the right to the baronetage was vested in a person so recently as 1821, and the present claim has emerged since that date upon the mere question of propinquity to that person, and is good in itself, the expense of a service would be comparatively trifling."

This I grant; but as no such baronetcy ever existed, no service can be of any avail.

SETH WAIT.

SEIZING CORPSES FOR DEBT (4<sup>th</sup> S. xii. 158, 196, 296; 5<sup>th</sup> S. i. 490.)—This repulsive subject calls to mind Massinger's *Fatal Dowry*, wherein is broadly and painfully dramatized the story of Charolois



Marshal of Burgundy, whose body, he having died a prisoner for debt, is arrested at the prison door, when his son engages to satisfy the creditors,—

“Whose cruelty denied him rest in death,”

and surrenders himself to obtain its sepulture.

The supposed instance of Sir Barnard Turner, in 1784, was imitated half-a-century later, but no less supposititiously, I hope, as I heard it whispered at the funeral of a friend. I remember, however, an epigram, older, I believe, than the poor baronet's case, when the privations, the afflictions, the squalor, suffered by robbers and murderers, were heaped as heavily on debtors, *ad pœnam*, as being equally criminal in not paying their creditors:—

“Of old, to debtors who insolvent died  
Egypt the rites of sepulture denied:  
A different trade enlightened Christians drive,  
And charitably bury them alive.”

E. L. S.

SIR THOMAS STRANGEWAYS (5<sup>th</sup> S. i. 127, 194, 318.)—I ought to have taken more notice of the fact that J. F. M. spoke of *Viscount*, not Lord, Beaumont. My reason for doubting the marriage was certainly not the absence of grant or pardon, which, as J. F. M. suggests, would disprove nothing. It was the consideration that I had never met with any allusion whatever to Katherine Neville as Lady Beaumont. I understand him to say that the marriage is proved by documentary evidence; if so, there is an end of the question. My note of the pardon contains no description of Sir Thomas Strangeways; and I think it would have done so, had there been any.

HERMENTRUDE.

BUDA (5<sup>th</sup> S. i. 287, 374, 417, 458.)—Is there not an error here? It is not from personal knowledge, but only on the authority of books, that I speak when I say that it is *Buda*, and not *Pesth*, which is otherwise called *Ofen*; Anglicè *oven* or *stove*. From my own knowledge, I may add that the equivalent of *Ofen* is, in Eccl. Slavonic, *Peshtch*, and in Russian, *Petch*. With the Polish or Bohemian variants I am not acquainted.

W. B. C.

COWPER: TROOPER (5<sup>th</sup> S. i. 68, 135, 272, 316.)—If the following letter, which appears in the *European Magazine*, 1814, vol. lxvi. pp. 386, 387, does not materially help to settle the controversy at present being waged in “N. & Q.,” it may prove somewhat interesting in showing that sixty years ago the pronunciation of the name of Cowper was a subject of discussion in the correspondence columns of a popular monthly periodical:—

“It appears to me rather singular that there should exist a diversity of opinion with regard to the pronunciation of the name of *Cowper*. That a gentleman of that name, belonging to the House of Commons, is called

*Cooper*, instead of *Cowper*, proves nothing, but that that pronunciation is erroneous. One of your Correspondents says, that he knows only one word analogous to Cowper in which the *w* is dropped in pronouncing it, and that is *Snowden*; but as this word is evidently composed of *snow* and *down* (a plain upon a barren hill), the first syllable ought to retain its original sound, *Sno*. We say *Sno-hill*, not *Snoo-hill*, or *Snou-hill*. For the same reason Cowper can neither be pronounced *Coper* nor *Cooper*, or else we must also say *Coard*, or *Cooard*, for Coward. The diphthong *ow* is pronounced either *o* or *ou*, but never *oo*, as far as I know. If in surnames it were to sound like *oo*, then we ought to pronounce the names Bowles, Brownlow, Crowder, Howard, Howland, Lowther, Lowry, Owen, Rowley, Townshend, &c., *Booles*, *Broonloo*, *Crooder*, *Hooard*, *Hooland*, *Loother*, *Loory*, *Ooen*, *Rooley*, *Toonshend*, &c.”

This correspondence had its origin in a manner characteristic of the times, not, as in “N. & Q.,” by a correspondent quoting a verse in which Cowper was made to rhyme with Trooper. “A Constant Reader” relates that, “sitting *over the bottle* one day with some friends,” he happened to ask a gentleman whether he had read Cowper's poems, “pronouncing it as if it had been spelled Cooper,” and his friend replied that he had not read Cowper's poems, “pronouncing the first syllable as you would pronounce the quadruped cow” (*sic*).

It appears to me that the “ingenious” writer (as he would be termed in those days), who, in all likelihood, has been long since gathered unto his fathers, in the letter I have given above, has made a very good defence of the common pronunciation of the name of Cowper. The fact of some versifier having made Cowper rhyme with Trooper should not, I think, be any criterion, and, until I see better reasons for changing my opinion than have as yet appeared on the subject in “N. & Q.,” I for one shall continue to pronounce Cowper “as you would pronounce the quadruped cow.”

W. A. C.

Glasgow.

WAYNECLOWTES: PLOUGH-CLOWTES (5<sup>th</sup> S. i. 167, 232, 338):—

“In viii. moldbredes (plough mold board) emptis xiid.

“In ii. moldbredcloutz (iron plates) emptis xiid.

“In xii. clut' empt' xiid.

“In ii<sup>c</sup> clout nail emp' vid.”

From *Compotus of y<sup>e</sup> Steward of Sir John de Hardestul*, 33 Ed. III. (Harl. Roll. A.A. 31.)

FELIX LAURENT.

Saleby.

P.S. “Clout: an iron plate to keep an axle-tree from wearing.”—Johnson's *Dict*.

SWANS (5<sup>th</sup> S. i. 308, 338.)—Jodrell, in his *Illustrations of Euripides*, after having considered the ancient idea of the musical quality of the swan, enumerates the authors and witnesses of more modern times who acknowledge and support it, and, on the other hand, those opposed to these authorities. (*Ion*, pp. 43–74.)

BIBLIOTHECAR. CHETHAM.



CLASSICAL SIGN-BOARDS (5<sup>th</sup> S. i. 208, 395.)—When a schoolboy at Fulnec, near Leeds, well-nigh sixty years ago, I remember, on one of our school excursions to Kirkstall Abbey, noticing on the sign-board of the chief inn of the neighbouring village the short Greek motto, τὸ πρέπον. Greek mottoes on the sign-boards of our village inns must, I imagine, be rare.

Risely, Beds.

OUTIS.

BARDOLF OF WIRMEGAY (5<sup>th</sup> S. i. 227, 293, 418.)—I regret to say that I cannot answer the queries in G. A. C.'s last communication. Perhaps he will find replies by taking the advice given him by TEWARS.

HERMENTRUDE.

"HOW THEY BROUGHT THE GOOD NEWS FROM GHENT TO AIX" (5<sup>th</sup> S. i. 71, 174, 298, 418.)—Mr. Browning, while on a yachting expedition in the Mediterranean, was once lying becalmed. The fancy struck him, what would I give for a good gallop! As a δεύτερος πλοῦς he wrote the ballad in question. I have heard the story at first hand.

F. STORR.

THE SUNFLOWER (5<sup>th</sup> S. i. 165, 256, 417.)—This flower is called *girasol* in both Italian and Spanish, and derives its name from turning, *girare*, in both languages. From one of these languages comes our Jerusalem artichoke, which has nothing to do with Jerusalem, but a great deal with its resemblance to the *girasol*, or sunflower.

E. L. BLENKINSOPP.

SHOTTEN HERRING (5<sup>th</sup> S. i. 146, 194, 276, 449.)—See Taylor's *Works*, iii. 5:—

"Though they like shotten-herrings are to see,  
Yet such tall souldiers of their teeth they be  
That two of them, like greedy cormorants,  
Devour more than six honest protestants."

FREDK. RULE.

THOMAS FRYE (5<sup>th</sup> S. i. 269, 316, 419, 476.)—I believe the portrait of the Queen of Denmark referred to under the above heading is not by Frye. Since writing I have seen a reduced engraving of the same subject by Watson after Cotes. I was led into the mistake from seeing it among the heads by Frye in the Print-room of the British Museum.

CHARLES WYLIE.

"BLOODY" (4<sup>th</sup> S. xii. 324, 395, 438; 5<sup>th</sup> S. i. 37, 78, 278, 377.)—Permit me to suggest that this expletive is, like most oaths, of theological origin, and is synonymous with the obsolete *woundy*, preserved in Dean Aldrich's *Hark the Bonny Christchurch Bells*, which sound—

... "so woundy great."

HENRY ATTWELL.

Barnes.

THE WATERLOO AND PENINSULAR MEDALS (5<sup>th</sup> S. i. 47, 98, 136, 217, 235, 336, 378, 396, 438,

458, 498.)—Permit a final paragraph to this subject to recommend a perusal of vol. ii. of Christopher Kelly's *History of the Wars*, where the reader is told, and quite correctly, that "every individual present" at Waterloo received the medal.

J. W. FLEMING.

Brighton.

ST. CATHERINE OF SIENNA (5<sup>th</sup> S. i. 387, 433.)—I copy the annexed titles from various catalogues:—

1. "Vie de Sainte Catherine de Sienne, par Raymond de Capoue, suivie du Supplément du Thomas Caffarini et des témoignages des disciples de Sainte Catherine au procès de Venise." (Editions, Paris, 1853 and 1859. Raymond of Capua was her Confessor.)

2. The same work translated, Dublin, 1857.

3. "The Life of Saint Catherine of Siena, New York." [? By Father Formby.]

4. "Catherine de Sienne. Fioretti utilissimi extracti dal diuto Dyalogo vulgare de la Seraphica sposa di Christo Sancta Catharina da Siena del tertio ordine di Sco. Domenico (A la fin). Impresse in Ferrara per Laurentio de Rubei da Valentia, 1511," in 8vo. with portrait.

5. "Catharina Senensis. Vita ac miracula selectiora formis aeneis expressa Venitiis, 1755," in 4to., 34 plates. Nos. 4 and 5 are quoted in Catalogue Maisonneuve et C<sup>ie</sup>. Paris, 1870.

E. A. P.

WOOLSTON WELL, WEST FELTON (5<sup>th</sup> S. i. 449, 515.)—The local traditions are singularly meagre. I have never heard any date assigned to the building. It is evident, I think, that the cottage over the well was formerly used as a chapel, and there are some persons in the neighbourhood (myself amongst the number) who would be glad to see it restored as such. The water of the well is singularly pure and clear; it is said to be good for the eyes. I hope that some one will be able to discover more about it than

THE RECTOR'S WIFE.

STERNE AS A POET (5<sup>th</sup> S. i. 388.)—I copy the following from the account of Coxwold in Gill's *Vallis Eboracensis*:—

"The following piece of original poetry, by Sterne, has been handed down in succession from the composer to the rev. gentlemen who have succeeded him in the living of Coxwold, and through the kindness of the Rev. George Scott is now presented to the public:—

THE UNKNOWN ○.

Verses occasion'd by hearing a Pass-Bell,  
By<sup>e</sup> y<sup>e</sup> Rev<sup>d</sup>. Mr. St——n.

Hark<sup>e</sup> my gay Fr<sup>d</sup> y<sup>t</sup> solemn Toll  
Speaks y<sup>e</sup> departure of a soul;  
'Tis gone, y<sup>ts</sup> all we know—not where  
Or how y<sup>e</sup> unbody'd soul do's fare.

In y<sup>t</sup> mysterious ○ none knows,  
But Ø alone to w<sup>m</sup> it goes;  
To whom departed souls return  
To take y<sup>ir</sup> Doom, to smile or mourn.

Oh! by w<sup>t</sup> glimm'ring light we view  
The unknown ○ we're hast'ning to!



God has lock'd up y<sup>e</sup> mystic Page  
And curtain'd darkness round y<sup>e</sup> stage!  
Wise 8 to render search perplex,  
Has drawn 'twixt y<sup>e</sup> ☉ & y<sup>e</sup> next  
A dark impenetrable screen  
All behind w<sup>ch</sup> is yet unseen!

We talk of 8, we talk of Hell;  
But w<sup>t</sup> yy. mean no tongue can tell!  
Heaven is y<sup>e</sup> realm where angels are,  
And Hell y<sup>e</sup> chaos of despair.

But w<sup>t</sup> y<sup>ese</sup> awful truths imply,  
None of us know before we die!  
Wheth<sup>er</sup> we will or no, we must  
Take y<sup>e</sup> succeeding ☉ on trust.

This hour perhaps o<sup>r</sup> Fr<sup>d</sup> is well,  
Death-struck y<sup>e</sup> next he cries, Farewell!  
I die!—& y<sup>et</sup> for ought we see,  
Ceases at once to breathe & be.

Th<sup>u</sup>' launch'd f<sup>m</sup> life's ambiguous shore,  
Ingulph'd in Death appears no more,  
Then undirected to repair  
To distant ☉ we know not where.

Swift flies y<sup>e</sup> 4, perhaps 'tis gone,  
A thousand leagues beyond y<sup>e</sup> sun;  
Or 2<sup>ce</sup> 10 thousand more 3<sup>ce</sup> told,  
Ere y<sup>e</sup> forsaken clay is cold!

And yet who knows if Fr<sup>nds</sup> we lov'd  
Tho' dead may be so far remov'd;  
Only y<sup>e</sup> vail of flesh between,  
Perhaps yy. watch us though unseen.

Whilst we, y<sup>ir</sup> loss lamenting, say,  
They're out of hearing far away;  
Guardians to us perhaps they're near,  
Conceal'd in vehicles of air.

And yet no notices yy. give,  
Nor tell us where, nor how yy. live;  
Tho' conscious whilst with us below,  
How much y<sup>ms</sup> desired to know.

As if bound up by solemn Fate  
To keep y<sup>e</sup> secret of y<sup>ir</sup> state,  
To tell y<sup>ir</sup> joys or pains to none,  
That man might live by Faith alone.

Well, let my sovereign, if he please,  
Lock up his marvellous decrees;  
Why sh<sup>d</sup> I wish him to reveal  
W<sup>t</sup> he thinks proper to conceal?

It is enough y<sup>t</sup> I believe  
Heaven's bright y<sup>n</sup> I can conceive:  
And he y<sup>t</sup> makes it all his care  
To serve God here shall see him there!

But oh! w<sup>t</sup> ☉ shall I survey  
The moment y<sup>t</sup> I leave y<sup>s</sup> clay?  
How sudden y<sup>e</sup> surprise, how new!  
Let it, my God, be happy too.\*

J. G. B.

BAR SINISTER (5<sup>th</sup> S. i. 268, 314, 418.)—Begging Mr. STEPHEN JACKSON's pardon, the mark of illegitimate descent in heraldic bearings is not a *bend sinister*, but a *baton sinister*, the latter figure being a diminutive (in width) of the former, and

being truncated at each end, instead of extending entirely across the shield. The first Dukes of Cleveland, Grafton, and St. Albans, natural sons of Charles II., bore his arms with a baton sinister over all, to mark their illegitimacy. In those days, such a mark of connexion with royalty was considered an honourable distinction in a coat of arms, and some heraldic authorities write with scorn of the notion that any marks of disgrace were ever inserted in heraldic bearings. The term "bar sinister," in English heraldry, would not only be a misnomer, but would involve in it an impossibility; for as a bar is a horizontal figure, extending entirely across the shield, it could not, as a whole, be either dexter or sinister. I think, however, that I can explain how the term "bar sinister" has crept into our language. In a curious work on heraldry now before me, published in 1724, and which I fancy is now somewhat rare, viz., Johnston's *Notitia Anglicana* (see vol. ii. p. 54-6), it is stated that the French heralds have no "bend sinister" in their heraldry, but call it a "bar." So it would seem that "bar sinister" is a Gallicism. Johnston ridicules the idea of any heraldic bearings being significant of disgrace. At the same time, I imagine that all heralds admit that there are degrees of honour in the position of figures in the field, and that the sinister side of a shield is less honourable than the dexter.

M. H. R.

Surely a "baton sinister" is also used as a mark of illegitimacy. It may be seen at this moment placed on the shield of the Royal arms of England borne by the Fitz-Rois, Dukes of Grafton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WELSH TESTAMENT (5<sup>th</sup> S. i. 9, 173, 256, 393.)—I opened this correspondence in order to call attention to important variances between the English and Welsh versions, and with a view to ascertain whether the New Testament Company, in collating different versions, are taking any notice of the Welsh version. I only quoted the case of the miracle at Cana as one instance out of many, in which it appears to me that the Welsh is more clear and forcible than the English. Possessing but a superficial knowledge of Welsh, I may have been mistaken, as pointed out by MR. UNNONE and SIGMA, in translating the Welsh "mo'r" into the English *more*, and I don't dispute their correctness. At the same time I have this excuse, that one of the dictionary meanings of the Welsh "mo" is *more of*. However, this error does not affect my main contention, that the Welsh version, stating clearly that the wine had *run short*, is more expressive than the English, in which it is at least doubtful whether there had been any wine originally provided. SIGMA admits that the Welsh is less vague. My object now is to point out two in-

\* Explanation of the symbols, &c.:—☉ world; 8 He; 8 heaven; 4 soul; y<sup>ms</sup> themselves; y th; yy they; y<sup>m</sup> them, &c.



stances, in the next chapter (S. John iii.), where the English and Welsh are strikingly different; the difference being, in my opinion, in favour of the latter. Verse 16, "That whosoever believeth in him should not perish, but have everlasting life." The words "but *have* everlasting life" are thus rendered in the Welsh: "ond *caffael o hono* fywyd tragywyddol," the meaning of the latter being "but *obtain from him* eternal life." The difference is most important. Again, in verse 33 (English), "that God is *true*"; (Welsh), "mai *geirwir* yw Duw" (that God is truth-speaking or truthful, literally true in word). The difference here is of special importance, as *speech* is referred to in the immediate context: indeed in the very next verse occurs the expression (English) "speaketh the words of God." I observe that in the Luther Bible the word "wahrhaftig" (truthful) is used for the English *true*. It appears to me that the English word is more general—not to say vague—than either the German or Welsh, and not nearly so expressive in relation to the context as the latter.

M. H. R.

"REGINALD TREVOR: A TALE," &c., BY EDWARD TREVOR ANWYL (4<sup>th</sup> S. viii. 327, 462; 5<sup>th</sup> S. i. 86, 413.)—OLPHAR HAMST has overlooked that part of the note of CYMRO AM BYTH in which the writer remarks that "Anwyl" is a Welsh surname as well as an adjective. The *Cambrian Quarterly Magazine* for April, 1829, in a review of "Reginald Trevor," speaks of the author as "Mr. Anwyl," and the author, in that name, dedicates the work to Sir Watkin Williams Wynn. Your anagrammatic correspondent does not think the word Anwyl euphonious; he has never heard a Welsh mother, in caressing her baby, call it "Anwyl bach," or he would perhaps alter his opinion. He is puzzled with the signature "Cymro am Byth," and fears there may be some hidden meaning in it. If he will refer to the magazines of the day, he will find "Cymry am Byth" as a motto, under the trade-mark (a goat) of the Ruthin Soda Water Works; and the meaning of the one is "Welshman," and of the other "Welshmen for ever!" Anwyl, as a surname, is not uncommon in North Wales: the Anwyls of Bala are the descendants of Evan Lloyd, a friend of Churchill, Wilkes, and Garrick, and who wrote *The Methodist*, *The Powers of the Pen*, and other poems.

A. R.

Croeswylan, Oswestry.

"Anwyl Bach"=little dear; "Deux Anwyl"=good God! a common expletive, "deux" being corrupted Welsh.

I am astonished that any doubt should exist as to this being a proper name. I have often paid taxes to a Mr. Anwyl, who formerly kept a grocer's shop in Belgravia, and was a tax-gatherer as well;

and having just opened *The Royal Red Book* for 1868, I find the name there also.

W. J. BERNHARD SMITH.

Temple.

ARMS OF MILGATE: RADCLIFFE FAMILY (5<sup>th</sup> S. i. 227, 374.)—After much careful study and investigation of this point, I have come to the conclusion that there can be but little doubt of this ancient family of Radcliffe being at the present time directly represented in the male line by Mr. Radcliffe of Foxdenton Hall, in the county of Lancaster. Why his coat of arms is differenced by a label, I am unable to say, representing as he does the main stem. There are three families at the present day bearing that time-honoured name, whose arms are underneath described:—

1. Radcliffe of Foxdenton arms: Argent, two bends engrailed, sable, over all a label of three points, gules; crest, a bull's head erased, sable, ducally gorged and chained, azure; motto, "Caen, Cressi, Calais." In addition to Foxdenton, this family has extensive estates in the county of Dorset.

2. Radcliffe of Rudding Park, Yorkshire, now represented by Sir Percival Radcliffe, Bart. Arms, argent, a bend engrailed, sable, charged with a crescent of the field for difference; crest, as that of Foxdenton; motto, "Virtus propter se." The name of the first baronet was originally Joseph Pickford, Esq., who, in consequence of the eminent services he rendered to Government in suppressing the Luddite disturbances, was so created, with the singular honour of a gratuitous patent. He died in 1819.

3. Delmé Radcliffe, of Hitchin Priory, in the county of Hertford. Arms, as Radcliffe of Foxdenton, according to Clutterbuck's *History of Hertfordshire*, iii., 22 and 23. But Berry's *Encyclopædia Heraldica* gives as arms, "argent, a cross crosslet, gules, between two bendlets engrailed, sable; a label of three points, on a canton argent, a cross crosslet, or." The original patronymic of this family was Delmé, and the name Radcliffe was added in 1802, on coming into possession of property in right of his wife.

But the arms of Ratcliffe, or Radcliffe, Earl of Sussex in the sixteenth century, were: Argent, a fess, engrailed, sable. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English School Classics*. Edited by Francis Storr, B.A., Assistant Master at Marlborough College, &c. *Cowper's Task*. By Francis Storr, B.A. *Scott's Lay of the Last Minstrel*. By J. Surtees Phillpotts, M.A., Assistant Master in Rugby School, &c. (Rivingtons.)

MR. STORR may be congratulated on the manner in which he is providing for schools a good training in English. The *English School Classics* (they will embrace, besides those enumerated above, the *Seasons*, *Bacon's Essays*, *Wordsworth's Excursion*, &c.) ought to find its way into Eton and



Harrow, and all our great public schools, to say nothing of the colleges that are springing up everywhere for the education of girls. We cannot but think that, were that mental training adopted which the study of our greatest writers would assuredly provide, far greater and more useful results must be attained than by driving boys, whether they like it or not, through a course of elegant accomplishments. On all hands it is affirmed now that too much is being attempted; that, after all, the thorough knowledge of a few subjects is of more avail in after-life than that smattering intelligence which is only too often productive of an eloquence that is offensive by its ignorance. Thoroughness then is evidently Mr. Storr's aim, for he suggests that each volume contains enough for one term's work. The notes are sure, by their freedom from dryness, to create an interest and rivet attention.

*The Manuale Clericorum: a Guide for the Reverent and Decent Celebration of Divine Service, the Holy Sacraments, and other Offices of the Church.* Edited by the Rev. F. G. Lee, D.C.L., F.S.A. (Hogg & Co.)

THIS manual, abridged from the *Directorium Anglicanum*, will prove of great service to those clergy, lay readers, and choirmasters who find the larger work out of their reach. Dr. Lee is so well known for his great knowledge of those ancient ritual arrangements which are gradually being revived, that it would almost seem presumption to criticize anything that he may say on the subject; we will, therefore, rest contented with congratulating our learned correspondent, not only on the method and style of his last work, but also on the very exhaustive manner in which each service, as to its ritual arrangements, is treated. Recourse must be had to the *Directorium* when authorities are needed, for these in the *Manuale* were omitted for the very sufficient reason that the editor might be enabled to issue it in a convenient portable form, and at a reasonable price. We must not omit to add that the *Manuale* is furnished with an admirable glossary; and it is not too much to say that, without the help thus afforded, it would have been, to a great extent, unintelligible to those not pretending to a very deep knowledge of the subject.

*Materials for the History of the Athenian Democracy from Solon to Pericles.* Collected from Ancient Authors. By T. Case, M.A., Late Fellow of Brasenose College, Oxford. (Parker & Co.)

CLASSICAL authors may find in this pamphlet material whereon to found many chapters. The authorities cited are in Greek, and, though limited to a certain period, are very comprehensive. The laws of Solon, and the changes made by Clisthenes and Pericles, form the main basis of several important quotations. Voting by lot is placed before 490 B.C., and is shown to have been generally, but not necessarily, democratic. "Literæ Humaniores" and "Tripos" men may peruse Mr. Case's collection with advantage.

*Stories from Herodotus, in Attic Greek: 1. Story of Rhampsinitus; 2. The Battle of Marathon.* Adapted by J. Surtees Phillpotts, M.A., Assistant-Master in Rugby School, and formerly Fellow of New College, Oxford. (Rivingtons.)

AFTER second thoughts few critics will find fault when they see the revered Herodotus turned into Attic Greek. Mr. Phillpotts's aim being "pedagogic and not literary," he has struck his target. To learn Herodotus at school means genuine hard work, some loss of temper, and not very rapid progress. Yet not to be taught it is to be deprived of much classical ground-work. How is it to be mastered? Let these and similar stories be read in the Attic, and then in the original text. It is not enough to read Xenophon. Herodotus has a style *sui generis*. Something more than "Herodotus made easy" is wanted

—a comparative knowledge of dialects has to be gained. The author of *Selections from Xenophon*, *Selections from Arrian*, *Notes on the "Lay of the Last Minstrel," King and Commonwealth*, has, in *Stories from Herodotus*, presented public schools with a book which will encourage both teachers and scholars in an arduous task—beginning Herodotus.

*The Herald and Genealogist.* Edited by John Gough Nichols, F.S.A. Parts XLVII., XLVIII. (Nichols & Sons.)

WE intend no disrespect to other labourers in that field of antiquarian literature which the late Mr. John Gough Nichols had made so peculiarly his own when we express our conviction that it has been wisely determined that the *Herald and Genealogist*, of which he was the originator, should be brought to a close now that he by whom it had been so successfully conducted has gone to his rest. Not less judicious and becoming is it, that the last number of that journal should contain a memoir of its accomplished editor, written by a loving hand, in which are to be found not only a full and detailed account of the numerous literary, historical, and genealogical works for which the world are indebted to the varied knowledge and untiring industry of Mr. Nichols, but also pleasant allusions to the friends and scholars with whom he was often closely associated, and many glimpses of that amiable character which distinguished him in all his domestic relations. Mr. Nichols's love of truth, and honest dislike of all false pretences, is aptly characterized by two or three of the shorter notices which conclude the present work, the last which heraldic students are destined to receive from the fearless and independent pen of John Gough Nichols.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

PICTURES OF TRAVEL, translated from the German of Henry Heine by Charles G. Leland. Philadelphia, 1856.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

### Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

H. E. S. K.—"At sixes and sevens" is a phrase in *The Widow*, Act i. sc. 2 (1652), a piece by Jonson, Fletcher, and Middleton. It became a popular phrase to denote confusion. It was, however, of earlier date, but its derivation has never been satisfactorily accounted for.

A FOREIGNER.—The presses you speak of are rarely successful. The work required would be done more satisfactorily and economically by any respectable printer.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, JULY 11, 1874.

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## Notes.

## ARCHER FAMILY OF WORCESTERSHIRE.

My attention has lately been drawn to the question of the origin of the Archer family of Barbadoes in the seventeenth century from having seen a work on this surname, which, although a useful guide to inquirers, is, nevertheless, embarrassing from the recurrence of misprint or typical errors, which might have been obviated by the slightest effort in the correction of the proof sheets. In this work, although frequent suggestions are thrown out in favour of the Worcestershire origin of this family, it is evident that the author had a preference for Suffolk. A careful analysis of the contents, however, and collation with other sources of information, will, I think, show that there were Archers in Barbadoes from London, Suffolk, and Lincoln, but that Edward Archer, who died there in 1693, was none of these, but was of a distinct and Worcestershire origin. I am well aware how little reliance can be placed on family traditions, yet, to a certain extent, they possess some value as clues. The descendants of this Edward Archer are still to be found, not only in Barbadoes, but in Jamaica, where two of his grandsons settled about 1753. In both branches of the family, notwithstanding the lapse of time since their separation, the tradition still exists

that their English progenitors were Royalists, and of Umberslade descent; and this, too, in face of the facts that Sir John Archer of the De Boys, or Essex, family was himself in Barbadoes, and that he had relatives in Jamaica in the seventeenth century, and they still treasure an heirloom transmitted from generation to generation, which would seem to strengthen the first part of the tradition, viz., a locket set in gold of the period, containing a portrait of Charles I. reading!

That the Worcestershire Archers were Royalists there can be no doubt; the children of Edward Archer of Hanley Castle, eldest son of John Archer, of Welland, by his wife Eleanor, daughter of Richard Frewen of Hanley Castle, were dispossessed of their estates by Cromwell. We find, about 1652, "William Archer and William Walter petitioning on behalf of the children, *being minors*, Thomas, George, and Anne, of the late Edward Archer of Hanley Castle." There is no mention of his elder children in this petition; they, no doubt, had equally incurred the Protector's displeasure. Thomas, George, and Anne, being minors, might be presumed to be guiltless of political sympathies. These Welland Archers appear to have broken up entirely about 1649, and to have dispersed in all directions, their large possessions passing into the hands of their Cromwellite neighbours—the Lechmeres and others. Presumably, the Frewens—maternal ancestors of Edward of Hanley—were also Royalists, for we find them settled in Barbadoes at the same period as Edward Archer of 1693, as well as the Thornes, Moores, and other families, with whom the Welland Archers had intermarried. It is a curious and suggestive fact that the first Barbadian ancestor of Edward Archer of 1693 called his estates "Cleobury," "Oldbury," and "Gretton." Now, if we refer to Dugdale's "Pedigrees of Archers of Umberslade," we find that Thomas le Archer—Edward III.—married Margarita, daughter of — Cleburie, and Rowland Archer of Umberslade quartered the arms of the Mortimer-Cleburie family. Again, Oldbury is a town in Worcestershire. I cannot but think that a deep significance lies in the names chosen by this branch of Barbadian Archers for the first properties held by them in the land of their exile. They would serve, not only to keep alive the cherished memory of the mother country, but act as landmarks to their posterity, showing the *line* of Umberslade from which they derived, as in the case of Cleoburie, and their Worcester origin from *Oldbury*. Taking all these circumstances together, I think I am justified in my preference for a Worcester instead of a Suffolk descent for Edward Archer of Barbadoes.

The earliest Archers mentioned in the Parish Registers of Barbadoes are Richard, Leonard, and Nicholas. They were undoubtedly sons of



Nicholas Archer of Hustropp, co. Lincoln, and of "foreign p<sup>ts</sup>." His will is recorded in London. Sons, *Richard Leon* (qy. cont. Leonard), *Nicholas*, and *Christopher*. That they were also Cromwellites and Puritans, I think we may infer from the baptismal names of their children, when we consider the mania, at that period, for Biblical appellations among the followers of the Protector. Nathaniel, Joseph, Joshua, and Peter, are the Christian names we find bestowed on the offspring of these early Archers, and they were perpetuated in their descendants. The name of *Edward* appears but once amongst them; one Peter Archer, grandson of Leonard, called his son by this name, but he was born in 1703, *ten years after the death of Edward Archer of 1693*.

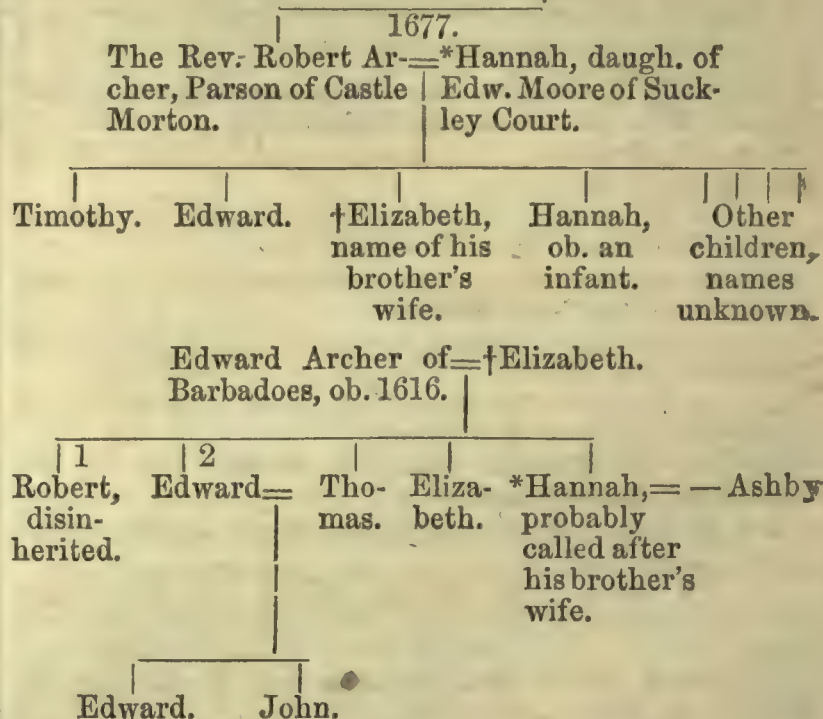
It is morally impossible that the latter could be descended from either of the three brothers, *Richard*, *Leonard*, or *Nicholas*, since the only member of their respective families who bore the name of Edward was born after his demise.

At the present time, baptismal designations have no signification; it was not thus, however, in the days of our forefathers. Let us, then, turn from these Lincoln Archers to Edward Archer, of 1693, and his descendants. In no single instance do we find a Scriptural name amongst them, but in their stead we do find the baptismal names borne for centuries by the Umberslade Archers—*Thomas*, *Edward*, *Robert*, *John*, and *William*—names, moreover, borne by the sons of John Archer of Welland, from whom I claim descent for Edward Archer, who died in Barbadoes in 1693, either through his eldest son, Edward, of Hanley Castle, or through Robert, a younger son, born 1616. We know that the former's eldest son, John, was in "foreign p<sup>ts</sup>" (see Nash); it is possible, nay, probable, that his other "dispossessed" elder sons were also emigrants. Edward, of Hanley Castle, was born June, 1600. Allowing thirty years for a generation, Edward Archer, of Barbadoes, might clearly have been his son; were he born about 1630, he would only have been sixty-three at the time of his death in 1693. That some members of the Worcestershire Archers did emigrate is an undoubted fact; for among the wills of Archers in "foreign p<sup>ts</sup>" we find those of "John of Worcester," Humphrey Archer, &c. The former, I presume, was the son of Edward of Hanley. I am more disposed, however, to think that Edward Archer of Barbadoes was the son of the younger brother, Robert, son of John Archer of Welland and Eleanor Frewen of Hanley.

Robert Archer was baptized at Hanley, April, 1616. He married Anne Skinner of Ledbury, and was the father of many children. His son Robert was "Parson of Castle-Morton": he married, 1677, Hannah Moore, daughter of Edward Moore of Suckley Court. Two short tabulations will show more clearly than I can do by words my

reason for believing that this younger Robert was a brother of Edward of Barbadoes. That Edward Archer's father was named Robert, I myself believe, though I readily admit that my reasons for this preference will not satisfy genealogists; but, in the absence of proof, let the following fact weigh for what it is worth. During the hurricane of 1831, in common with many other ancient mansions of the old settlers (or "Planters," as they were called), the ancestral home of this branch of the Barbadian Archers was destroyed; beneath the foundation-stone was found, by Mr. Edward Archer (the owner), an exquisite porcelain cup, on which were the initials R. A. in gold. It is necessary to explain that Mr. Edward Archer was innocent of all genealogical precise information, and, like many others, merely relied on a family tradition, without any misgiving, and, at the same time, without any interest in such questions. R. C.

=Robert Archer, son of=Anne  
John Archer and Elea- Skinner.  
nor Frewen, b. 1616.



#### A PICTURE SALE IN 1758.

It may be interesting to compare with some recent picture sales the results of a sale by auction of the collection of Sir Luke Schaub, which took place on 26th, 27th, and 28th April, 1758. The three days' sale comprised 118 lots, and the sum realized was 7,784*l.* 5*s.* Out of the 118 lots, as recorded in the *Gentleman's Magazine*, vol. xxviii. p. 225, &c. (1758), I shall select the names of about forty works of the most celebrated masters, with the prices and purchasers:—

#### First Day's Sale.

Lot 9. W. Vandewelde—A calm, 5*l.* 15*s.* 6*d.* Purchaser, Governor Saunders.

Lot 10. Kuyp—A landscape with rocks, 9*l.* 9*s.* Purchaser, Fitzwilliams.



Lot 11. Ostade—A landscape and figures, 7*l.* 17*s.* 6*d.* Purchaser, Mr. Cimpiani.

Lot 14. Cl. Lorain—A landscape and figures, 105*l.* Purchaser, Duchess of Portland.

Lot 17. J. Bassano—A Holy Family, 13*l.* 2*s.* 6*d.* Purchaser, — Brand, Esq.

Lot 20. Sal. Rosa—Soldiers, &c., 17*l.* 17*s.* Purchaser, Mr. Townsend.

Lot 22. P. Veronese—A woman's head, 12*l.* 12*s.* Purchaser, Mr. Vernon.

Lot 25. Domenico—St. Barba, 58*l.* 16*s.* Purchaser, Richard Grosvenor.

Lot 38. Fr. Mieris—Boy with a jug, small oval, 6*l.* 10*s.* Purchaser, Mr. Steward.

Lot 39. P. Potter—A landscape and figures, 11*l.* 0*s.* 6*d.* Purchaser, Mr. Reynolds.

Lot 43. Albano—St. Catherine, 42*l.* Purchaser, — Thompson, Esq.

Lot 44. Titian—A sleeping Venus, 18*l.* 7*s.* 6*d.* Purchaser, Mr. Masterson.

Lot 52. Guercino—St. Sebastian, 54*l.* 12*s.* Purchaser, Lord Cooper.

Lot 54. Giordano—A sleeping Venus with Cupids attending, 11*l.* 11*s.* Purchaser, Mr. Holditch.

Lot 55. Rubens—A landscape with Our Saviour healing the lame, 79*l.* 16*s.* Purchaser, Duchess of Portland.

Lot 59. Correggio—Sigismunda weeping over the heart of Tancred, 404*l.* 5*s.* Purchaser, Sir T. Seabright.

#### Second Day's Sale.

Lot 8. D. Velasquez—An old woman's head, 3 qrs., 24*l.* 13*s.* 6*d.* Purchaser, Mr. Dulton.

Lot 11. Holbein—A woman's head, 3 qrs., 2*l.* 2*s.* Purchaser, H. Fox, Esq.

Lot 12. M. A. Caravaggio—A man playing on a flute, 7*l.* 7*s.* Purchaser, Mrs. Child.

Lot 25. Albert Dürer—A crucifixion, 15*l.* 15*s.* Purchaser, Governor Saunders.

Lot 31. Metz—A Dutch lady at her toilet, 22*l.* 11*s.* 6*d.* Purchaser, Mr. Gould.

Lot 38. P. Brill—Sea view, figures by Caracci, 65*l.* 2*s.* Purchaser, Duchess of Portland.

Lot 39. Rembrandt—Admiral Ruyter, 16*l.* 5*s.* 6*d.* Purchaser, Mr. Steward.

Lot 50. Ann. Caracci—Venus at her toilet, 63*l.* Purchaser, Lord Cowper.

Lot 51. Guido—Our Saviour asleep and the Virgin watching over him, 328*l.* 13*s.* Purchaser, Richard Grosvenor.

Lot 52. P. de Cortona—Rinaldo and Armida, 23*l.* 2*s.* Purchaser, Admiral Knowles.

Lot 54. Vandyke—Virgin, Jesus asleep in her lap, 211*l.* 1*s.* Purchaser, Duchess of Portland.

Lot 57. Teniers—Boors at Cards, 85*l.* 1*s.* Purchaser, Lord Middleton.

#### Third Day's Sale.

Lot 4. Sir P. Lely—Duchess of Portsmouth, 3 qrs., 4*l.* 7*s.* 6*d.* Purchaser, Richard Grosvenor.

Lot 10. Watteau—A landscape and figures, 9*l.* 9*s.* Purchaser, Governor Saunders.

Lot 11. Jordaens—Man piping, children about him, 5*l.* 5*s.* Purchaser, Lord Byron.

Lot 14. Coypel—Nymphs bathing, 4*l.* 4*s.* Purchaser, Captain Hamilton.

Lot 24. G. Poussin—A landscape and figures, 57*l.* 15*s.* Purchaser, — Rust, Esq.

Lot 25. N. Poussin—Its companion, 23*l.* 2*s.* Purchaser, Lord Anson.

Lot 38. Wouvermans—A village carnival, 31*l.* 10*s.* Purchaser, Vandergutch.

Lot 43. Le Brun—Departure of Rinaldo from Armida, 73*l.* 10*s.* Purchaser, Lord Anson.

Lot 44. Rigaud—Cardinal Dubois, half-length, 33*l.* 12*s.* Purchaser, Mr. Thompson.

Lot 46. Murillo—Beggars, 32*l.* 11*s.* Purchaser, Richard Grosvenor.

Lot 52. Carlo Maratti—A Holy Family, 33*l.* 1*s.* 6*d.* Purchaser, Vandergutch.

Lot 60. Raphael—A large and capital picture of a Holy Family, 703*l.* 10*s.* Purchaser, Duchess of Portland.

The largest purchasers at the sale were (1) the Duchess of Portland, who secured fourteen pictures, as follows:—Cl. Lorain, 105*l.*; Rembrandt, 32*l.* 11*s.*; Bamboccio, 21*l.*; Elsheimer, 17*l.* 17*s.*; Guido, 157*l.* 10*s.*; Rubens, 79*l.* 16*s.*; Vandyke, 126*l.*; P. Brill, 65*l.* 2*s.*; Vandyke, 211*l.* 1*s.*; View of Antwerp by P. Brill, Rubens, Gillis, and Brueghel, 551*l.* 5*s.*; Titian, 43*l.* 1*s.*; Eliz. Sirani, 23*l.* 2*s.*; Tintoret, 66*l.* 3*s.*; Raphael, 703*l.* 10*s.*—Total, 2,202*l.* 18*s.* (2) Richard (first Earl) Grosvenor, seventeen pictures, &c.:—Crescentia, 10*l.* 10*s.*; Domenico, 58*l.* 16*s.*; Jordaens, 16*l.* 5*s.* 6*d.*; F. Laura, 36*l.* 15*s.*; an antique bronze, 42*l.*; Guido, 328*l.* 13*s.*; Sir P. Lely, 4*l.* 7*s.* 6*d.*; P. Veronese, 79*l.* 16*s.*; Holbein, 3*l.* 3*s.*; Do., 3*l.* 13*s.* 6*d.*; Polydore, 36*l.* 15*s.*; Rubens, 25*l.* 4*s.*; Borgognone, 23*l.* 2*s.*; F. Bassano, 115*l.* 10*s.*; Murillo, 32*l.* 11*s.*; Teniers, 157*l.* 10*s.*; Le Brun, 127*l.*—Total, 1,101*l.* 11*s.* 6*d.* (3) Sir J. Seabright, A. Correggio, 404*l.* 5*s.* (4) Governor Saunders, fourteen pictures:—Antolini, 7*l.* 15*s.*; Vandeveldt, 5*l.* 15*s.* 6*d.*; Baddalocio, 15*l.* 15*s.*; Gentileschi, 44*l.* 2*s.*; Albert Dürer, 15*l.* 15*s.*; A. Kuyp, 26*l.* 15*s.* 6*d.*; Rubens, 28*l.* 17*s.* 6*d.*; Do., 15*l.* 15*s.*; Gofredy, 6*l.* 6*s.*; Watteau, 8*l.* 18*s.* 6*d.*; Do., 9*l.* 9*s.*; Sal. Rosa, 7*l.* 7*s.*; Do., 4*l.* 4*s.*; Rottenhamer, 16*l.* 5*s.* 6*d.*—Total, 213*l.* 0*s.* 6*d.*

S. H. HARLOWE.

St. John's Wood.

#### "BRITISH AND CONTINENTAL TITLES OF HONOR." BY A TRAVELLER, 1842.

This interesting work was written to show the real value of foreign titles of nobility (some of which were purchasable at the moderate figure of 30*l.*!), and to disabuse the minds of the ordinary class of travelling Britons of the idea that Continental Counts and Barons are on a par with our Earls and Barons, and therefore superior to Baronets and the *nobiles minores* of Great Britain, the fact being that the majority of these titled gentlemen can scarcely be considered equal in rank to our Esquires. The following conclusions, drawn by the author from his arguments and facts, are worthy of a place in the Peerages, Baronetages, and other works of a similar character:—

"I. That, notwithstanding the popular distinction between Nobility and Gentry, no one who goes abroad, and *who really belongs to the nobiles minores* of England, should deny that he is Noble.

"II. That it is a vulgar error\* to suppose that a Commoner may not be Noble.

\* Conclusively proved by the fact that *all* the sons of Peers (in their fathers' lifetime), though by courtesy



"III. That the three first titles of the Peerage being Princely dignities, and the two last of high Nobility, no Englishman should on the Continent address a Peer as M. Le Comte, or M. Le Baron; for these are, there, titles of low Nobility.

"IV. That, in order to discover whether a foreign Nobleman may rank with our Peers, we should find out whether he is the *chief of his family*; and whether his ancestors had a right of *hereditary* seat in the Diet of his country; or whether he may be, in any other way, ranked amongst its high Nobility.

"V. That there is a marked difference between the British lesser Nobility (or Gentry) and that of Germany, viz., that the British lesser Nobility have been from time immemorial called *Nobilis* in Latin; that they have always had a right to sit and be represented in Parliament; and that they might intermarry with the high Nobility, and even with the blood Royal; whereas the lesser Nobility of the Empire were not called *Nobiles* before the fourteenth century; nor could they sit or be represented in the Diet, nor could they marry with the high Nobility, nor the blood Royal of their country.

"VI. That the only Counts who could formerly be ranked with our Peerage were the Counts of the Empire, *with right of seat*; and these are now almost all titular Princes. Also that the only Continental Baron who could rank with a British Baron was the old German Dynasty Baron, who has long ceased to exist.

"VII. That a British Baronet has, at least, a right to rank with a titular Count, or Grave, of Germany, *who may be chief of his family*,† and above all those who may not be so.

"VIII. That a British Esquire who is chief of a family, the head of which formerly held a Manor immediately, without being a Peer of Parliament, may rank with an immediate Baron of the Empire, who is head of his House, and whose ancestor had no right to a seat in the Diet of his country.

"IX. That a British Esquire, who is representative of a family which formerly held a Knight's-fee immediately, may rank with an immediate Knight of the Empire, who may be also chief of his family.

"X. That Barons by patent must rank with our Esquires by patent.

"That the '*Edlen von*' must rank with our gentlemen bearing arms.

"XI. That the common '*von*' (derived from official situation), or '*de*,' must be considered to give Nobility equivalent to that of those persons in England who are Esquires, or Gentlemen, by profession, office, &c., although some of them may have *precedence* of Gentlemen of blood."

C. S. K.

LORD WELLESLEY AND LORD CORNWALLIS.—In the recently-published correspondence of Lord Ellenborough (p. 172), there is a memorandum by Lord Wellesley containing an extraordinary misstatement about Lord Cornwallis.

Lord Wellesley says that, in 1797, Lord Cornwallis was a poor old man, with one foot in the grave. So far is this from the truth, that, at the time in question, Lord Cornwallis had just been appointed both Lord-Lieutenant and Commander

many of them are Lords, as well as the Baronets, are *commoners*, i.e., only entitled to sit or be represented in the House of Commons.

† "Younger sons of Foreign Nobility must rank with younger sons of English Nobility of equal grade."

of the Forces in Ireland; and it was *subsequently* that he was appointed, for the second time, Governor-General of India (which did not take effect), and, afterwards, to an important military command; and, several *years* later, he was, for the third time, named, with general approval, Governor-General, and actually succeeded Lord Wellesley himself.

It is true that, on this last occasion, his motives were partly of a somewhat trivial personal kind, and he *was* then physically unfit, but his mind was as vigorous as ever.

All this may be seen in the excellent *Memoirs of Lord Cornwallis*, by Mr. Charles Ross.

The truth of the matter is in the opposite direction. The memorandum was written in July, 1842, and Lord Wellesley died in the following September. It has but slight traces of the great ability which the writer had as a younger man, and I happen to have had some personal intercourse with him some time previous, from which it was clear that he was not what he had been. His second appointment, several years before, to the Irish Lord-Lieutenancy rather surprised the world. I have no doubt he either mis-stated the date, or had but imperfect recollection of what had happened forty-five years before. LYTTLETON.

PURGATION BY FIRE.—It may not be so well known to the English as to the classical reader that the ordeal so commonly resorted to by accused persons in the Middle Ages, in attestation of their innocence, had neither its rise in, nor was especially characteristic of, those times. It was known and in use centuries before. And thus the scholiast upon Sophocles, in the *Antigone*—from which I take the subjoined illustration—says: "Nihil in historia notius, quam purgationes, quibus, adhibito sacramento, rei objecta crimina amoliebantur, et innocentiam comprobabant." "No fact of history is better known or authenticated than that of *purgation*, by which, under solemn appeal to heaven, accused persons were accustomed to rebut the charges brought against them, and to assert their innocence of them." Thus in this play (*Antigone*) the messenger sent to announce to Creon that some one had sprinkled dust over the corpse of Poly-nices, offers, on the part of himself and fellow-watchers, to undergo this ordeal as a test of their innocence and ignorance of the deed:—

ἡμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χερσὶν,  
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν,  
τὸ μήτε δράσαι, μήτε τῷ ξυνειδέναί  
τὸ πρᾶγμα βουλευσάντι, μήτ' ἐργασμένῳ.  
Il. 264-267.

"The mass of burning iron in our hands  
We all were prompt to take, to pass through fire,  
To call the gods to witness with firm oath  
We did it not, we knew not who design'd,  
Or who perform'd the deed."—Potter.



The scholiast seems to think that this may be, perhaps, the earliest intimation of trial by ordeal that we have on record. They abound in what are called "the Dark Ages."

EDMUND TEW, M.A.

#### PARALLEL PASSAGES.—

"This is the golden chain of love, whereby the whole creation is bound to the throne of the Creator."—Archdeacon Hare's sermon on *The Law of Self-Sacrifice*.

"And so the whole round world is every way  
Bound by gold chains about the feet of God."

Tennyson's *Morte d'Arthur*.

"Methinks it is better that I should have pined away seven of my goldenest years, when I was thrall to the fair hair, and fairer eyes, of Alice W——n, than that so passionate a love-adventure should be lost."—Elia's Essay on *New Year's Eve*.

"'Tis better to have loved and lost  
Than never to have loved at all."

Tennyson's *In Memoriam*.

"It is best to love wisely, no doubt; but to love foolishly is better than not to be able to love at all."—Thackeray's *Pendennis*, chap. vi. vol. i.

"As the gambler said of his dice, to love and win is the best thing, to love and lose is the next best."—*Pendennis*, chap. i. vol. ii.

"The Tagus here,  
So broad and clear,  
Blue, in the clear blue noon—  
And it lies light,  
All silver white,  
Under the silver moon!"

Verses by Robert Southey, quoted in *Cottle's Reminiscences*, page 223.

"Silver sails all out of the west  
Under the silver moon."

Song in Tennyson's *Princess*.

"Nothing can be more unlike than the simplicity of Temple and the richness of Johnson. Their styles differ as plain cloth and brocade."—Boswell's *Life of Johnson*, p. 182, vol. i., Malone's edition, 1824.

"They [Milton's prose writings] are a perfect field of cloth of gold. The style is stiff with gorgeous embroidery."—Macaulay's *Essay on Milton*.

J. W. W.

Glasgow.

[To the last parallel may be added the following:—  
"The spangles of wit which Prior could afford he knew how to polish, but he wanted the bullion of Butler. Butler pours out a negligent profusion, certain of the weight, but careless of the stamp."—Johnson.]

THE LATEST IRISH BULL.—In the following cutting from a leader in the *Daily News* of a recent date will be found two of the latest Irish bulls, the author being no less distinguished a personage than a knight and an ex-Lord Mayor of Dublin to boot:—

"It seems that an Irish artist, with the promising name of Michael Angelo Hayes, some time ago issued two cartoons which reflected on the dignity and character of Sir William Carroll, who had been chief magistrate of Dublin. The sting of the cartoons must have gone deep

indeed, for Sir William declared in court that he never suffered 'more *bodily* pain of *mind*' than the caricatures caused him; and in defining the relative severity of the pictures he complained that 'one was *cruelly bad*, and the other *equally worse*.'"

W. A. C.

Glasgow.

#### A STRANGE EPITAPH:—

"The following curious inscription is on a tombstone in Bideford churchyard, to the memory of Captain Henry Clark, of that town, who appears to have yielded too much to a thirsty nature, and died in 1836:—

"Our worthy friend who lies beneath this stone

Was master of a vessel all his own.

House and lands had he, and gold in store;

He spent the whole, and would if ten times more.

For twenty years he scarce slept in a bed;

Linhays and limekilns lull'd his weary head

Because he would not to the poor-house go,

For his proud spirit would not let him to.

The blackbird's whistling notes, at break of day,

Used to awake him from his bed of hay.

Unto the bridge and quay he then repaired

To see what shipping up the river steer'd.

Oft in the week he used to view the bay

To see what ships were coming in from sea.

To captains' wives he brought the welcome news,

And to the relatives of all the crews.

At last poor Harry Clark was taken ill,

And carried to the workhouse 'gainst his will;

But being of this mortal life quite tired,

He lived about a month and then expired."

*Unitarian Herald*.

As the above is from a paper edited by the Rev. William Gaskell, M.A., there can be no doubt as to its genuineness. N.

LINES ON A SUN-DIAL.—The following is under one, on a white marble cross, in Collaton Church, Devon:—

"If on this dial fall a shade, the time redeem;

For, lo! it passeth like a dream.

For if it all be blank, then mourn thy loss

Of hours unblessed by shadows from the cross."

JOHN BUNYAN'S PARENTAGE.—As I was (by the courtesy of the vicar of the parish) inspecting the registers of Wootton parish, co. Bedfordshire, I came across the following entries which evidently allude to some of John Bunyan's ancestors, as Wootton is not so very far from Elstow,—about five miles,—and they may, perhaps, eventually lead to the discovery of who were his parents; they also do away with the supposition of those who think that John Bunyan may have had gipsy blood in his veins: see *The Hero of Elstow*, by "James Copner, M.A.," "Hodder & Stoughton, MDCCCLXXIV.," p. 20:—

"The Register [for Christenings & burials & weddings made by Richard Leverock Vicar of Wotton from the feist of St. Michael in the year of Our Lord 1581 as following:—

October Imprimis xx<sup>th</sup> daie was Christened Willm. Bunnion

November 1585 the xx<sup>th</sup> daie was baptized Henrie Bunion (*sic*)



1588 xviiij<sup>th</sup> daie of August was baptized Richard Bunnion

1589 Oct<sup>r</sup> xxiiij<sup>th</sup> daie was married Richard Onion (qy. Bonion) & Margaret Jepson

1591 August xviiij<sup>th</sup> daie was baptized William Bunion the younger

December 1593 the xvj<sup>th</sup> daie was baptized Thomas Bunnion

23 Maij 1604 . . . Bunnion the sonne of Thomas bunnion was buried

24 Maij 1604 . . . Bunnion the wife of Thomas Bunnion was buried

26 Maij 1604 . . . Bunnion the sonne of Thomas Bunnion was buried

15 October 1604 Willm. Bunnion & Elizabeth Wright were married

14 October 1621 Alice y<sup>e</sup> daughter of Richard Bunnion was baptized

9 February 1623-4 Henry y<sup>e</sup> sonne of Richard Bunnion (by Dinah Vavan) was baptized (*sic*)

17 October 1625 Wydow Bunnion was buried

September 17 1636 Dina the wife of Richard Bunnion was buried

6 September 1638 Richard Bunnion & Alice Drase were married

9 January 1644-5 Richard Bunnion & Elizabeth Nichols were married." DUDLEY CARY ELWES.

THE O'MULCONRY.—How few recognitions there will be in the Swedenborgian Hades by supposed ancestors of their supposed descendants! It is a mournful reflection that so much ingenuity should fail. The writer of a recent article in one of the newspapers\* starts with the following observation, which I quote chiefly for the reason that it affords another example of the erroneous use of "at" for "of":—

"There is no necessity to ask 'Garter Principal King-at-Arms' or 'Ulster' what is the signification of the dignity about to be conferred upon Prince Arthur."

But the same writer (relying, perhaps, on Waller's definition of poetry, when excusing himself to the merry monarch for a bad laureate ode, or perhaps being one of those who revere "claims" to descent from the Counts of Perche, the Earls of Chester, or the patriarchal Thomas de Brotherton, and blest with that large faith which is really so great a comfort to many minds) thus continues:—

"There is a Baronet living in Wales at present—Sir John Conroy—whose lineal ancestors used to nominate the Kings of Connaught. The Conroys are the same as the Conaires, and the Conaires were called in the eleventh century the O'Maolconaires, which Englishmen corrupted into the O'Mulconries; and this same house—which has now drifted clean out of Ireland—was paramount in that province of Connaught of which Prince Arthur is to be Duke."

On turning to Burke's *Peerage and Baronetage*, I find no real reference to any authentic proofs of a lineal descent. The warranty by Thomas Preston of forty-three descents is worth nothing. Charles Conry, b. 1657, seems to be the earliest reliable ancestor.† Again:—

\* *Daily Telegraph*, May 27, 1874.

† I rather, however, rely on John Conroy, born in 1704, as the founder of the family.

"Thus, if we went by ancient heraldic tradition, it would almost seem that his Royal Highness the Prince ought to be making matters straight with the O'Mulconry, otherwise Conroy."

The value of such old chronicles in proving one's ancestry would not be estimated by MR. PINKERTON, ANGLO-SCOTUS, HERMENTRUDE, or TEWARS, as they would be by the O'Maolconaires themselves. "Ulster" of course does not vouch for the trustworthiness of the old chronicle; he merely refers to it. The family itself very probably rightly estimates the would-be greatness thrust upon it by indiscreet admirers. Again:—

"But, in good truth, a live Duke is better than a dead Milesian Conaire, even though he were one of the "Nine Hostages," and Monarch of Ireland 400 A.D.

As for "Niallus Magnus" (A.D. 400), I leave him to MR. PINKERTON.

My object in drawing attention to the article in question is to suggest the advisability of separating general introductory remarks on a surname, or family, from the special pedigree that follows. In nine cases out of ten, these Celtic and Norman pedigrees that thunder in the index are generally found to be trustworthy only from some starting-point in the seventeenth century, when So-and-so's grand-son, or great-grandson, is supposed to turn up as So-and-so "pricked high sheriff," or "fined for alderman," who leaves a will from which dates the true foundation of the family.‡ S.

A CONJECTURE.—In Cic., *Ep. ad Att.* iv. 15, we read "Sed nihil tam pusillum, nihil tam sine voce, nihil tam verum. Hæc tu tecum habeto." Ernesti confesses that he cannot reconcile "tam verum" with the rest. It might, perhaps, be altered thus:—"Sed nihil tam pusillum, nihil tam sine voce, nihil tam . . . Verum hæc tu tecum habeto." S. T. P.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FAMILY OF ALEXANDER, OR ZINZAN.—Connected with the Court of James I., as Equeries and Masters of Revels, were members of the family of Alexander, or Zinzan. Of this family I am desirous to obtain some information. The first person belonging to the family whose name occurs in the Public Records is Robert Alexander, who was "Equery of the Stable" to Queen Elizabeth. This person, in 1585, was employed by the Queen to convey to "the King of Scotts" certain horses which she sent him

‡ Gambetta, in his recent funeral oration (see *Daily Telegraph*, May 27), seems to have over-rated the ancestry of his friend the Count.



as a gift. In April, 1594, Robert Alexander and another equery named Richard Monpessons received a royal licence granting them and their representatives the sole right of importing "annis seeds and sumacke" for the space of twenty years. Among the knights dubbed by James I. at Whitehall on the 23rd July, 1603, was Robert Alexander described as "of Herts." Sir Robert seems to have died in 1607, for his son, described as "Henry Zinzan, *alias* Alexander," then received the office of "brigandery" in succession to his father, described as "Sir Robert Zinzan, or Alexander." Henry retained his office at least till 1638, for, on the 1st May of that year, there is an indenture between him and Joseph Zinzan, *alias* Alexander, described as "one of his sons."

Sir Sigismund and Henry Alexander, *alias* Zinzan, are mentioned by Lady Anne Clifford as royal equeries in her description of certain fêtes which took place in presence of James I. at Grafton, the seat of her father, George, Earl of Cumberland, in June, 1603. From 1608 till 1624, the brothers Alexander, or Zinzan, received 100*l.* per annum "towards their charges for running at tylte." The "tylte" was run on the 24th March annually. In 1614, Sir Sigismund and Henry Alexander received a special grant of 1,000*l.* Various other boons were from time to time conferred upon them.

Other members of the family of Zinzan, or Alexander, are mentioned in connexion with the Court of King James. Alexander and Andrew Zinzan, or Alexander, are, in May, 1607, named as "ordinary ryders" of His Majesty's stable; the former died in 1626, when John Pritchard is named as his successor. Andrew Zinzan is, in April, 1607, described as "of the town of St. Alban and county of Hertford." He died in 1624, when he was succeeded by "Richard Zinzan, *alias* Alexander."

There is no further reference to members of the house till the 28th August, 1704, when there is an indenture of this date, relating to certain property, between "Peter Zinzan, *alias* Alexander, of Reading, Berkshire, brother and heir of Henry Alexander, *alias* Zinzan, late of Tylehurst, and Nicholas Zinzan, *alias* Alexander, of London, Clerk." I am desirous of ascertaining whether Zinzan is still known as a family name, and also of tracing its origin. It first appears as an *alias* to the name of Alexander in 1603, and it is curious to remark that thereafter the royal equeries who bore it are, in the Records, styled by turns "Alexander, or Zinzan" and "Zinzan, or Alexander." James I., it is well known, was in the habit of designating his favourites by pet names; but how the name of Zinzan should have been given as an alternative to each equery bearing the family name of Alexander is puzzling.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

GIPSY NAMES.—I should be glad if some one, who has access to them, would examine the old registers of Norwood, Epping, Loughton, and Yetholm. A great deal of information, with regard to the history of the gipsies, can be gathered from their Christian names. I have made a collection of about a hundred such, many of which are not a little curious. For instance, can any of your readers explain the existence of the name *Gilderoy* in a family of gipsies travelling in Oxfordshire? Was the hero of the ballad a gipsy?

I should also be much obliged to any one who could tell me where an account of the case of Elizabeth Canning, mentioned in the works of Bright and Borrow, is to be found. According to the latter, it occurred in the reign of George II.

FRANCIS H. GROOME.

[The most complete account of Elizabeth Canning, and the most thorough sifting of her story, may be found in one of the most remarkable of modern books, *Paradoxes and Puzzles, Historical, Judicial, and Literary*, by John Paget, Barrister-at-Law. Blackwood & Sons, 1874.

CHRISTY COLLECTIONS.—In the Christy Collections there are two patens, one inscribed "Feliciter loquere"; the other has this legend:—

+ DD.ICRESCONI.CLARENT.

What does this mean? They were found with chalices and liturgical spoons and seals, on St. Louis' Hill, Carthage. MACKENZIE WALCOTT.

THE JUDGES ON CIRCUIT.—Her Majesty's Judges, when on circuit, never interchange hospitality with the Sheriff of any English county except Yorkshire. In the Welsh counties this curious custom does not obtain; the Sheriff of each county is always invited by the Judge to dine with him. Can any of your correspondents throw any light upon the origin of these different customs in the two divisions of the country?

It has been suggested that the custom in the English counties was the result of the large judicial powers of the Sheriff in early times. The Judges had to control these judicial functions, which were often harshly and improperly discharged, and it became necessary, it is said, that they should avoid friendly social relations with officials whom they were sent, often by special commission, to restrain. But if this is the real explanation, why was Yorkshire made an exception?

ARTHUR WILLIAMS.

3, Harcourt Buildings, Temple.

QUEEN ANNE AND THE DUCHESS OF MARLBOROUGH.—Earl Stanhope says (*Reign of Queen Anne*, ch. xi.) that the Duchess of Marlborough sent the Queen, together with a long letter, sundry extracts transcribed from the *Whole Duty of Man*, and also the injunction from the *Book of Common Prayer* bidding us be in charity with all



men before the Holy Communion is received. Miss Strickland (*Life of Queen Anne*) having described the letter (the same, I suppose), adds—

"She likewise obliged the Queen with a Prayer-book interlined, and a copy of Jeremy Taylor's *Holy Living and Dying*, with the leaves marked and turned down of the passages by which her Majesty's soul was to profit before partaking of the sacred rite."

Which is the authentic account, or are they both true? Σ.

"YANGE MONDAY."—In the old parish registers of Stifford, Essex, is the following entry:—"Margarett Hammon was baptized one Yange Monday, 1586." What day is signified? A. H. B.  
Brentwood.

"THE BONNY HOUSE OF AIRLIE."—May I, for the sake of obtaining information, refer to a note on the above subject which appeared in "N. & Q.," 3rd S. vi. 383? An extract is there given from a speech of the Duke of Argyll, of which one passage runs as follows:—

"I have discovered within the last few days, by mere accident, that this celebrated raid" (viz. that in which the house of Airlie was destroyed), "which formed one of the grave accusations against the Marquis of Argyll, and I believe formed part of the accusation on which he lost his head, was a raid actively supported by the great Marquis of Montrose."

The correspondent who sends the extract justly calls this "an important hint on a point of history." To me it appears a most startling hint, and most difficult to reconcile with all that is known of the bitter enmity between Montrose and Argyll, and the devotion of the Ogilvie family to the great Marquis. I venture, therefore, to recall attention to the passage, and ask whether any one can supply proofs and explanations of Montrose's share in the matter, or throw any light on the mystery. M. L.

FRENCH DICTIONARIES.—What is the best French Dictionary to use in the perusal of the Early French writers, especially Montaigne, Rabelais, &c.? A. W. BLYTH.

TINTERN ABBEY.—Would MR. MACKENZIE WALCOTT, MR. FOWLER, or any of your other learned correspondents, kindly inform me where I can find the best and fullest account of Tintern Abbey? Are there any good and trustworthy local guide-books? A FOREIGNER.

MRS. ELIZABETH MONTAGU.—I have of this lady a cameo portrait, or portrait in relief, in a locket. It is not from the Zinck miniature, a small engraving of which I have, but it is a *profile* portrait, taken at a much later date in her life, showing a very good profile and ear, the hair being rolled back from the forehead. Can any one tell me anything about it? H. F.

KIRKSTALL ABBEY, YORKS.—Gilbert de Cotele was thirteenth Abbot, *circa* 1350-1400—*Magna Brit.*, vol. vi. I shall be glad of information relative to the place of his birth, parentage, &c. Was he of the family of Cotele, of Camerton, Somerset, or Cotele, of Wilts? W. H. COTTELL.  
Brixton, S.W.

A CANTERBURY FOUNDLING.—Amongst the lace displayed this year at the International is placed the waxen figure of a baby, with this notice attached:—

"This is the model of an infant left on a doorstep in Canterbury 60 or 70 years ago, dressed in embroidered robes, with arms, and this name worked into the pattern: Don Santiago de Tahayai Taguno."

The child was never claimed. He was supposed to have been the last scion of a noble "Portuguese family." Can any one say whether this story is authentic, and give further particulars? PRINCE.

HENRY JAMES BELLARS, one of the cleverest fac-similists of modern times, did much work for the late Mr. John Camden Hotten and other booksellers. He wrote and illustrated a pamphlet on Conchology, &c. When and where was he born, where did he live in London, when did he die? Any bio-bibliographical facts concerning him I am desirous of acquiring, also the exact title of the above-mentioned work on Conchology. H. S. A.

THE BRIG "TEMPLE," OF LONDON.—Can any correspondent direct me how to obtain information respecting the loss of this vessel (so reported at Lloyd's on June 30th, 1829)? Although the "Temple" was lost on a coral reef, the crew and passengers did not perish as supposed, for I was one of the latter, and, although only about five years of age at the time, not only have I a distinct recollection of the catastrophe, but I even remember the flowers that grew on the then desert island of Little Cayman, whence we made our way, in a boat, to Great Cayman, where we lived for a month, until rescued by the "Thetis," of London. The log of the latter ship may be in existence, and if so, it would show that we had a narrow escape from capture by pirates, off Cuba, immediately after our rescue, in consequence of the "Thetis" running on a sandbank, and only being sufficiently lightened in time to get off the bank just as three piratical boats were close upon her. I am under the impression that there is no detailed account of the above circumstances at Lloyd's, but possibly there may be in some contemporary newspaper (April to August, 1829). SP.

MRS. JANE ALICE SARGENT.—She is author of the following works: *Sonnets and other Poems*, 1817, Hackney; *Ringstead Abbey, or the Stranger's Grave* (a tale); *Life of Archbishop Cranmer*, 1831;



*Joan of Arc*, a play, 1840; *The Christian's Sunday Companion*, 1843. Can you give me the date of this lady's death, or any biographical information regarding her? R. INGLIS.

"MASTER."—To what period did this title, derived from *Magister*, occurring so commonly in diocesan registers and elsewhere, continue in use as the legal mode of describing the clergy, before it was superseded by "Mister"? It is to be found, for instance, several times in a Turnpike Act, 3 Geo. II., as, "The Reverend Master John Penyston." ED. MARSHALL.

JONATHAN EDWARDS, OF AMERICA.—Can any American reader tell me what arms were borne by the family of Edwards, of which the author of the treatise on the *Freedom of the Will* was a member? The family is said to have been Welsh. I think we shall find that Salop was the county from which it sprang. I have not met with any mention of its using arms; but it is not at all improbable that engraved portraits, seals, or monuments may have been so marked. The following descent, I believe, is correct so far as it goes:—  
1. The Rev. Richard Edwards, of Oxford, time of Queen Elizabeth. 2. The Rev. Richard Edwards, of London; married Ann . . . . 3. William Edwards, of America, 1640; married Agnes . . . .  
4. Richard Edwards; married first Elizabeth Tut- hill, and second, . . . . Talcott. By his first wife he had a son. 5. The Rev. Timothy Edwards, graduate of Harvard College, who married Miss Stoddard. 6. The Rev. Jonathan Edwards, the elder, President of New Jersey College, author of *The Freedom of the Will*, born 1703, married Sarah Pierpont, died 1758. 7. The Rev. Jonathan Edwards, the younger, D.D. H. B.

### Replies.

#### SPELLING REFORM.

(5<sup>th</sup> S. i. 421, 471, 511.)

I wish to explain that I am sorry to seem to dissent from DR. BREWER's views on this subject; on the contrary, what I intended to say is that, to be effective, the changes to be made must be much more violent than any which he has proposed. Having spent the last ten years in reading English of almost every date and in almost every dialect, I hardly require to be told that, as a matter of fact, continual changes in spelling have been made, and will continue to be made hereafter. But I do not think DR. BREWER rises to the height of the argument. I was perfectly well aware of the sensible words of Professor Max Müller to which he refers me, and accept their meaning, I believe, even more thoroughly than he does. The problem does not at all seem to be generally understood. Speaking generally (I do not need to be told of

the hosts of exceptions), I am prepared to maintain that it is, on the whole, *not* our spelling that is in fault, but our pronunciation. Those who do not know what this means will gain some light upon it by consulting Mr. Ellis's valuable work upon *Early English Pronunciation*. The main result is this; that whereas, in olden times, spelling, though by no means uniform, was mainly regulated by phonetical considerations, and attempts were made to spell words as they were pronounced; everyone knows that, at the present day, the spelling gives no real clue to the sound of the word which it represents. *Why?* The answer will be found to be this, that pronunciation has changed *far* more rapidly than the spelling has done. The invention of printing did a great deal to *fix* the spelling; and, since Caxton's time, the changes made have been of a mild and timid character, slowly verging towards something like a general uniformity. But the pronunciation has changed, in the same period, very largely, till at last we have arrived at a period, in 1874, when we are situated in a far worse position than ever before; when the divergence between writing and sound is so great that, if any reform is to be made at all, nothing short of a tolerably bold one will at all satisfy the conditions of the problem; and, to me, it seems idle to discuss points of minor importance when the whole matter requires to be boldly taken in hand. And here I may as well say at once that the conclusion to which many who have considered the matter have come is, that there are only two things worth doing. Either (1) to leave the matter alone altogether, trusting to the printing-offices to make such slight improvements as may, from time to time, seem good to them; or (2) to propose some new system, more or less phonetic, which shall be accepted as "good" spelling *concurrently* with that which all the best printing-offices will certainly continue to use. In the third course, which consists in mere attempts at mending the spellings of some classes of words, I can see nothing but the elements of failure, because, what one person proposes another will disapprove of, and the net result will certainly be that nothing will be done by combined individual effort *outside* of the printing-offices. It has been, in fact, tried by several hands, notably by Hare, and we are still where we were; and, this being so, I sympathise to a great degree with those who say, why not leave the whole matter alone? And, in fact, I think that what I call "printer's spelling" requires no particular alteration. On the other hand, those who can read the signs of the times will discern that the problem is presenting itself for solution, and will, ere long, push itself to the front; and I much suspect that something will have to be done in the way of an admissible concurrent system of spelling. The pace of the present day is tremendous, and we are coming to this, that there will be thousands



whose interest it is to learn to read, but who cannot fairly spare the time to master that peculiar system of graphy which is useless phonetically, but may, by the etymologist, be rightly termed "orthography." The whole subject is too vast a one to be suitable for further discussion in these pages; I only wish to repeat that I have no wish to differ from DR. BREWER, and that I merely intended to say that I doubt if he will be successful, unless he takes a sufficiently extended view of the case. I feel that I have written much in this communication which can easily be misconstrued and challenged; but it is difficult to be at once clear and brief, and I have no desire for controversy.

WALTER W. SKEAT.

Cambridge.

RALPH DE COBHAM: MARY DE ROOS (5<sup>th</sup> S. i. 208, 294, 397.)—I think it advisable to take

notice of HERMENTRUDE's communication to "N. & Q." at the latter reference, otherwise, I fear the pedigree of the Braose family will become more confused than ever. HERMENTRUDE, in her No. 2 assertion, says that Alina, daughter of her (Mary de Roos's) eldest son, married in 1294. Now this appears to me to be an entirely incorrect assertion, for Alina was the daughter of William de Braose, who was the son of her husband by his first wife, Isabel de Clare, whereas Mary de Roos was his third wife. Again, in No. 3, her third son, &c., "leaving his son." Now this would be, according to HERMENTRUDE, Richard de Braose, who died in 1294; but if the inquisition taken on his death is examined it will be found that he died s. p., and that his brother, Peter, was found his heir, aged 23, Inq. 24 Ed. I. No. 38, so that his son Giles is a myth. I believe the following table of pedigree will be found correct, if I may be allowed to give it:—

Isabel, da. of Gilbert de Clare, E. of Gloucester, 1st wife.		William de Braose, died 1290, Lord of Bramber, &c.		Agnes, da. of Nicholas de Moels, 2nd wife.		Mary, da. of Wm. de Roos, 3rd wife, d. 1325-6, Inq. p. m.		
Alina, d. of Thos. de Multon, 1st wife.	William de Braose, d. 1326, Lord of Bramber, &c.	Elizabeth, d. and h. of Raymond de Sully, 2nd wife.	Beatrix, d. and h. of John de St. Elena, 1st wife.	Sir Giles de Braose, d. 1305.	Maud, d. of Eustace de Witney, 2nd wife.	Richard de Braose, d. 1294, unmarried.	Peter de Braose, m. Agnes, d. 1312. (1)	Margaret, m. Ralph de Camois.
Alina, m. 1294, John de Mowbray; 2ndly Richard de Peschale; dau. and co-h.		Joan, m. James de Bohun; dau. and co-h.		Lucy.	John de Braose.	Maud.		

I am quite aware that Mary de Roos, the widow of William de Braose, and Mary de Braose, the widow, first of Ralph de Cobham, secondly of Thomas de Brotherton, are two perfectly different personages. I believe myself that the latter Mary must be searched for in quite a different branch of the family, viz., that one connected with Lincolnshire. As I am compiling at this moment a pedigree of the Braose family, to insert in a work that I am preparing for the press, *Castles, Mansions, Seats, &c., of the Western Division of the County of Sussex*, any notes concerning this family are of great interest to me.

D. C. E.  
5, The Crescent, Bedford.

Maria, third wife of William, son and heir of John de Braose, and Margaret Llewelyn, was, probably, a daughter of William le Rus, and not of William de Ros, as Dugdale states. William le Rus married Agatha, sole daughter and heiress of Roger de Clere, and his wife Matilda (*Inq. p. m.* 34 Hen. III., No. 44). She inherited from her mother a moiety of the manor of Bromley in Surrey. William le Rus died in 37 Hen. III. (*Inq. p. m.* No. 49), leaving a daughter Alicia, married to Richard de Braose, brother-in-law to Maria. He and his wife, in 56 Hen. III. (Blomfield's *Norfolk*), gave to William and Maria de

Braose Bromley in exchange for Akenham in Suffolk. Akenham, however, had been the property of William le Rus, and may have been granted to Maria by Alicia. The former, at her death, in 19 Ed. II., possessed Bromley, which passed to her grandson Thomas de Braose, and also Akenham, which reverted to Alicia's heir. It is reasonable to suppose that Maria was a daughter of William le Rus, but illegitimate; for at the inquisitions (34 and 37 Hen. III.) Alicia was found to be sole daughter and heiress.

Some writers of county histories have confounded the above-named Maria with one of the same name, alleged to have been the second wife of her third son, William; and they have also said that, after William's death, she married Ralph de Cobham, and then Thomas Plantagenet (de Brotherton), half-brother to King Edward II., Earl of Norfolk, Marshal of England. Records prove that she was the wife of Ralph, who died in 19 Ed. II., and of Brotherton, who died in 12 Ed. III.; but they speak of her as a Braose by *birth*, and not by *marriage*. She died in 36 Ed. III. The following are extracts from the *Inq. p. m.* (Pt. 2, No. 9):—

"Maria Comitissa Norfolc', uxor Thomæ de Brotherton Comitiss Norf', relicta Radi de Cobham militis.

"Thomas de Brotherton desponsavit Mariam de Briwes secundam uxorem suam.



"Maria tenuit de hæreditate Johannis Cobeham, et Radulfi Cobeham *primi viri ejusdem Comitissæ manerium de Ardington.*"

In 35 Ed. III., by a deed dated at Framlingham Castle, John de Cobham granted for life to his mother (dominæ Mariæ de Breuse) all the manors, &c., which he had in Buckingham, and other counties, by concession and feofment of Ralph de Wedon (*Bibl. Cott. Juls. c. vii. 174.*) Maria held many of these at her death, and among them Wedon. To a bond, executed by Maria at Wedon, a seal was attached, having in the centre a heater-shaped shield (Plantagenet arms), between three circular shields (Braose arms). (*Juls. c. vii. 174.*)

FELIX LAURENT.

Saleby.

BYRON: WYCHERLEY, &c. (5th S. i. 164, 256.)—If Wycherley was indebted to Massinger for the idea expressed in the passage in his play of *The Country Wife*—"I weigh the man, not his title; 'tis not the king's stamp can make the metal better"—he has most decidedly improved upon the original. Had MR. MACGRATH added to his quotation from Massinger's *Great Duke of Florence*—

"They can give *wealth and titles*, but no virtues" the words which follow—"that is without their power," he would have shown an almost exact parallel to Burns's well-worn lines—

"A prince can mak a belted knight,  
A marquis, duke, and a' that;  
But an honest man's aboon his might,  
Guid faith he mauna fa' that!"

This, however, has been pointed out before, *vide Hogg's Instructor*, 1845, vol. i., p. 145. But it appears to me there is some confusion of ideas in the lines by Massinger about the *stamp* on "pure and try'd gold." If I understand the passage aright, Massinger expresses a sentiment directly the opposite of Wycherley's "'tis not the king's stamp can make the metal better"; Sterne's "honours, like impressions upon coin," &c. (see my note, 5th S. i. 164), and Burns's "the rank is but the guinea stamp," &c., for he declares that Sannazaro, "being pure and try'd gold, any stamp the Duke is pleased to give him to make him pass current will add honour." I do not see any reason to suppose that either of these authors was indebted to any of his predecessors for the idea,—certainly not to Massinger, who does not seem to have got hold of the right idea in the matter of the *stamp* on "pure and try'd gold." What he means to say is evidently that the Duke would not stamp any man with his approval unless he knew him to be of the genuine metal; but what the other authors express is that, even when the stamp is affixed to the pure gold, when virtue is crowned with honours, the gold, or virtue, is not thereby enhanced in value. The capricious and indiscriminate conferring of favours and honours

by princes on persons devoid of merit or virtue has been the theme of poets through all time, and by none has it been denounced so forcibly as by our great dramatist:—

"Who shall go about  
To cozen fortune and be honourable  
Without the stamp of merit? Let none presume  
To wear an undeserved dignity.  
O that estates, degrees, and offices  
Were not derived corruptly; that clear honour  
Were purchased by the merit of the wearer," &c.

*Apropos* of parallel passages, give me leave to add one or two to my list of "Poetical Resemblances" (5th S. i. 164). We have seen Burns's lines—

"A prince can mak a belted knight," &c.

paralleled in more than one instance; but I am not aware that a similarity has been discovered between them and three lines in the poet Gower's *Confessio Amantis*, viz.—

"A king can kill, a king can save;  
A king can make a lord a knave;  
And of a lord a knave also."

In the cases already cited the power of a king stops short of conferring virtue, but here he is credited with power to debase. These lines are quoted by D'Israeli, in his *Amenities of Literature*, in connexion with an amusing conversation between King Charles I. and the Marquess of Worcester. It is needless, I presume, to inform most of the readers of "N. & Q." that the word *knave*, in Gower's and Chaucer's time, and for long afterwards, did not signify a low or dishonest person, as we now employ the word *fellow* in its contemptuous sense, but simply signified a servant. I may, however, give two examples, the first of which is curious enough: in an old translation of the New Testament, the apostle Paul is described as "Paul, the *knave* of Jesus Christ" (I think this is noticed by Evelyn in his *Diary*); and in that fine old ballad of *Robin Hood and Guy of Gisborne* we read—

"But now I have slaine the master, he saies,  
Let me goe strike the knave."

Another instance of similarity of idea and expression:—

"Silence and Darkness,—solemn sisters,—twins  
From ancient Night,—who nurse the tender thought  
To Reason, and on Reason build *Resolve*—  
That column of true majesty in man."

Young's *Night Thoughts*.

"Come, firm *Resolve*, tak' thou the van,  
Thou stalk o' carl hemp in man."

Burns, *Epistle to Davie, a Brother Poet*.

The Scottish poet here seems to have helped himself to Young's idea; it is well known Burns was an admirer of Young's writings. W. A. C.  
Glasgow.

"'TWAS AT THE BIRTHNIGHT BALL," &c. (5th S. i. 448) will be found in the *European Magazine* for January, 1782, where it is entitled "A Piece of Ingenious Levity":—



"Twas at the Birthnight Ball, sir,  
God bless our Gracious Queen,  
Where people great and small, sir,  
Are on a footing seen.

As down the dance,  
With heels from France,  
A Royal couple flew,  
Tho' well she tripp'd  
The lady slipp'd  
And off she cast her shoe.  
Doodle-doodle-doo,  
The P——s lost her shoe,  
Her Highness hopp'd,  
The fiddlers stopp'd  
Not knowing what to do.

Amazed at such a pause, sir,  
The dancers to a man,  
Eager to hear the cause, sir,  
Around the Princess ran;  
Lord Hertford too  
Like lightning flew,  
And tho' unused to trackle,  
Laid down his wand,  
And lent a hand,  
Her Royal shoe to buckle.  
Doodle-doodle-doo, &c.

The vestal maids of honour,  
Attentive to their duty,  
All crowded close upon her,  
The Prince survey'd their beauty,  
Admired their zeal,  
For's partner's heel,  
But told them he conceiv'd,  
Tho' some false steps  
Made demi-reps,  
This soon might be retrieved.  
Doodle-doodle-doo, &c.

The Princess soon was shod, sir,  
And soon the dance went on,  
'Tis said some guardian God, sir,  
Came down to get it done;  
Perhaps 'tis true,  
Old England too,  
Might dance from night to noon,  
If slips of State,  
Amongst the great,  
Were mended half as soon.  
Doodle-doodle-doo,  
Egad 'tis very true,  
Or late or soon,  
They're out of tune,  
And know not what to do.' "

COLLINS TRELAWNY.

At the Court ball, given in celebration of Queen Charlotte's birthday (January 18, 1782), the Princess Royal, during the first country dance, caught the fringe of her petticoat in the buckle of her shoe, which brought the dance to an abrupt termination. This incident gave rise to the song inquired for by "J. C. C."

The twenty-four persons who took part in this memorable dance were—

Prince of Wales,  
Duke of Cumberland,  
Duke of Dorset,  
Lord Rochford,  
Lord Graham,  
Mr. Greville,

Princess Royal,  
Lady A. Campbell,  
Lady Salisbury,  
Lady Stormont,  
Lady Frances Finch,  
Lady Aylesford,

Mr. North,  
Colonel St. Leger,  
Mr. Beckford,  
Mr. West,  
Mr. Lumley,

Miss Broderick,  
Miss North,  
Miss North,  
Lady C. Talbot,  
Miss Woodley.

The first number of the *European Magazine* (January, 1782) contains an engraving of the Princess Royal and the Prince of Wales dancing a minuet.

WILLIAM RAYNER.

Harrington Street, Hampstead Road, N.W.

"PRESTER JOHN" AND THE ARMS OF THE SEE OF CHICHESTER (4<sup>th</sup> S. xii. *passim*; 5<sup>th</sup> S. i. 15, 177, 217, 359, 450.)—In reply to MR. MACKENZIE WALCOTT's query standing at the head of his last paper, I take leave to ask a question and to make a statement. My question is, if the arms of Christchurch, Canterbury, be not a "pall," what are they? My statement is, that I have said nothing whatever of the arms of "St. Peter's, York." In addition, I maintain that the arms of the See of Hereford are three leopards' heads, and described by Peter Heylin thus:—"Gules, 3 Leopards Heads, reversed, swallowing as many Flower-de-luces, Or." Bishop Sparrow's description is identical. As Bishop Cantelupe did not occupy the See of Hereford until 1275, I would further beg to ask what were "the arms" before his time, and why now they "show his shield"? I quite accept MR. WALCOTT's assurance that he meant no "sneer"; but he must allow me in return to "rebut the impeachment" (if it be such) of "jesting observations on cathedral armories in general," or that what I wrote was "a diversion from the original subject." It was a manifest logical sequence for which MR. WALCOTT is responsible, and of which he has attempted no explanation.

EDMUND TEW, M.A.

JOHN LUSON (5<sup>th</sup> S. i. 449.)—Suckling has given a brief pedigree of the Luson family of Suffolk. William Luson was lord of the manor of Gunton in 1724. Sir John Luson, Knt. of Kent, is mentioned in *Coll. Topog. et Gen.*, vol. vii., 207, as "a stranger in London, 1595." He was "Deputy Lyuftenant and Captayne of 314 trayned fot meyn." Thomas Luson held lands in "Vlnorhampton": see Leland's *Notes of Staffordshire Families*, *Ib.* vol. iii., 340. The name often occurs as Levison, Leuson, and Lewson. The name (Luson) will be found in the list of those persons who signed against "any change of the Book of Common Prayer," 1562. A Mons<sup>r</sup> de Lusan was Governor of Blois, 1591; Lansd. MSS., 148, f. 158. Robert Luson, whose marriage with Jane Vaughan is recorded in the Somerset House chapel register, 1751, was son of the above William. Jane died 28th of May, 1816, at the advanced age of 116, and was buried in Bunhill Fields, "perhaps the oldest person interred there": see *East Anglian*, vol. i., 317.

W. WINTERS.

Waltham Abbey.



CEREVISIA (5<sup>th</sup> S. i. 485.)—Pliny (*H.N.*) would seem to suggest that this word is of Gaulish origin. Camden shows that in the ancient British *Keirch* signified "oats" (conf. Welsh *ceirch*); and it would be interesting to ascertain whether the ancient Gaulish had a word for barley or oats. In the ancient British *kurv*, *kuruv*, is ale. In modern Welsh *cwrw* is ale or strong beer. The Med. Lat. has *cerevisia*, *cervisia*, *cervisa*; the Ital. *cervosa*; the Basq. and Sp. *cerveza*; the old French *chervoise*, *cervoise*, *bière*, *boisson*. Scheller renders *cerevisia*, *cervisia*, "a drink made from corn, which many derive from Ceres, qu. *cereris*, *vis*." According to Eckhard and others, *cerevisia* was named from *Ceres*, "quasi Cerebibiam, quod Ceres, id est, frumentum coctum bibatur." Ainsworth gives *cerevisia*, qu. *cererisia*, i.e., *cerealis* liquor.

R. S. CHARNOCK.

Gray's Inn.

P.S. Roget de Belloguet (*Gloss. Gaulois*) gives "cerevisia, dans Ulpian, *Dig.* 33, tit. 6. l. 9, notre cervoise ou bière, en K. *kuref* ou *kuruf*, Z. *kwryf*, bière forte; Ar. *koref*, aujourd'h., *kufr*; C. *koref*. Le k nous offre encore *keirch*, avoine; Ar. *kerch*; C. *kerh*; Ir. *koirke*; E. *kork*."

"THE GLORY OF THEIR TIMES; OR, THE LIVES OF THE PRIMITIVE FATHERS" (5<sup>th</sup> S. i. 408.)—This work is by Donald Lupton, and will be found in Lowndes, who mentions several other works by him. It cannot be regarded as scarce, nor as of much critical value, but it is useful as giving the leading facts of the lives, lists of works, and sayings of the Fathers, much in the manner of Fuller's *Abel Redivivus*. Another work of a similar character by Lupton—"The History of the Modern Protestant Divines, London, by J. Okes, 1637, 12<sup>mo</sup>," with engraved heads from Holland's *Heroologia* and Verheiden's *Effigies*, is of great rarity, as may be seen by the notice of it in the Preface to the *Life of Dean Nowell*, by the Ven. Archdeacon Ralph Churton, pp. ix—xiii, and in Beloe's *Anecdotes of Literature*, vol. i. p. 188, edition 1807; p. 193, ed. 1814. There is a copy of this volume in Sir William Tite's *Catalogue*, No. 1903, for which he gave 4l. 4s. in 1856. Dr. Bliss's copy became mine for about the same sum at the sale of his library. It contains a note by him that the plates were afterwards used for Fuller's *Abel Redivivus* in 1651. Writing these lines from Middleton Cheney, which was for nearly forty years the home of my venerated predecessor, Archdeacon Churton, I would pay my tribute of respect to his memory as a writer, and call attention to his Preface to the *Life of Nowell* as full of interest, information, and affection. The terms in which he speaks of Mr. Gough are singularly tender and touching.

W. E. BUCKLEY.

The author of the above is reputed to have been Donald Lupton. I have a copy in my possession

with a fine book-plate in it; it appears to be paged wrong from p. 64, jumping to p. 77, but there is no matter missing. It seems to have sold, according to Bohn's *Lowndes's Bibliographer's Manual*, at various prices, the highest mentioned being 1l. There is a pencil note in my copy as follows:—

"A copy of this scarce book was sold at Burton's sale of Mr. Bracebridge's library in Liverpool, April, 1818, for 2l. 5s., which was considered under its value."

D. C. E.

The Crescent, Bedford.

"THE LIGHTHOUSE," &c. (5<sup>th</sup> S. i. 468.)—I copy this beautiful and characteristic specimen of Moore's style from an edition, poorly printed, and carelessly revised, published at Philadelphia in 1827:—

"The scene was more beautiful far to my eye,  
Than if day in its pride had arrayed it,  
The land breeze blew mild, and the azure-arched sky  
Looked pure as the Spirit that made it:  
The murmur rose soft as I silently gazed  
In the shadowy waves' playful motion,  
From the dim distant hill, till the Light-house fire  
blazed  
Like a star in the midst of the ocean.

No longer the joy of the sailor boy's breast  
Was heard in his wildly breathed numbers,  
The sea bird had flown to her wave-girdled nest,  
The fisherman sunk to his slumbers:  
One moment I looked from the hill's gentle slope,—  
All hushed was the billows' commotion,—  
And thought that the Light-house looked lovely as  
hope,  
That star of life's tremulous ocean.

The time is long past, and the scene is afar,  
Yet when my head rests on its pillow,  
Will memory sometimes rekindle the star  
That blazed on the breast of the billow:  
In life's closing hour, when the trembling soul flies,  
And death stills the heart's last emotion;  
O then may the seraph of mercy arise,  
Like a star on eternity's ocean!"

J. H. I. OAKLEY.

This is in "*Sacred Poetry*, Edinburgh, William Oliphant, 1827. Seventh Edition," where it is given to P. M. James.

CHARLES F. S. WARREN, M.A.

THE SWIFT FAMILY (5<sup>th</sup> S. i. 485.)—One of our kings shrewdly observed that he could make any man a lord, but that God Almighty alone could make a gentleman. But in this our day, "gentleman" has declined into a middle term between *esquire* and *yeoman*. My direct ancestor, Godwin, the possessor of Goderich, was lineally descended from Sir Robert Swift of Rotherham (*temp.* Eliz.), whose son was created by James I. Viscount Carlingford; his daughter was married to the Earl of Dumfries, the ancestor of the Marquis of Bute. His eldest son dying without issue male, the viscountcy descended to his second son, through whom it descended, *de jure*, to Godwin, the Attorney-General of the Irish Palatinate, and



to his present inheritor by the first wife, with the title conferred a few weeks ago (*baronially*) on Mr. Fortescue.

The Goderiche estate was devised by Godwin to the Rev. Thomas Swift, the issue of his second marriage. In his hereditary royalism he sold a portion thereof, and presented its purchase-money, three thousand broad pieces of gold, to Charles I. in aid of his contest with Cromwell. For this he was rewarded by the Roundheads with misusage and spoliation; by Charles II. with verbal thanks, His Majesty needing, as he said, to make friends of his enemies, whereas Mr. Swift was his friend ready made. The residence of the Goderiche estate came, in process of time, to my elder brother, who (his only son having died) levied a fine and devised it to his grand-daughter in fee simple. The young lady survived him but a short time, having devised it to her mother, who will, I suppose, leave it to her son by her former marriage. Thus has our ancient family estate been swept away, leaving me no remains of "The Swift Family" but my patriarchal race of children, grandchildren, and great-grandchildren, with the honour of being the head of the second branch.

The slovenly mode of registering the Protestant denizens in Ireland appears by the said "William Swift, Gent," having been a *clergyman*; his father, the Rev. Thomas Swift, and himself having been the rectors, successively, for fifty-five years, of St. Andrew's parish, in Canterbury, as recorded on their monument in that church.

EDMUND LENTHALL SWIFTE.

ST. VERDIANA (5<sup>th</sup> S. i. 509.)—August Potthast, in his *Bibliotheca Historica Medii Aevi*, has the following reference to this person:—"Vita S. Verdianæ virg. Castelli-Florentii in Etruria . . . ab Attone episcopo latine scripta. . . AA. SS. Boll. I. Febr., i., p. 257-263; cf. commentar. prævius, *ibid.* p. 255-257. K. P. D. E.

St. Verdiana would seem to be the same with "*Viridiana*, Ste. *Verdienne*, V. à Florence; en Italien, *Verdiana*," mentioned in the *Vocab. Hagiologique* of Ménage. Some account of her is found in Zedler's *Lexicon*, "Der Gedächtniss-Tag ist der 1 Feb." R. S. CHARNOCK.

Gray's Inn.

In *Sacred and Legendary Art* is the following small passage having reference to St. Verdiana:—

"Another Saint, who is sometimes represented in the old Florentine pictures, is St. Verdiana, usually dressed as a Vallombrosian nun, but she did not belong to any order. She is represented with serpents feeding from her basket."

W. J. MACADAM.

Althorpe Road, Upper Tooting.

SHERIDAN AND "THE SCHOOL FOR SCANDAL" (5<sup>th</sup> S. i. 449.)—If we may believe his own account, Michael Kelly, the well-known singer and musical

composer, said to Sheridan, "You are afraid of the author of *The School for Scandal*." I have not access to the work, but MR. MATTHEWS will find the story related by Kelly in the second volume of his very amusing *Reminiscences*, edited by Theodore Hook. T. J. BENNETT.

"HAD BE" (5<sup>th</sup> S. i. 124.)—I see that no one of your readers has thought it worth while to express either assent to or dissent from my attempt to explain this usage. I must say it seems to me to stand very much in need of explanation. It is surely ungrammatical, and not only is it used every hour in common life, but also frequently by our best poets in serious passages. I do not find any mention of it either by Dr. Morris in his *Accidence*, by Mr. Earle in his *Philology of the English Tongue*, or by Dr. Abbott in his *Shakespearian Grammar*. F. J. V.

THE "VENGEUR" (5<sup>th</sup> S. i. 502.)—My grandfather commanded the "Culloden" in the action of the 1st June, 1794. In his *Naval Chronology*, vol. ii., p. 268, he mentions nothing of the details which M. Wallon and Louis Blanc would feign believe of the sinking of the ship; if they are right, he would hardly have omitted them; his words are, "Le Vengeur sunk before the whole of her crew could be taken out, not more than 280 of whom could be saved." OTTO.

See Jal (A.), *Dictionnaire Critique de Biographie et d'Histoire*, Paris, 1867, 8vo.; articles "André (Saint) (*dit* Jean Bon)" and "Renaudin (Jean François)." R. S. TURNER.  
1, Park Square.

[The gross exaggerations of Barère and Jean Bon St. André have alone thrown a doubt on the actual heroism of the crew of the "Vengeur du Peuple" in their gallant fight with the "Brunswick" on "the glorious 1st of June," 1794. When the "Vengeur" was reduced to a complete wreck, she displayed a Union Jack over her quarter as a token of submission and a desire to be relieved. As soon as it could be done, the boats of the "Alfred" and the "Culloden" rescued, it is said, above 400 of the brave French crew, and among them the "Vengeur's" captain, Renaudin, who did *not* remain with the few who were left aboard. In the account given by Captain Renaudin,—the only really truthful one,—he says that the men who were still on board the vessel, and who could not be saved before she went down, "*imploraient, en poussant des cris lamentables, des secours qu'ils ne pouvaient plus espérer. . . . Nous entendions en nous éloignant, quelques uns de nos camarades former encore des vœux pour leur patrie. Les derniers cris de ces infortunés furent ceux de 'Vive la République!' ils moururent en les prononçant.*" The "Vengeur's" crew surrendered, and asked to be saved from perishing. Nearly all *were* saved. The heroic few who saw doom inevitable met it, like the brave sailors that they were. They lose no honour by having the simple and creditable truth told of them and their memorable gallantry in the glorious fight between the fleets of Howe and Villaret-Joyeuse. Victors and vanquished were of the stuff of true-hearted men.]



"YALE COLLEGE MAGAZINE" (5<sup>th</sup> S. i. 448.)—The Rev. Robert Aikman, a presbyterian clergyman, of Madison, in the state of New Jersey, was living in 1871, when the last Yale triennial was printed. A letter addressed to him would probably obtain most of the desired information. The Hon. William M. Everts, one of the editors of the *Yale College Magazine*, is now a distinguished lawyer in New York City. The Rev. Charles Rich was born at Boston, Sept. 12, 1809, and, after fitting for college, made several voyages, first as a sailor, and afterwards as mate of a vessel. He then entered Yale College, and, in 1838, at the age of twenty-nine, graduated. After studying divinity, he was settled as a minister, first in Washington, D.C., then in Nantucket, Mass., and finally, in Buffalo, N.Y. About 1853 he gave up preaching, and went into mercantile business in Beardstown, Illinois, where he died Oct. 31, 1862. Messrs. Edwin Osgood Carter and William Smith Scarborough were living in 1871, according to the triennial. The Rev. Chester Smith Lyman resides at New Haven, Ct., and is a professor in Yale College. Frederick Augustus Coe was a lawyer, and practised his profession in New York City, where he died Jan. 9, 1870, aged fifty-three.

JOHN WARD DEAN.

Boston, U.S.

DAVID LLOYD, LLWYNRHODOWEN (5<sup>th</sup> S. i. 488.)—In addition to the particulars already known to T. C. U., this eminent Presbyterian (or, more properly speaking, Unitarian) minister appears to have been educated at the Carmarthen College. He founded nearly all the Arian congregations in Cardiganshire and parts of Carmarthenshire, was a man of sound learning, enlightened political ideas, and considerable ability as a poet. I have now before me a copy of some of his poetical works, printed at Carmarthen in 1785, being about seven years after his death. The poems are, of course, in Welsh. He is said to have been thirty-six years in the ministry when he died.

R. W.

"HUDIBRAS" (5<sup>th</sup> S. i. 489.)—The astrologer satirized under the name of Sidrophel, in Butler's *Hudibras*, is generally believed to have been the notorious William Lilly,

"Who dealt in Destiny's dark counsels"  
in the seventeenth century. Charles II. is said to have consulted Lilly in his capacity of astrologer on one occasion.

W. A. C.

Glasgow.

REGISTER OF JEWS (5<sup>th</sup> S. i. 489.)—The following extract from R. Sims's *Manual for the Genealogist*, &c., p. 428, London, 1856, states what is known of the Jews' Registers:—

"From the year 1663 the registers of births, marriages, and deaths of the Jews have been correctly made, and carefully preserved; the birth is entered at their cere-

monial on the eighth day; and all the entries are more minute than those of the Christian Church.

"The Committees of the great Synagogues in Bevis Marks and Duke's Place, Aldgate, when applied to by the Commissioners appointed to inquire into the state of Registers of Births, &c., in 1838, declined to part with their registers, which are kept in the Hebrew language, on the ground that they are continually required for civil as well as religious purposes."

As Jews after the Act of 1753 were able to marry in their chapels, their marriages are more numerous than in the case of others. J. S. Burns (*Hist. of Par. Regist.*, p. 224, London, 1862) says:—

"The following is a specimen of the entry of birth, at the Hamburg Synagogue, in Church Row, Fenchurch Street:—Julia, the daughter of Jonas Levy and Matilda Levy, his wife, of Bevis Marks, Saint Mary Axe, was born on Wednesday, the 23d August, 1826."—*Ibid.* p. 242.

This refers to the period before the passing of the Registration Act. ED. MARSHALL.

HERALDIC (5<sup>th</sup> S. i. 489.)—Ermine, on a chief indented azure, 3 fleurs de lis argent, are given by Camden, in his *Visitation of Huntingdonshire* (Camden Society, 1848), as the arms of Ap Rhese, Ap Rece, or Aprece. Alpress, whose arms Mr. JAY inquires for, will most likely be another variation of the same name.

G. D. TOMLINSON.

SPRINKLING RIVERS WITH FLOWERS (5<sup>th</sup> S. i. 505.)—This custom, says Reinsberg Duringsfeld, *Das Festliche Jahr*, p. 144, is nearly extinct in Germany, but still lingers in some parts of the Rhine valley, e. g., at Bacharach. He says that the ceremony always took place on the 1st of May, and calls it Maibrunnenfest.

CHARLES SWAINSON.

Highhurst Wood.

THE "JACOBUS" (5<sup>th</sup> S. i. 506.)—Richard Pitt had a grant of the office of Gun Founder, for life, October 31, 1613. See *Cal. Stat. Pap. Domestic*, 1611–1618, p. 204.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LA VIENVILLE (5<sup>th</sup> S. i. 315, 457.)—Is this the correct name of the Marquis who was killed in the skirmish at Auldborn Chase? It is commonly given, I think, as Vieuville, but occurs in the Journals of the House of Commons, April 11, 1643 (and I believe elsewhere), as *De la Vein Ville*.

T. W. WEBB.

"THE PRIVATE HOUSE IN DRURY LANE" (5<sup>th</sup> S. i. 508.)—On the subject of private theatres, and the peculiarities that distinguished them from those that were public, let me refer Mr. ELLIS to *The Annals of the Stage*, by Mr. J. P. Collier, vol. iii. p. 335; also to Malone's account of the English stage prefixed to his edition of *Shakespeare*, edited by Boswell, 1821, vol. iii. Mr. Collier notices seven "distinguishing marks of a private



playhouse," one of them being, "the boxes or rooms of private theatres were inclosed and locked." It was from this, in all probability, that the name was derived. The Blackfriars, the Cockpit in Drury Lane, and the theatre in Salisbury Court were private; the Globe, Fortune, and Bull were public theatres.

CHARLES WYLIE.

BUDA (5<sup>th</sup> S. i. 287, 374, 417, 458; ii. 16.)—Your correspondent W. B. C. is undoubtedly right in saying that it is Buda which bears the name of Ofen, though strangely enough the Slavonic Pesth (pronounced *Pesht*), with the same signification as Ofen in German, is applied to the other half of the town. The name probably arose from the oven-like situation of Buda.

Buda is a Slavonic word, and forms part of the name of many villages in Bohemia. Its meaning in Tchekkh, I believe, is dwelling-place, habitation; it is probably connected with the English bide, abode.

ASHTON W. DILKE.

W. B. C. is right in his correction. It is Buda which is known in German by the name of Ofen, although the latter term is properly a translation of the name of Pesth, which in Old Hungarian (like the Old Slavonic *peshtch*) signified a stove. I was led into the blunder by a hasty reading of my *Hungarian Dictionary* (Farkas), in which I found "Pest, Pesth (Stadt); Ofen (veraltet)," and understood the sentence as signifying that the name of Ofen was now obsolete, whereas the meaning really is that the Hungarian *pest*, in the sense of stove, is obsolete. The puzzle is how the German translation of the name Pesth could ever come to designate the city (Buda) on the opposite side of the river.

H. W.

THE EMPEROR ALEXANDER II. (5<sup>th</sup> S. i. 464.)—The word *tsar*, the German *kaiser*, Barb. Greek *καῖσαρ*, "sub-emperor, a sort of vizier," Arabic *kaysar*, are corrupted from *Cæsar*. The latter, which Schlegel derives from Sanskrit *keshoh* (*ke'sa*), "the hair of the head," is probably from Persian *sar*, head, top, summit, a general, great, highest, chief.

R. S. CHARNOCK.

Gray's Inn.

"SELE" (5<sup>th</sup> S. i. 228, 276, 318.)—It would appear evident that *sele* is not the same in meaning, if it be the same in origin, which is doubtful, with *selio*, or *selion*, which, in English, is called a *stitch*, or *ridge* of land, and which Spelman, followed by Blount and Cowell, says was "agri portio sulcos aliquot non certos continens"; and also that it was called "à Gall. *seillon*, i. terra elata inter duos sulcos (v. *selio*)"—facts these which are otherwise well established.

Therefore, although MR. DOBSON seems to reject the *sele* of Prof. H. Leo, of Halle (p. 54), I incline to receive it as the most probable root of the

place-name "le scele," or "le sele," and now "seal," occurring in Grants of Land to Hexham. He would limit the signification of this term to a *dwelling exclusively*, in the belief that Prof. Leo had done the like, which, however, he has not done; and in this way has arisen what I presume is MR. DOBSON's misconception. Leo says that the ancient form of *sele* was *sal*, the primitive meaning of which must have been thus *general*; for this reason, as he says, that "we have *saljan* in Gothic meaning *manere, divertere*," which is "no primitive word," but, as he adds, is "indisputably derived from the same root," viz. *sal*. Then no one has doubted that *manere* (the inf. of *maneo*) is the root of *mansus*, the meaning of which the learned Spelman says is "habitatio vel sedes rustica, non ædes tantum complectens, sed terras etiam ad alendam familiam idoneas" (Gl. v. "Mansia, et Mansus"); who also (v. "Mansi, sellas") cites an "Adnuntiatio" of King Carolus, apud Pistas, cap. 30, where the "hæreditates colonorum" are called *mansa*, and the *sellas* the "domicilia mansorum" (colonomum hereditates *mansa* vocat, *domicilia mansorum sellas*), where also this prohibition is contained, "Separarique prohibet à sellis mansa, ne divenditis terris confundantur mansa, subducantur servitia, et destruantur villæ"; and where this statement is added, "Retinuit hunc morem vetus Anglorum Æconomia usque ad Henrici 2, ætatem; ut è Garvasio liqueat Tilberiensis."

Prof. Leo has said that "If *sele* be the *dwelling* of the wealthy, of landowners, *cote*, on the other hand, indicates the abode of the *poorer class*" (v. "Cote," p. 55); and if this be a well-founded distinction, *sele* may be just tantamount to our *manor*, unquestionably a derivative of *manere*, which is the interpretation of *saljan*. But Leo says, besides, that in the northern dialect *sala* has been distinguished from *sel*, the former meaning an "ædes, domus, aula"; and the latter a "tugurium æstivum," or summer hut of turf. Accordingly, there is a strong probability that *sele* = *sal* is the true root of all those place-names which, in Scotland, are called Shiels, or The Sheils (i.e., place of the huts), sheilings (L. *scalingæ*), &c., as well as of the *stells*, or *steils*, and all of which are common, both single and compounded; e.g., The Sheils (*le scele*?), Lyand-scheiles, Cauld-shiels, Ashie-steil, Bar-coed-steils, Birket-steil, &c.

L.

ARITHMETIC: CASTING OUT NINES (5<sup>th</sup> S. i. 88, 332.)—Though "N. & Q." is hardly a medium for mathematical communications, yet, "the ball being set a-rolling," I will give it another shove. MR. MORTIMER COLLINS is perfectly correct in all he says, but there is no reason in the world, save economy, for restricting the operation to nines and elevens. The reason why, in casting out elevens, we take the difference between the sum of the odd



and the sum of the even digits is, that the difference between the radix (ten) and eleven is negative unity; but if we cast out any number less than the radix, the operation is one of addition only, taking care to write the number operated on, as if its radix were not ten, but the difference between ten and the number to be cast out. Thus, take 6432 and cast out the eights, then we work thus:—

$$2 + 3 \times 2 + 4 \times 2^2 + 6 \times 2^3 = 72;$$

$$\text{and } 2 + 7 \times 2 = 16; \text{ and } 6 + 1 \times 2 = 8.$$

That is, 6432 is divisible by 8 without remainder. Or, cast out the sevens from the same number, then—

$$2 + 3 \times 3 + 4 \times 3^2 + 6 \times 3^3 = 209;$$

$$\text{and } 9 + 2 \times 3^2 = 27; \text{ and } 7 + 2 \times 3 = 13;$$

$$\text{and } 3 + 1 \times 3 = 6;$$

that is, 6 is the remainder after dividing 6432 by 7. JABEZ.

Athenæum Club.

MORTIMER OF WIGMORE (5<sup>th</sup> S. i. 188, 234, 358, 476, 498.)—Though I cannot tell T. H. who Radegunda Becket, or Ragona Bechet, was, for she is a puzzle to me, I can at least tell him who she was not, and that is, the wife of Roger, fifth Earl of March. The wife of Earl Roger, Alianora of Kent, survived him, and died in 1405, while Ragona was living in 1407, and was then widow of Diggory Seys. So far as my knowledge goes, she is never called Ragona Mortimer, but Ragona Bechet, Domina de Mortimer.

I must beg leave to offer an apology to yourself and your readers for my stupidity in asserting that the Queen is the heir of the Mortimers. TEWARS has caught me napping; and though I deserve his rebuke, I do not feel entitled to the sweet envelope in which he has wrapped it. I will try not to "do it again." HERMENTRUDE.

"WHELE" (5<sup>th</sup> S. i. 247, 452.)—Stratman's *Dictionary of Old English* gives "whele, A.-Sax. hpele, putredo." The *Promptorium Parvulorum* translates the word by *pustula*. F. STORR.

PRINCES OF THE BLOOD ROYAL (5<sup>th</sup> S. i. 467, 516.)—F. H. H. is too hasty in his reply to my query. I am well aware that the "Duke of Cambridge is the grandson of George III."; but that does not, on "my own showing," explain his precedence over the Archbishop of Canterbury and the great officers of State. The Duke is the grandson of a king, not of "the" king. The distinction is important. MIDDLE TEMPLAR.

Bradford, Yorkshire.

THE USE OF INVERTED COMMAS (5<sup>th</sup> S. i. 9, 75, 154, 217, 336, 455.)—Inverted commas are frequently found in printed plays to denote passages omitted on the stage: see Lord Lytton's *Richelieu*. J. BRANDER MATTHEWS.

Lotos Club, New York.

ISAAC (AND JOHN) FRANSHAM (2<sup>nd</sup> S. ii. 467.)—Isaac Fransham was elder brother of John Fransham, a linen-draper in Norwich. Of his history I know nothing more than is recorded in the inscription on his tombstone (quoted above). Nor can I tell whether they were related to "the Norwich polytheist," who may have been a nephew, but certainly was not the son of either of them. (Why that very eccentric person was called a polytheist I know not.) The younger brother, John, died about ten years after Isaac. I have a parcel of his note-books, consisting partly of copies of his contributions to the *Gentleman's Journal* (a monthly periodical published in London, 1690–92), for the most part in verse, and not much worse than the rubbish which a few years later passed under the name of poetry in the earlier volumes of the *Gentleman's Magazine*, with sundry other equally uninteresting compositions. The collection is, however, not altogether worthless, for it contains also his correspondence with Daniel Defoe, of whom he appears to have been a great admirer. These letters are all interesting; one from Defoe especially so, dated from Edinburgh, and containing an account of proceedings there during his mission as secretary to the Commissioners for the Treaty for Union between England and Scotland. None of them have ever appeared in print, and I shall have much pleasure in sending copies for publication in "N. & Q." as soon as I can find a little leisure for transcribing them. FR. NORGATE.

17, Bedford Street, Covent Garden.

THE POPULATION TWO HUNDRED YEARS AGO (5<sup>th</sup> S. i. 387, 495.)—Your querist will find some useful information in Hallam (*Murray's Reprint*, p. 22):—

"The northern counties, especially Lancashire and Cumberland, being very ill peopled, and the inhabitants of London and Westminster not exceeding sixty or seventy thousand." (Note 1.) "The population for 1485 is estimated by comparing a sort of census in 1378, when the inhabitants of the realm seem to have amounted to about 2,300,000, with one still more loose under Elizabeth in 1588, which would give about 4,400,000, making some allowance for more rapid increase in the latter period. Three millions at the accession of Henry VII. is probably not too low an estimate."

G. LAURENCE GOMME.

MARMION HERBERT IN MR. DISRAELI'S "VENETIA" (5<sup>th</sup> S. i. 140, 400.)—In reply to a query of mine as to the historical character represented by "Marmion Herbert" in Disraeli's *Venetia*, a correspondent wrote to you to say that Shelley the poet is meant. I was for many reasons dissatisfied with that answer. I have just come across a passage in the last chapter of Guiccioli's *Recollections of Lord Byron*, which gives a very satisfactory solution:—

"He (Disraeli) has given Byron *two individualities*. Lord Cadurcis represents Byron from his infancy to the time of his marriage, and Mr. Herbert equally represents



Lord Byron from that fatal epoch till his death. The selection of two persons to represent the same character, and to allow of Byron's simple yet complex nature being better understood, was a very happy philosophical notion."

"Marmion Herbert" is eminently unlike the poet Shelley. V. DE S. FOWKE.

"DESIER" (5<sup>th</sup> S. i. 148, 214, 355, 498.)—"She (the divorced wife of Char-le-Magne) is called by various names in history, Desideria, Desiderata, Hermengard, and Bertha." Extract from *History of Charlemagne*. Read note p. 135 instead of p. 148, as the reference to the authority from which the statement made was derived. E.

RIGBY, PAYMASTER OF THE FORCES IN 1768 (5<sup>th</sup> S. i. 428, 513.)—Mr. Wilkes, in the *North Briton*, No. 31, closes a humorous comparison, after Plutarch's manner, of Mr. Pitt with Mr. Rigby in the following words:—

"In their more private characters, both Mr. Pitt and Mr. Rigby have generosity and spirit; in other things they differ. Mr. Pitt is abstemious, temperate, and regular; Mr. Rigby indulges more in convivial pleasures, is an excellent *bon-vivant*, amiable and engaging. Mr. Pitt, by the most manly sense, and the fine sallies of a warm and sportive imagination, can charm the whole day; and, as the Greek said, his entertainments please even the day after they are given. Mr. Rigby has all the gibes, and gambols, and flashes of merriment, which set the table in a roar; but the day after, a cruel headache at least frequently succeeds. In short, I wish to spend all my days with Mr. Pitt, but I am afraid that at night I should often skulk to Mr. Rigby and his friends."—John Timbs's *Anecdote Biography*, "Lord Chatham," p. 130.

J. T.

POETS AND PROPER NAMES (5<sup>th</sup> S. i. 464, 513.)—The pronunciation of Bolivar was authoritatively settled by Christopher North somewhere in the following terms:—

"It is wrong to say

'Bold Simon Bolivar  
Match for old Oliver.'

It should be,

'Who can deceive or  
Baffle Bolivar.'

W. G.

A JEW'S WILL (5<sup>th</sup> S. i. 449, 496.)—Many thanks to three respondents to my query; their replies are most interesting. In the same will the testator bequeaths thus: "40*l.* per annum for the support of the Jews' synagogue in my garden in Magpie Alley, in or near Fenchurch Street"; also "to ten Rabbies to read prayers every day for one year after my death, in my said synagogue, 10*l.* apiece."

I would ask whether such prayers for the departed are in general use among the Jews, and if so, what is the form? Is the said synagogue still standing? The will alluded to is that of Benjamin Isaac, of Magpie Alley, merchant, proved

May 4, 1750, a native of Bounsall, in Bohemia. He bequeathed several sums for charitable uses in London. He mentions his son Henry, of Fenchurch Street Buildings, merchant, and three of his sons, Ephraim, Hyam, and Isaac. Is anything known of these descendants? Is this the Benjamin or Henry Isaac who possessed a fine collection of paintings, many of which were engraved by Boydell? *The Lord of the Vineyard*, by Rembrandt, was one. H. T. E.

RANCKE RIDERS (5<sup>th</sup> S. i. 203, 271, 419.)—If I may be allowed to say so, and without being egotistic, the best description of these "beggars on horse-back" is to be found in Dekker's *Lanthorne and Candle-light*, 1609, a book on thieves and thieves' tricks, carefully condensed by me in my *Shakspeare's England*. The passage I allude to is the following:—

"The Rank Riders were cheats akin to the German guests who took in 'mine host of the Garter.' They generally went six or seven in company, their purses well-filled, well dressed, booted and spurred. The Inn-keeper they cheated they called the Colt; the gulled farmer the Snaffle; and the plunder the Ring. Two of them dressed as gentlemen, and the rest wore blue coats as servingmen. They generally entered the best inn of the place, dirty and dusty, asking their servants if their footman had gone back with their horses, to which the blue coats answered 'yes.' Here, then, they stopped several days—living in clover, keeping the rust off the spigots, and never bating the reckonings a penny—to show they were gentlemen of noble extraction. In the meantime their servants ascertained from what county the innkeeper came, where the ostlers and chamberlain were born, and what other country gentlemen were their fellow guests. They then, in the gaping circles round the sea-coal fires, bragged of their master's estates in some remote and unknown shire, described how many hawks they kept and how many hounds, and began to swear that they had come up to receive some hundreds of pounds upon land which they had lately sold, and would harbour in that inn (liking the situation and the host) some quarter of a year at least.

"These reports spread, and widening as they spread, the head cheat got better attended, and was soon dubbed your worship at every sentence; and to please Boniface, he would refuse to sit down to dinner till his host took the upper place at the board.

"In the middle of supper, just at 'the pippins and ale,' or very early in the morning, rushed in an accomplice, dressed as a running footman, and fiery hot with haste, sent up a message that Sir Somebody Something had wished to see his worship, and that he must be with him at such an hour, the journey not being more than twelve or fourteen miles. Upon receipt of this message (from so dear and so noble a friend), one who stands so well at Court look you, the chief sweated and chafed because all his horses were out of the way, cursed the sending them back, and the fool who proposed it; offers to give any sum if his cousin, himself, and his man, could be reasonably horsed. Our host provided them all horses (if he had none himself, borrowing them of his neighbours, passing his word for their forthcoming in a day or two), and with grace cups, and kissing of hands, and ruffle of ribbons, the cheats spurred away.

"Three days or so having passed, and his worship not yet returning, the host began to smell a trick. He runs



up and down as busy as a constable on Shrove Tuesday, with a hue and cry at his heels, and a plentiful store of stout cudgels. But alas! by this time our friends had changed their dresses four score miles off, had sold their horses at some country fair, floated away half the money in seas of wine, and started off in search of fresh confiding hosts and pleasantly situated inns."—"Lanthorne and Candle-light; or, The Bell-mans Second Night-walke, in which he brings to light a Brood of more strange villanies than ever were till this yeare discovered. Decet novisse malum, fecisse nefandum. The second edition newly corrected and amended. London, Printed for John Busby, and are to be solde at his shop in Fleet Streete, in Saint Dunstanes Church-yard, 1609."

WALTER THORNBURY.

DUNS SCOTUS (5<sup>th</sup> S. i. 488.)—I take the following from Brunet's *Manuel du Libraire*, Paris, 1864:—

"SCOTUS (*Joannes Duns*).

"QUESTIONES quodlibeticæ purgatæ per Th. Penketh. *Explicit feliciter*, M.CCCC.LXXIII. *Hæc Albertus ego Stendael Quodlibeta . . . pressi* (*Venetis*), in fol. Edition rare, commençant par ces mots: *Et cuncta res difficiles* (*sic Brunet*), etc., et finissant par un index de 5 ff. Vend. 80 fr. m.r. La Vallière: 2 liv. 2 sh. Pinelli, et moins depuis, car en général toutes ces anciennes éditions des théologiens scolastiques sont à très-bas prix."

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

HERALDIC (5<sup>th</sup> S. i. 348.)—The arms appear to be those of Walbanke, of Kirkbridge, &c., co. York. The coat, gules a fesse embattled argent, between two saltires in chief and a garb in base or, is quartered by John Walbanke Childers, Esq., of Cantley; and the crest, on a garb, a bird rising or, is borne by him as a second.

CHARLES JACKSON.

Doncaster.

PEDIGREE TRACING (5<sup>th</sup> S. i. 509.)—I should advise X. to purchase a copy of Sims's *Manual for the Genealogist, Topographer, Antiquary, and Legal Professor*. He will, in this book, find an account of most of the public records likely to be of service. If, however, the members of the family whose pedigree he wishes to trace were not owners of land or holders of offices of importance, he will find the work neither easy nor cheap. As an example of the information sometimes afforded by the *Inquis. Post Mortem*, I may say that, not long ago, I found in one of these documents (taken in 1535) the evidence of nine generations.

H. FISHWICK, F.S.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*St. Chad's Day in Lichfield, A.D. 1643, and other Short Poems.* By the Rev. R. J. Buddicorn, M.A., Vicar of Morton, Gainsborough. (Parker & Co.)

THESE poems are interesting and attractive. Dark deeds of yore are poetically penned in verses of pleasant reading. The lives of saints whose names fall so familiarly on the ear from the Church's calendar, but whose histories are not every day read, are depicted without

sentiment, and without an unmerited sanctity being attributed to the originals. The martyrdoms and persecutions of men to whom many of our churches are dedicated are faithfully told. The days of the Baptist, St. Chad, Alphage, Abp. of Canterbury, and of others "whose praise was once in all the churches" will be found far from subjects of dull reading.

*Mainoc, Eveline, &c.* (Pickering.)

THE author of this little volume of poems need not have suppressed his name. He may fairly claim to be a writer of poetry. *Mainoc* can hardly be said to be the prominent feature of the five cantos devoted to him. Similes and home truths are inserted to a great extent and with success. *Mainoc* comes on the scene, in the midst of a storm, distracted, and the very image of despair. "He is a dreamer ever of that which could not be; a phantom-mocked and wild-brained being. He had no sense of fault. He knew no friendship." *Eveline* is a pensive and lonely girl. Her deep love is misinterpreted by the admiring yet timid Oscar. Both pine in loneliness, but Time gives a voice to Reticence. All gloomy thoughts are at last agreeably stilled. *Alcyone* and other short poems close this alluring little book.

BUNYAN'S "PILGRIM'S PROGRESS" (5<sup>th</sup> S. ii. 8.)—The following is the letter in the *Guardian*, referred to in the last number of "N. & Q." :—

"Sir,—After two days of careful research at the British Museum Library, I can perhaps give some further information respecting the subject of my former letters, and in reply to two letters in the *Guardian* of this week.

"It appears that Guillaume de Guilleville wrote his first book, *Le Pelerinage de l'Homme* (or *de la Via Humaine*), about A.D. 1330 to 1335, and re-wrote it in 1358.

"Between these dates he wrote two other books, viz., *Le Pelerinage de l'Ame* and *Le Pelerinage de Jésus-Christ*.

"It is to the first of these, if any, that Bunyan was indebted. To look for coincidences between *The Pilgrimage of the Soule* and *The Pilgrim's Progress* is useless or nearly so, as the latter ends where the former begins. Bunyan does not enter into the subject of the intermediate state; De Guilleville's second book treats only of that.

"I find that the volume printed by Caxton in 1483 contains no part of De Guilleville's first book, but begins with his second.

"A reprint of the *Pilgrimage of Man* was made for the Roxburghe Club in 1869. In the preface to this work it is stated :—

"It is not within the scope of the present preface to discuss a question which has been raised as to how far Bunyan may have been indebted to this allegory for the ideas and even the details of his *Pilgrim's Progress*. But it is at least worthy of remark that in the seventeenth century there was copied and circulated in MS. a condensed English version of G. de Guilleville's *First Pilgrimage*. . . . In the University Library at Cambridge there is a small volume of 242 pages, of which the class mark is Ff. 6. 30. . . . It is not likely that Bunyan ever saw this, or the Glasgow MS. in the Hunterian Museum (Q. 2. 25), or the MS. from which the present volume is printed, or that in the library of St. John's College, Cambridge (G. 21), but he may at some time have fallen in with a little volume like that described."

"Miss Cust's translation and comparison is founded upon the French MS., which Bunyan is never likely to have seen, nor could have read, as we are told he understood no language but his own. There are still a few copies of this work, both of the *Pilgrimage of Man* and



of the *Soul*, to be had at Pickering's, 196, Piccadilly. They were printed in 1858 and 1859, 15s. each. I find that Mr. Disraeli, in his *Amenities of Literature*, refers to the resemblance between the *Pilgrim's Progress* and an old work by Piers Plowman. Dr. Dibdin says the *Pilgrimage of the Soul* laid the foundation of the *Pilgrim's Progress*, which is clearly a mistake, as I have stated above. Southey says, 'The same allegory had often been treated before him. Some of these may have fallen in Bunyan's way, and modified his conception when he was not aware of such influence.'

"I can hardly ask you to find room for so long a letter as this without expressing my thanks to the Librarian and officers of the British Museum for the help they so readily and courteously have afforded me.

"W. J. STRACEY.

"Buxton Vicarage, Norwich, June 26, 1874."

Papers on "Pilgrim's Progress" not copied from "The Pilgrimage of the Soul" will be found in "N. & Q.," 2<sup>nd</sup> S. viii. 268, 372, 402. See also 3<sup>rd</sup> S. viii. 46.

"THE NORTHUMBERLAND HOUSE LION.—Mr. Frank Buckland, in a letter to *Land and Water*, states that, happening to be passing Northumberland House on Thursday as the lion was being taken down, he obtained permission to inspect it. The inscription on the lion, Mr. Buckland says, runs thus:—'ALG: D: S 1749. O: N: REST.' Under this, on the east side, is a monogram of the letter A with an S twisted into it; on the west side, the letter N with a P, and hung on to one of the small legs below this is a crest, viz., a coronet with five spikes, carrying round balls, and underneath a half-moon; on the other side is a different pattern of a coronet, with three strawberry leaves and a phoenix rising from the flames; the former is the Earl's, the latter the Ducal coronet. The measurement of the lion was as follows:—From tip of nose to end of tail, eleven feet seven; tail, four feet three; height at shoulders, five feet five; round the mane, six feet; weight, about one and a half tons. The body is lead; the tail copper. There are three coats of paint on the lion; one is bright blue. He was painted blue in 1822 by the then clerk of the works. The inscription was interpreted to Mr. Buckland as meaning 'Algernon, Duke of Somerset, 1749 (and the) Countess Northumberland restored.' The lion represents the blue lion, the crest of the Percy family, Earls of Northumberland. The stone on which the lion stood, and into which his paws were fastened with long iron rods leaded in, represents the *chapeau d'honneur* of the crest."—*Pall Mall Gazette*.

ROYAL ARCHAEOLOGICAL INSTITUTE.—July 3.—Lord Talbot de Malahide, President, in the chair.—Mr. Greaves read "Notes on the Brasses on the Tomb of Nicholas Kniveton in Mugginton Church, Derbyshire."—Mr. J. H. Parker, C.B., gave a discourse on "Archæological Investigations in Rome during the Winter of 1873-74." This was illustrated by numerous plans, sketches, and photographs.—Mr. Bohn exhibited two portions of frescoes from Pompeii; Mr. Hippiusley, an arrow-head and two objects in bronze; Mr. Golding, six roundels of the time of Elizabeth; Mrs. Gwilt, rubbing of a brass in the church of St. John, Margate.—Mr. Tregellas gave an outline of the proposed arrangements for the Ripon Meeting, beginning on the 21st inst.

PORTRAITS OF SHAKSPEARE.—MR. HAIN FRISWELL writes: "I am about to issue a new edition of my *Life Portraits of Shakspeare*. The fine illustrations of the portraits will be reproduced in permanent photographs, several new ones being added. Might I ask any of your readers who have copies of the Ashbourne, the Felton, or any other curious portraits, if they would aid me by letting me have them copied? The greatest care should

be taken of them if sent to me, care of the publishers, Messrs. Sampson Low, Marston & Co., 188, Fleet Street." "Fair Home, Bexley Heath."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

A SINGLE EYE, ALV. LIGHT, NO DARKNESS. A Sermon by L. C. 4to. London, circa 1650.

ENGLISH VERSION of any of the Novels of Van Lennep, the Dutch Novelist.

Wanted by Edward Peacock, Botterford Manor, Brigg.

## Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

IM. ROY.—The author of the *Eloge Historique de Madame Elizabeth de France* was M. Ferrand. The edition published in Paris in 1814 was the second. The first edition was published at Ratisbonne several years before.

C. F. S. WARREN.—The passage alludes to the project of certain French reformers of a generation ago to divide society into phalanxes.

N.—The acre varies in extent in England, Ireland, and Scotland. 121 Irish acres = English, and 48 Scotch = 61 English.

A. L. MAYHEW.—It is no *lapsus calami* of ours. The line stands in *The Speaker's Commentary* as E. S. W. gives it, and he simply asks how it is to be amended.

F. H. G.—"Was Bunyan a Gipsy?" See "N. & Q." 2<sup>nd</sup> S. iv. 465; v. 15, 318, 386; vi. 67; and note on Bunyan's Parentage, p. 25 of present number.

R. W. F. (Bath).—The *London Post-Office Directory* gives the information with the exception of the dates of foundation.

B. P. J.—*The whole Art of Tachygraphy; or, Short-hand Writing made Plain, &c.*, is not considered scarce.

J. B.—The subject of archangels has been discussed in "N. & Q.," 3<sup>rd</sup> S. ix. 462, 517; x. 34, 137.

W.—William Curtis, the botanist, was born in 1746, and died in 1799.

L. P.—"Abraham men." See "N. & Q.," 1<sup>st</sup> S. v. 442.

P. D.—Yule was the name anciently given to Christmas.

T. C. D.—Inquire at the Lambeth Library.

W. R. C.—We cannot say.

C. SOTHERAN.—You shall hear again.

SIGMA.—"Situate" next week.

ERRATUM.—Page 518, col. 2, line 13 from bottom, for "house-keeping," read *home-keeping*.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, JULY 18, 1874.

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## Notes.

## "KIKE" IN CHAUCER.

In Todd's *Johnson's Dictionary*, under the word "Kick," we are told that Chaucer spells the word *kike*; and Richardson accordingly, under the same heading in his *Dictionary*, gives a quotation from the *Wife of Bath's Tale*, l. 6524:—

"That we n'll kike, for that he saith us soth."

This meaning can hardly, I think, have been given to the word by any one who had considered carefully either its form or the sense of the passage in which it occurs.

Our "kick," with its short *i*, would seem to require a form *kikken* in Early English; but the *i* in *kike* is long, like the *ee* in *keek*.

As to the sense of the word, I think it clear that it has nothing to do with *kicking*, and that if *kick* were substituted for *kike* it would not accord with the good wife's argument.

Here is the passage in full:—

"A man| shal wyne vs best with flaterye  
And with attendancel and with bisynesse  
Been we ylymed, bothe moore and lesse  
And somme seyn| that we louen best  
ffor to be free| and do right as vs lest  
And that no man repreue vs of oure vice  
But seye that we be wisel and no thyng nice  
ffor trewely| ther is noon of vs alle

If any wight wol clawe vs on the galle  
That we nel *kike* for he seith vs sooth  
Assay| and he shal finde it pat so dooth  
ffor be we| neuer so vicious with-Inne  
We wol been holden wise| and clene of synne."

This is from the Ellesmere MS. The five other MSS. published by the Chaucer Society give as follows:—

*Hengwrt.* "That we nyl *like* for he seith vs sooth."  
*Cambridge.* "That we nolde *kyke* for he seyth vs soth."

*Corpus.* "pat we nyl *loke* or he seiþ vs soþ."

*Petworth.* "pat we nyl *loke* or he saye vs soth."

*Lansdowne.* "pat we nyl *loke* or he seis þe soþe."

We may dismiss *like* from consideration; but though it may be a mis-writing either of *kike* or *loke*, and not a true reading, I think it gives approximately the sense of the passage.

*Kike* (or *kyke*) is evidently the modern *keek*, meaning to peep, or look, which is now used only in Northern speech, a *keek* signifying a stolen glance.

The word accordingly appears as *loke* in three MSS. of the *Wife of Bath's Tale*, and in one of the MSS. of the *Miller's Tale* (l. 3841):—

*Ellesmere.* "In to the roof| they *kiken*." . . . .

*Corpus.* "And to þe roof pay *loken*." . . . .

The Lansdowne is indeed a Northern MS., and might have been supposed to have been content with *kike* without translating it into *loke*; but *loke* was good Northumbrian enough, and was probably in the MS. which the Northern scribe took as his original, and in which *loke* had been substituted by a scribe to whom *kike* was a less familiar word.

Now, as to the sense of the word in the passage before us, what could the Wyf of Bath *not* mean? She could not intend to say that *every* woman would "kick" *every* man who would tell her the truth. That was a violent way of enforcing the Rights of Women to which she makes no pretension! Nor was she likely to use the word "kick" in an intransitive sense. It was not a question of *resisting* anybody or anything, but of being and looking pleased or not pleased.

The sense of the whole passage seems to be roughly this:—

"Flattery is what pleases us all, and with that we are easiest limed. However freely we may live, we don't like being told of it, but like to hear that we are wise, and no fools at all. Why, there's not a woman of us but, if a man will scratch her where she itches (praise her for her foibles, perhaps), will look sly (and pleased), because forsooth he tells her truth. Let him try only, and he shall find that that's the way to please. However bad we are, we like to be thought good."

The "keek," or stolen glance, implies a certain enjoyment of it, and with that meaning here and in the *Miller's Tale* we have all we want for Chaucer's "kike."

HENRY H. GIBBS.  
St. Dunstan's, Regent's Park.



## JOTTINGS IN BYE-WAYS.

## V. GEORGE PUTTENHAM'S DEFENCE OF QUEEN ELIZABETH.

Harleian MS., 831, is a scribe's copy, probably of the time of James I., very clearly written, on exceedingly good folio paper, and within red marginal lines, outside of which are occasional synoptical headings. Its lengthy title is—

"An Apologie or | true defense of her Ma<sup>tie</sup> hono<sup>r</sup> | and good renowne against all such | as haue unduelie sought or- | shall seek to blemish the same, | with any iniustice, crueltie, or | other unprincely behaviour | in any parte of her Ma<sup>tie</sup> | proceedings against the | late Scottish Queene, | Be it for her first surprince, imprison- | ment, process, att- | aynder or death."

"By very firme reasons, authorities, & | examples, proveing that her Ma<sup>tie</sup> hath | done nothing in the said action a- | gainst the rules of hono<sup>r</sup> or armes | or otherwise, not warrantable | by the law of God & of | Man."

"Written by George Puttenham to the | seruice of her Ma<sup>tie</sup> & for large satis- | faction of all such p'sons both prince: | ly & private, who by ignorance | of the case, or partialitie of mind | shall happen to be irre- solute | & not well satisfied in the | said cause:"

This political tract has been taken as a proof that George Puttenham was the author of *The Arte of English Poesie*; but whether it be a proof or disproof of this, it was—in accordance with the words, "to the seruice of her Ma<sup>tie</sup>"—evidently written under authority, and as evidently, according to the French phrase, inspired. Hence, and as it has not to my knowledge been printed, I thought that its version of the Queen's intents in signing Mary's death warrant, and delivering it to her secretary, might be acceptable to the readers of "N. & Q."

"The declaration | Yet may it be truely said & sworne of her Ma<sup>tie</sup> intent | in her behalf and ought to be be- in signing [y<sup>e</sup>] de- | lieved, that her ma<sup>tie</sup> never abso- livery of her warr<sup>t</sup> | lutely determined her pleasure in it, for the Sk: Q: | more then by subsignation of the said execution | warrant in gen'all termes w<sup>th</sup>out limitation of any time in w<sup>ch</sup> the feate

should be accomplished, and more then the deliui<sup>y</sup> of the same to her secretary to be kept in a readyness & not to take place before her ma<sup>tie</sup> verball comandem<sup>t</sup> giuen for ratificatio[n] and dispatch of y<sup>e</sup> same, nor indeed that her heart could euer be brought to like well of that course of justice/ nor by any open speeches gaue her consent to the deed/ nor p'adventure euer intended to haue done, though for some respects the same warr<sup>t</sup> was suffred to pass frō her, to the intent onely as her Ma<sup>tie</sup> hath been heard oftentimes to say & earnestlie to p'test that the notice of it to her priuy counsell should satisfy them and her nobilitie for her steadfast p'seuerance in that purpose and determination, w<sup>ch</sup> they had with so great instance pressed her unto, and that the gen'all publication thereof w<sup>ch</sup> her Ma<sup>tie</sup> was not unwilling should be made and bruted abroad, might be a terror to all her enemies, and an expedient meane to interrupt and repress all further dangerous attempts w<sup>ch</sup> might be wrought against her ma<sup>tie</sup> by the said Scottish Queenes favourers in hope of her longer life and survivour: by her Ma<sup>tie</sup> ouer much lenity and patience, the heat of her Ma<sup>tie</sup> indignation as it might be conceaued w<sup>th</sup> her

long sufferance by litle & litle cooleing and declining to a forgetfulness of a just revenge,[.] For cleareing of w<sup>ch</sup> suspicion it pleased her Ma<sup>tie</sup> to condescend to the subscription & deliuerie of her warrant and not in troth that the same should be put in execution, but by her further advice and priuie, and p'chance not w<sup>th</sup>out some other new causes of danger enforceing to let it be accomplished. And so being otherwise used then was her Ma<sup>tie</sup> meaneing, it could not for all that—seeme to deserue any blame or more to any discredit of her Ma<sup>tie</sup> priuie Coun-

The Lords of the | cell, who receiving the same warrant priuie Councell | by the hands of her Secretarie w<sup>th</sup>out blameless in the | any such notice or santion, did w<sup>th</sup> all matter | dilligence cause it to be dispatcht for her Ma<sup>tie</sup> finall security, whereas if they should haue used delay by de-

tracting of time, and any euill consequence had happened the mean while, their loyalty might haue been called in question very deeply: /

her Ma<sup>tie</sup> grief | Now neu'theles how good a service why the warr<sup>t</sup> was | so euer it be likely to prove both to executed so | her self & the realme, as all her speedily w<sup>th</sup>out | faithfull subjects, & wellwillers verily her further | trust, yet was it beyond all measure advice | offensive to her Ma<sup>tie</sup> to haue her speeches & intent so much by her secretary mistaken, and (as shee conceiue

it) to be so spitefully preuented of two notable purposes w<sup>ch</sup> shee had w<sup>th</sup> her self long before, both vertuously and prudently determined. One way considering how by the said Ladies attaynd<sup>r</sup> and judgem<sup>t</sup> finisht and consumate in open p'liam<sup>t</sup> she had now power to make her own peace and safety, so as if she found it by any litle delay to ensue she might make her mercy most glorious./ if shee found it not likely, that yet she might use her advantage at eu'y howre both w<sup>th</sup> hono<sup>r</sup> and good conscience. Then again by spareing the feat some convenient tyme that shee should not a little gratifie many forrayn princes her good neighbor<sup>s</sup> & Friends who had been earnest suito<sup>r</sup>s for the said Ladies Life, and in that sort haue temp'ed their stomachs uery comodiously, & reteyned them in uery good amity & opinion by expectation of her Ma<sup>tie</sup> better favo<sup>r</sup> to be obtained in time, giueing the said Princes by her such curteous & gracious dealeing both Leisure & also good cause to search out any beter security for her Ma<sup>tie</sup> then had been before time either offred or devised. For upon the uttermost pinch of extremity her Ma<sup>tie</sup> was right well assured that all y<sup>e</sup> best offers in any match be comonly made & not before. so as if upon any such imagination her Ma<sup>ties</sup> said secretary supposing p'adventure that he saw further into her dangers than her self did, or then her heart (alwaies replenished, with princely magnanimity) would easily be made a fraid of and thereby a litle more then became him mistrusting some mutability of her mind, would seeme to conceale from her priuie Councell the verity of his verball comission receiued at y<sup>e</sup> delivery of the said warrant to his keepeing. it was no doubt a great ou'sight in him and in her Ma<sup>tie</sup> and priuie counsell none at all. yea whosoever should be of y<sup>e</sup>

mutabilitie | mind to think it a fault to be some- toward mercy no | what relenting and as it were irre- fault in a prince | solute (in the things onely that tend to mercy & forgiuenes \*) it may verily be reputed a princely default, and such as giueth her Ma<sup>tie</sup> great hono<sup>r</sup> & no reproach, such a p'te besides in her regall nature, as her Ma<sup>tie</sup> is sup-

\* H. Chettle, in his *England's Mourning Garment*, writing after the death of Elizabeth, gives her similar praise for her merciful disposition, erring on the side of mercy.



her Ma<sup>tie</sup> ill able to w<sup>th</sup>stand y<sup>e</sup> passion of mercy.

posed hardly able to reforme in her self or euer wilbe during her Life. And this that hath been said of her Ma<sup>ts</sup> intent may very well be beleived and seeme nothing unlikely to such as know & be well acquainted w<sup>th</sup> her gracious good disposition, and how undeservedly shee hath alwaies been enured w<sup>th</sup> the great ingratitude of the world, and the sweetest hath also tasted the bitterest p<sup>tes</sup> of Fortune, that being therew<sup>th</sup> now long since become obdurate & senceles as it were to all adversity, yea so little joying in the transitory Felicity of this world or glory of her crown, she hath been heard oftentimes saye she had resolved w<sup>th</sup> her self rather

her Ma<sup>ts</sup> resolution & upon what causes

to hazard her p<sup>son</sup> and state to the utmost danger w<sup>ch</sup> p<sup>verse</sup> Fortune or the malice of the said Ladie could work her y<sup>e</sup> residue of her time, then to bereaue her that poor life of hers w<sup>ch</sup> she had so many yeares taken paynes to p<sup>serue</sup> from other mens assaults, and took it for no little comfort & glory so to haue done. And this intent of her Ma<sup>tie</sup> was not so close or secret, but that many about her haue been made acquainted w<sup>th</sup> it by her own regall mouth. And if it were otherwise & could not be witnessed at all (w<sup>ch</sup> might reasonable haue happened in so weighty a case, nor can worke her Ma<sup>tie</sup> any poynt of prejudice whether

That her Ma<sup>tie</sup> ought to be beleived touching her intent & wherefore

her Ma<sup>ts</sup> such intent."

BRINSLEY NICHOLSON.

#### A POEM, BY MISS CATHERINE FANSHAWE.

PRINTED FOR PRIVATE CIRCULATION.

The poem (5<sup>th</sup> S. i. 364) by W. M. Praed, in the fourth stanza of which "Harvey" is erroneously put for "Cobbett," suggested the following *jeu d'esprit* by Miss Catherine Fanshawe, authoress of the riddle on "The Letter H," so long attributed to Lord Byron. As the verses have never been published, perhaps the editor will allow them a place in "N. & Q."—

"SPEECH OF THE MEMBER FOR ODIUM.

"Sleep, Mr. Speaker, Cobbett will soon Move to abolish the Sun and Moon!"

'Stanzas to the Speaker Asleep,'  
*Morning Post*, March, 1833.

"Mr. C—b—t ask'd leave to bring in very soon  
A Bill to abolish the Sun and the Moon.  
The Honourable Member proceeded to state  
Some arguments us'd in a former debate,  
On the subject of Sinecures, Taxes, Vexations,  
The Army and Navy, and Old Corporations;—  
The Heavenly Bodies, like those upon Earth,  
Had, he said, been corrupt from the day of their birth,  
With reckless profusion expending their light,  
One after another, by day and by night.  
And what classes enjoy'd it? The Upper alone—  
Upon such they had always exclusively shone;  
But when had they ever emitted a spark,  
For the people who toil underground in the dark?  
The People of England—the Miners and Boreers,  
Of Earth's hidden treasures the skilful explorers,

Who furnish, by grubbing beneath like the mole,  
All the Iron and Copper, the Tin and the Coal.  
But their *minds* were enlight'ning; they learn'd ev'ry  
hour

That discussion is knowledge, and knowledge is power.  
Long humbled and crush'd, like a Giant they'd rise,  
And sweep off the cobwebs that darken the Skies;\*  
To Sunshine and Moonshine their duties assign,  
And claim equal rights for the Mountain and Mine.

Turn to other departments—High time to inquire  
What abuses exist in Air, Water, and Fire.

—Why keep up Volcanoes? that idle display,  
That Pageant, was all mighty well in its day,  
But the reign of Utility now had commenc'd,  
And Wisdom with such exhibitions dispens'd.  
When so many were starving with cold, it was cruel  
To make such a waste of good fire and fuel.

As for Nature—how little experience had taught her  
Appear'd in the administration of water.

Was so noble a Capital duly employ'd,  
Or was it by few (if by any) enjoy'd?  
Pour'd on marshes and fens, which were better without,  
While pasture and arable perish'd for drought.

When flagrant injustice so often occurs,  
Ablers hands must be wanted, and purer, than hers.  
Not to speak of old Ocean's insatiable needs,  
Or of Seas so ill-plough'd they bear nothing but weeds.

—At some future day he perhaps should be able  
To lay the details of their cost on the Table;

At present, no longer the House to detain,  
He'd confine his remarks to the subject of Rain.

Was it wanted?—A more economical plan,  
More equally working, more useful to man,  
In this age of improvement might surely be found,  
By which all would be sprinkled, and none would be  
drown'd.

He would boldly appeal to the Nation's good sense,  
Not to sanction this useless, enormous expense.  
If the Wind did but shift,—if a Cloud did but lower,—  
What millions of Raindrops were spent in a Shower!  
Let them burst through the shackles of wind and of  
weather,

Do away with the office of Rain altogether.  
Let the whole be remodelled on principles new,  
And consolidate half the old Funds into *Dew*.  
Less than half was sufficient; the surplus applied  
To Steam and Canals, would for Commerce provide.  
What on Earth could be wanted that Dew would not  
give?

Refreshment and food for all creatures that live,  
Just moisture enough to promote vegetation,  
And supply the demands of this vast population;  
For warmth would consummate what Dew had begun,  
When Clouds would no longer offusate the Sun.

He hop'd that the House a few minutes would spare  
While he offer'd some brief observations on *Air*.  
To plain statements he must their attention beseech,  
For he never had yet in his life made a speech.  
Air call'd for his censure, nor should it escape,  
Tho' skill'd to elude any tangible shape.

Not the Sun, nor the Moon, nor Earth, Water, or  
Fire,

Nor Tories themselves when with Whigs they conspire;  
Nor Churchmen, nor Statesmen, nor Placemen, nor  
Peers,

Nor the Emperor Paul, nor the Dey of Algiers,  
Were half so unjust, so despotic, so blind,

\* "Old Woman, Old Woman, whither so high?  
To sweep the Cobwebs off the Sky,  
And I will be with you again by and bye."



So deaf to the cries and the claims of mankind,  
 As Air and his wicked Prime Minister, Wind—  
 Goes forth the Despoiler—consuming the rations,  
 Design'd for the lungs of unborn generations.  
 What a waste of the Elements made in a storm!  
 And all this carried on in the teeth of Reform!  
 Hail, Lightning, and Thunder in Volleys and Peals,  
 The Tropics are trembling, the Universe reels!  
 Come Whirlwind and Hurricane, Tempests, Tornadoes,  
 Woe, woe to Antigua, Jamaica, Barbadoes!  
 Plantations uprooted, and Sugar dissolv'd,  
 Rum, Coffee, and Spice, in one ruin involv'd.  
 And while the Caribbees were ruin'd and rifled,  
 Not a breeze reach'd Guiana, and England was stifled.  
 The quality bad, and the quantity bare,  
 Our *Life's* spent in taking or changing the Air!  
 Rate all that exists at its practical worth,  
 'Twas a system of Humbug from Heaven to Earth!  
 These abuses must cease—they had lasted too long,  
 Was there anything right?—was not everything wrong?  
 The Crown was too costly, the Church was a curse;  
 Old Parliaments bad, Reform'd Parliaments worse.  
 All revenues ill-manag'd, all wants ill-provided.  
 Equality, Liberty, Justice, derided—  
 But the People of England no more would endure  
 Any remedy short of a Radical Cure.  
 Instructed, united, a Nation of Sages  
 Would look with contempt on the wisdom of ages,  
 Provide for the world a more just Legislature,  
 And impose an Agrarian Law upon Nature."

W. M. M.

#### MACAULAY : SPENSER : BUNYAN.—

"One unpardonable fault, the fault of tediousness, pervades the whole of the *Faery Queen*. We become sick of cardinal virtues and deadly sins, and long for the society of plain men and women. Of the persons who read the first canto, not one in ten reaches the end of the first book, and not one in a hundred perseveres to the end of the poem. Very few and very weary are those who are in at the death of the Blatant Beast."—Lord Macaulay, *Essays*, "Bunyan."

When I first took up *The Faery Queen*, I read it, to the exclusion of all other books, from beginning to end, and within six months I had read it through again, loving the poetry, and wholly inattentive to the allegory. But I was not "in at the death of the Blatant Beast." The last that I read of him was—

"So now he rangeth through the world again,  
 And rageth sore in each degree and state:  
 Ne any is that may him now restrain,  
 He grown is so great and strong of late,  
 Barking and biting all that him do hate,  
 Albe they worthy blame or clear of crime,  
 Ne spareth he most learned wits to rate,  
 Ne spareth he the gentle poet's rime,  
 But rends without regard of person or of time."

*Faery Queen*, bk. vi. c. xii. s. 40.

I am not disposed to accept Macaulay as a guide to *readable* poetry. In his essay on Milton he says:—

"Willingly would we enter into a detailed examination of that admirable poem, the *Paradise Regained*, which, strangely enough, is scarcely ever mentioned except as an instance of the blindness of that parental affection which men of letters bear towards the offspring of their intellects. That Milton was mistaken in preferring this

work, excellent as it is, to the *Paradise Lost*, we must readily admit. But we are sure that the superiority of the *Paradise Lost* to the *Paradise Regained* is not more decided than the superiority of the *Paradise Regained* to every poem which has since made its appearance."

And this was written in 1825! FITZHOPKINS.  
 Garrick Club.

"THE FLOWER AND THE LEAF."—In this poem, formerly, though wrongly, attributed to Chaucer, is a passage which helps to settle its date:—

"Eke there be knightes old of the garter

That in her time dide right worthily."

L. 520, *Flower and Leaf*, Aldine ed., iv. 104.

That is, in *their time*, these knights of old did right worthily long days ago, long before the gentle lady told their famous story in the bower! But, at the date of our legend, each old knight's

"bones are dust,

And his good sword rust;

His soul is with the saints, I trust."

"Knights old" must mean time-honoured knights of the garter, or "knights of the time-honoured institution of the garter," but not "aged knights," for the chief of the original knights (who must have been referred to if the poem was written about 1476), the Black Prince, died before he was a "knight old"; neither he nor his fellows (*e. g.*, Sir W. Manny) were (by being "knightes old") incapacitated from doing "right worthily." But it is plain that this line can only mean, "there were also those knights of old of the garter, the fathers of the order, who, in their time, in the days of King Edward of famous memory, performed brave deeds in France and Scotland."

Clearly, "old" refers to the comparative antiquity of the Order of the Garter; for (according to *The Student's Hume*) it was established in 1349; according to Sir John Froissart (vol. i., p. 125, ed. Johnes, 1839), about 1344 (Johnes gives a list of the original knights).

If Chaucer (or any one else) wrote *The Flower and the Leaf* about 1374, *i. e.*, thirty years after the "knightes old" had been made an order, in what sense could he have meant these lines to have been understood? In none, for they would have had none! So we must either condemn poor old Geoffrey as having written *nonsense* (the knights enter, be it remarked, with the "Douze Pairs" and Arthurian knights!), or, less improbably, conclude that this poem was written about a hundred years after the time of the knights old, when both the doers and the deeds were reasonably antiquated.

HAROLD LITLEDALE.

FATHER KEMBLE'S HAND.—To "N. & Q." there have been many contributions regarding the hand of Father Arrowsmith, who was executed in Manchester in the reign of Queen Elizabeth, and of the cures performed by it to this day. In a book called *The Eccentricities of John Edwin, Comedian, &c.* (Dublin, 1791), I find the following



curious anecdote relative to Father Kemble's hand, under the head of "Anecdotes of the Kembles":—

"The great uncle of the present Mr. John Kemble was a Roman Priest, in the reign of Charles the First, at Hereford, and was there tried and hanged. The place where the execution was, is now a race-ground, and was then called *Hide Marsh*. . . . His hand was cut off, and is now at Mr. Freeman's, a respectable Roman Catholic, within two miles of the town, and is even in these enlightened days employed . . . to touch wens, sores, &c. under the . . . . . hope that it possesses supernatural virtues."

In no Life of the great John Kemble that I have seen have I met this anecdote. Where is the hand of Father Kemble now?

MAURICE LENIHAN, M.R.I.A.

Limerick.

THE DOWAGER LADY TICHBORNE.—Some time after the death of Sir Alfred Tichborne, but before the case of Arthur Orton claiming to be Sir Roger Tichborne had excited any interest, a sale took place of a lot of miscellaneous effects at Tichborne House, amongst which were several religious books, principally in the French language, many of them with Lady Tichborne's autograph and marginal notes. Some of these books were descriptive of the Shrine of the Virgin of Lourdes and other French pilgrimage places, and the notes in Lady Tichborne's writing plainly showed how she expected a miraculous interposition of the Virgin in the return of her son. The books in question were purchased by the proprietor of an old bookshop in High Street, Portsmouth, opposite the entrance to Cambridge Barracks, but were esteemed of little value and sold for a few pence each. I distinctly remember the notes on the Shrine of the Virgin of Lourdes as striking me at the time as very remarkable, especially in connexion with the well-known events that followed. The books in question I fear have been long dispersed and lost.

H. H.

Lavender Hill.

POPE'S RHYMES.—In looking through Pope's *Essay* and *Satires*, I have been struck with the number of rhymes that, to our ears, seem essentially faulty. I suspect that he often made his rhymes purposely inaccurate, for variety's sake. If not, the pronunciation of many words must have greatly changed since his days. In two instances the difference is strangely remarkable (*Es. M.*, Ep. i. l. 223):—

"'Twixt that and reason, what a nice barrier;  
For ever separate, yet for ever near!"

(*Moral Essays*, Ep. ii. l. 111):—

"The daily Anodyne, and nightly Draught,  
To kill those foes to fair ones, Time and Thought."

S. T. P.

IRON TREES.—The iron aloe or agave, painted green, is an acknowledged success. Such plants give a thriving and elegant appearance to the

dullest and most prosaic of hotels, and it has occurred to me that the idea might be usefully developed in rows of iron fan palms (*Palmyra*), and other suitable trees for the purpose, on those sun-stricken promenades at favourite watering-places, where the natural tree refuses to grow; as, for instance, at Brighton. From one good model, avenues of such trees might be produced at little cost, and if manufactured carefully, with a good effect.

S.

"OLD HOBSON'S EPITAPH."—

"Here Hobson lies among his many betters,  
A man unlearned, yet a man of Letters;  
His carriage was well known, oft hath he gone  
In Embassy 'twixt father and the son:  
There's few in *Cambridge*, to his praise he it spoken,  
But may remember him by some good Token.  
From whence he rid to *London* day by day,  
Till death benighting him, he lost his way:  
His Team was of the best, nor would he have  
Been mir'd in any way but in the grave.  
Nor is't a wonder that he thus is gon,  
Since all men know, he long was drawing on.  
Thus rest in peace thou everlasting Swain,  
And Supream Waggoner, next *Charles* his wain."

The above is Epitaph No. 149 in Witt's *Recreations* (or *Recreation, for Ingenious Head-Pieces*), 1667. The same book contains four other humorous epitaphs on the carrier (Nos. 63-6).

J. E. BAILEY.

THE "BRAG" MINISTRY.—In turning over the leaves of an old Election Scrap-Book, I have found the following, which will probably be new to most people:—

"The Ministry which was formerly called the Cabal, received its name from the initials of its leading members forming that word; and it is a fact no less singular than true that the initials of the leading members of the present administration—

B rougham,  
R ussell,  
A lthorp,  
G rey,

form the appropriate word *Brag*! By transposing the arrangement they make *Garb*! and by another transposition, *Grab*!"

The writer then goes on to prove, or attempt to prove, the fitness of the name to the ministry of 1831; but with his arguments I will not trouble you. The name of the newspaper from which the paragraph is cut is not recorded.

A. R.

Croeswylan, Oswestry.

BELLS.—The bells of St. Martin's, Epsom, bear the following inscriptions:—

1. Thomas Janaway, of Chelsea, fecit 1781, Musica est mentis medicina.
2. Although I am but small, I will be heard above them all.
3. John Sturt and John Carter, Churchwardens, 1737.
4. John Phelps made me, 1714.
5. Idem.
6. Thomas Swaine made me, 1760. John Worsfold and John Weekly, Churchwardens.



7. Richard Phelps made me, 1733. William Hoare and Joshua Ousnaslam, Churchwardens.

8. Samuel Knight made me.

In the seventh year of Edward VI. there were only four bells "remaining in their (the churchwardens') charge to the kinges use."

GEO. WHITE.

St. Briavel's, Epsom.

MS. NOTES IN BOOKS.—1. In *Bishop Burnet's History of His Own Time*, folio edition, vol. i., 1724; vol. ii., 1734; immediately following the title-page in vol. i. is this "Advertisement to the Reader":—

"The Editors of the following History intend, for the Satisfaction of the Publick, to deposite the Copy from which it is printed (corrected and interlined in many places with the Author's own Hand) in some publick Library, as soon as the second volume shall be published."

And on the verso of the title-page of vol. ii., with reference to the above advertisement, is this MS. note, within a space surrounded by red printed lines:—

"The original manuscript of both volumes of this History will be deposited in the Cotton Library by

"(Signed) T. Burnett." (*sic.*)

The Editor, according to the title to the life of the author (end of vol. ii.), was Thomas Burnet, Esq. *Query*—Was the MS. deposited in manner as above recorded?

2. Opposite to the title-page, in a copy of *The Tryal of Dr. Henry Sacheverell before the House of Peers, for High Crimes and Misdemeanours, upon an Impeachment by the Knights, Citizens and Burgesses in Parliament Assembled*, folio, London, 1710, printed by Tonson in pursuance of an order of the House of Peers, is the following MS. note, viz.:—

"This Booke belongs to Thomas D'Aeth, as he had the honnor to be a Member of that House of Commons and Vote (*sic*) in this impeachment.

"(Signed) Tho<sup>s</sup> D'Aeth."

CRESCENT.

Wimbledon.

THE EQUESTRIAN STATUE IN LEICESTER SQUARE.—It has never been decided whom this piece of sculpture represented, whether George I., George II., or the son of the latter king, William, Duke of Cumberland, who was born in Leicester Fields. As it has now for ever disappeared from its accustomed site, and will never more be a scandal to the "great world of London" in the eyes of Englishmen and foreigners, it may interest some one to know that when Wyld's "Great Globe" occupied the Square, the figure was, with its pedestal, buried several feet deep beneath the spot on which it had always stood. When the "Great Globe" was removed, the statue was disinterred and re-erected, "very little the worse for its subterranean obscurity," so I am told by a gentleman who was one of Mr. Wyld's Ethnological Lecturers

at the time. My informant further tells me that Mr. Wyld himself was most anxious to have the figure removed to a place of safety; but that he could obtain permission to erect his "Great Globe" only on the condition of his not removing the statue from its original site; hence the expedient which he resorted to.

My ethnological friend tells me also that one of his co-lecturers and "demonstrators" was Mr. Shirley Brooks, a fact in that lamented gentleman's history which is, I believe, "not generally known."

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

CAPTAIN BENJAMIN STARKEY.—As a contemporary with Umbrella Harvey (mentioned 5<sup>th</sup> S. i. 485), permit me to introduce to your readers an extraordinary and well-known character to the natives of Newcastle-upon-Tyne sixty years ago, who was said in early life to have been the first person who introduced and was accustomed to use an umbrella in the streets of that town. The *Captain* was a small man, whom I well remember, always dressed in a well-worn long coat; he was of somewhat pompous manner, very polite, and unusually partial to borrowing sixpences, which, of course, were never intended to be repaid. Starkey called upon a merchant one day with his usual request, "My dear sir, will you kindly oblige me with the loan of sixpence?"—"Well, yes, Mr. Starkey," was the reply; "but you must give me your promissory note for the repayment."—"Certainly, my dear sir, with the greatest pleasure in the world." The promissory note was drawn, duly signed, and the money paid (for he wrote a fine, bold, free, commercial hand, and was not deficient in ability). The *Captain* then made his bow with many thanks. A week had scarcely elapsed before our friend again made his appearance; but before he could make his request known, Mr. C—— addressed him,—“Punctual man, Mr. Starkey; I see you have come to redeem your promissory note.”—"Excuse me, my dear friend, I have not forgotten it, I only called to inquire after your health; good morning." After two or three attempts, with no better result, the *Captain's* calls ceased. The note was kept as a curiosity. The life of this singular character, said to have been written by himself, was published. About the same time, Mr. H. P. Parker, an artist of eminence, painted his famous local picture of *The Eccentric Characters of Newcastle*, which was afterwards engraved. It consisted of more than a dozen full-length figures, showing, as far as a painting could, all the peculiarities of the persons portrayed. Amongst them *Captain Starkey* appears; an admirable likeness, as were all the others. Why the *Captain* had not succeeded in life, with his ability and fine handwriting, I never learnt.

J. B. P.

Barbourne, Worcester.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

OLD ENGRAVINGS.—I lately picked up two old engravings, concerning which I am desirous of knowing the names of the artist and engraver, date of publication, and any other particulars. The margins have been completely cut away. The paper has assumed, I suppose from age or neglect, a deep brown tint. Size of each, about sixteen inches long by fifteen inches high. No. 1. A kitchen in a farm-house, with some of the family seated round a table, enjoying a meal of some kind of porridge. A man with cropped head, stout legs, and bare feet, is busily employed with a bowl and spoon. Seated beside him is a young woman with a child on her knee; the child holds a spoon. An old woman, the grandmother probably, is pouring milk out of a jug, or jar, into another bowl. A shock-headed fellow stands in the background, busy with bowl and spoon. An elderly satyr sits at, or rather on, one end of the table, and is evidently making some pleasant speech to the young woman opposite. A large hound sits under the table close to the satyr's legs, and a cock is perched on the window shutter, inside the room, at the upper right-hand corner. No. 2. The same kind of scene, but with a different set of persons. The satyr, who now is well bearded, is standing, having upset his chair, and is addressing the rustics, who evidently listen to him with attention. The hound and cock are both larger than in No. 1, and the latter is perched on the top of a wicker-backed arm-chair, in which an old woman sits; a bare-footed girl, wearing a high-crowned hat, and holding a pitcher under her arm, leans against the arm-chair, with her back to a lattice window. The drawing in both is most life-like, and the engraving admirable. W. H. PATTERSON.

ANCIENT ENGLISH EPISCOPAL SEES.—In the fac-simile of a decree of Aethelheard, Archbishop of Canterbury, which is dated A.D. 803, lately issued by the Palæographical Society, I notice that the Archbishop describes himself as "archiepiscopus dorobernensis civitatis." Will any of your correspondents be so good as to inform me when the Archbishops of Canterbury ceased thus to describe their see?

Among other bishops subscribing the same document are "legorensis civitatis episcopus" and "dammucæ civitatis episcopus." What were the sees of those bishops? There are also "syddensis civitatis episcopus," "sciraburnensis civitatis episcopus," and "selesegi ecclesiæ episcopus." Am I right in supposing these bishops to be the bishops of Sidnacester, Sherborne, and Selsea?

It may be well to add that the other subscribing bishops are the bishops of Lichfield (who signs next to the Primate), of Worcester, of Hereford, of Winchester, of Elmham, of London, and of Rochester. G. D. W. O.

AUTHORS WANTED.—I shall be glad to know where the following lines may be found in the literature of the seventeenth century; also to be favoured with some reference to where I can find notices of the personages whose merits and demerits are so characteristically depicted by the author:—

"When York to Heaven shall lift one solemn eye,  
And love his wife beyond Adultery,  
When Godliness to Gain shall be prefer'd  
By more than two of the Right Reverend Herd,  
When *Parker* shall pronounce upright decrees,  
And *Hungerford* refuse his double fees,  
When honest *Price* shall trim and truckle under,  
And *Powis* give a Charge without a blunder,  
When *Page* one finger free from bribery shews,  
And *Fortescue* deserves a better hose,  
When *Eyers* his haughtiness shall lay aside,  
And *Tracy's* soul in generous acts take Pride,  
When *Prat* with Patience shall dispence the Laws,  
And *King* shall partially decide one cause,  
Then will I cease my Charmer to adore  
And think of Love and Politicks no more."

T. W. W. S.

"And wonder(s) with a face of foolish praise."

SAM. M. HARRISON.

A lady of eighty-eight has these lines on a watch running in her head. Can any of your correspondents help her to the rest of the words?—

"Little monitor, from thee  
Let me learn what I should be."

Z. Z.

"THERE IS NOTHING SO SUCCESSFUL AS SUCCESS."  
—I have heard it attributed to Napoleon I.

UNEDA.

Philadelphia.

MARY OF BUTTERMERE.—I have hunted in vain through all the volumes of "N. & Q." for some account of this popular heroine of our youth. Antecedently to experience it is incredible that she should not be mentioned in your pages. I am desirous to know (1) what her real name was; (2) when did she die; (3) did she marry again; (4) are any of her family still at Buttermere? De Quincey's account seems to be the only one easily accessible. It occurs in the second volume of his works, *The Recollections of the Lakes*. He, however, does not tell what Wordsworth does in his *Prelude*, B. 7, where he mentions that "Mary" had a child, and that it died. Any particulars would greatly oblige FITZ REGINALD.

EDWARD KING, OF "LYCIDAS": PORTRAIT OF SHELLEY.—Can any one inform me if there exists any portrait, painted or engraved, of Edward King,



the *Lycidas* of Milton's poem; and if there exist such, where it is to be seen or heard of? Also, where the fullest account of his character and life and appearance is to be found? I am aware of the information to be derived from Thomas Warton's unequalled edition of Milton's *Poems on Several Occasions*, 1791, and other dates. I also wish to know if there is any engraved portrait of Shelley of a size larger than those prefixed to most editions of his poems. I have inquired hitherto without success, but perhaps "N. & Q." can help me.

H. S. SKIPTON.

Exeter College, Oxford.

**MARLBOROUGH FAMILY PICTURE.**—In whose possession is the large picture of the Marlborough family, painted by Closterman about the beginning of the last century, in which were represented the Duke of Marlborough (in a corner behind a thin curtain), the Duchess, their son, the Marquis of Blandford, and their four daughters? This picture is mentioned by Boyer, in his *History of Queen Anne*. The Duchess, it seems, having been told of a sarcastic remark made upon it by the Countess of Dorchester, wished to have her own figure rubbed out, and a flower-pot placed instead of it; but at last she resolved to leave the picture on Mr. Closterman's hands, which he took so much to heart that he went melancholy mad and pined away.

GEO. CLEGHORN.

**DRURY HOUSE.**—I suppose that the Drury House, where the "Committee for the sale of sequestered lands" sat during the Commonwealth, was the one in Beech Lane, Barbican. The house was either built by, or belonged to, Sir Drew Drury, and Prince Rupert resided there. I should be glad to have further authentic particulars about this house. Cunningham only slightly mentions it. I should also much like to know whether there is any print of it, *temp.* Charles I. or II. Did the house belong to Rupert when it was sequestered by the Parliament?

HENRY W. HENFREY.

5, Queen Anne's Gate, S.W.

**THE BLESSED THISTLE.**—In Switzerland the *Carduus Beatus*, or *Blessed Thistle*, is said to have obtained its white marks from the droppings of the Virgin's milk. Is this legend known in other parts?

A. MURITHIAN.

**HERALDIC.**—A (entitled to bear arms) leaves a son, B, and a daughter, C. B marries, and has an only daughter and heir, D, whose children are of course entitled to quarter their mother's arms. C also marries and has children. Can the children of C, after the death of B, also quarter their mother's arms, or do the heraldic honours descend to D's children only?

E.

**BROOKE AND POWELL FAMILIES.**—Can any genealogical student point out whether any, and if

any, what connexion existed between the family of Brooke, of which Dr. Zachary Brooke, who was elected Margaret Professor at Cambridge in January, 1765, was a member, and the family of Powell, many members of which are buried in the so-called Huguenot churchyard at Wandsworth?

B. P.

**SIR THEODORE TURQUET DE MAYERNE.**—I shall feel much indebted to any person who will tell me what were the arms borne by this celebrated physician.

RALPH N. JAMES.

Ashford, Kent.

**LONDON COMPANIES, OR GUILDS.**—Where can I find the dates of their foundation?

R. W. F.

Bath.

**"QUID HOC AD IPHYCLI BOVES."**—From whence comes this proverb? It is used by Scott in the novel of *Kenilworth*, chapter ix. Erasmus does not give it in his *Adagia*. The oxen of Iphycus are mentioned in the *Odyssey*.

H. C.

**W. W. STORY**, the sculptor, and author of that exquisite book of poems entitled *Graffiti d'Italia*. Has there been a portrait published of this gentleman; if so, when, where, and price? also of Henry Perkins, of Hanworth Park, the Bibliophile?

CIDH.

**WELSH SLATES.**—The names given to the various sizes of slates in Wales are queens, duchesses, countesses, ladies, &c.; and I see, by a newspaper cutting of 1839, that these names—

"Drew from the pen of the late Mr. Leycester, who was many years a judge on the Welsh Circuit, a very witty poem, of which the following lines will serve as a specimen:—

'This countess or lady, though crowds may be present,  
Submits to be dressed by the hands of a peasant;  
And you'll see, when her grace is but once in his  
clutches,  
With how little respect he will handle a duchess.'"

Will any one kindly give me, through the medium of "N. & Q.," or direct, the whole of the lines?

A. R.

Croeswylan, Oswestry.

**LORD COLLINGWOOD.**—Neither in *The Extinct Peerage* nor in *The Landed Gentry* can I find any account of the near relatives of the heroic admiral. He had a sister named Sarah, who married a gentleman named Barker. Can any of the readers of "N. & Q." afford information on this subject?

Q.

**MARY SOMERVILLE.**—In the *Personal Recollections* of this admirable lady, at p. 140 (chap. ix.), she speaks of the Differential Calculus as being "now superseded by the Higher Algebra." I wish to be informed what she meant by that expression. If the reference is to the new Algebra founded by Professors Cayley and Sylvester, and expounded by Dr. Salmon, I see no sense in the remark. But



assuredly Mrs. Somerville was not a person to write nonsense on any mathematical question.

JABEZ.

Athenæum Club.

"THE MILLENNIUM."—Can you inform me who is the author of this dramatic poem, 1847, by "Omicron," author of *Elements of Truth*, *Paulus*, *Pride and Prejudice*, &c.?

R. INGLIS.

PROAT, VERB NEUTER.—

"Let not us now be like sullen chickens, which sit moping under a rotten hedge, or *proating* under an old wood-pile, when the hen calleth them."—Thomas Fuller, *A Comment on Ruth* (1630-1), p. 141, ed. 1868.

What is the exact meaning of the verb *proat*, and what is its etymology?

F. H.

Marlesford.

EARLIEST WOODCUT WITH A DATE.—What is known of the woodcut in the Bibliothèque de Bourgogne in Brussels, which bears the date 1418?

H. FISHWICK, F.S.A.

ROMAN CATHOLIC LANDED GENTRY, TEMP. CHARLES II. AND JAMES II.—Can you give me any information respecting the property held by the Roman Catholic landed gentry about the time of Charles II. or James II.? In what counties were they most numerous, or held the greatest quantities of land? Is there any book published which gives an account of them at that time?

M.

### Replies.

"THE PILGRIM'S PROGRESS."

(5<sup>th</sup> S. ii. 8.)

Amongst the numerous advantages which "N. & Q." offers to literary students, there is one which is very liable to abuse—I mean the opportunity afforded for resuscitating old and exploded fallacies from the limbo of oblivion, and galvanizing them into a temporary vitality. One such instance occurs in the number quoted above. It appears that some anonymous person has written (eight years ago) to a clergyman conveying the wonderful information that a certain Miss C—— has published a translation, for private circulation, from a French MS. copy in the British Museum of *The Pylgrimage of the Sowle*, by Guillaume de Guilleville, &c.; and that "her object in publishing her translation is to show that Bunyan's *Pilgrim's Progress* is nearly verbatim a copy of this rare work, with a few alterations here and there to give it the tinge of originality."

I can only say with Cowper—

"That e'en the child who knows no better  
Than to interpret by the letter  
This story of a cock and bull  
Must have a most uncommon skull."

The story on the face of it is altogether absurd.

Seeing that the work in question was translated into English and printed by Caxton in 1483, one cannot understand why Miss C—— should have given herself the trouble of again translating it, particularly as her laudable design of proving Bunyan a plagiarist was to be limited to a "private circulation."

This pretended discovery is merely the revival of an old fallacy which has been again and again disposed of.

Dr. Dibdin, in his *Typographical Antiquities* (vol. i. p. 153), called attention to this volume, "an extraordinary production, which, perhaps, rather than Bernard's *Isle of Man*, laid the foundation of John Bunyan's *Pilgrim's Progress*." The learned Doctor apparently meant nothing more than that the idea of an allegory of the Christian's pilgrimage might (though very improbably) have been suggested by the book in question. The assertion that the *Pilgrim's Progress* is copied nearly verbatim from De Guilleville's work can only be accounted for on the charitable supposition that the anonymous Miss C—— had never read Bunyan's immortal allegory.

Any person who is curious on the subject will find the whole matter set out at length in Offor's edition of Bunyan's works (vol. iii., p. 33), where an analysis of the French work, with copious extracts, is given, which demonstrates that there is no foundation whatever for the charge of copyism or plagiarism. The basis of the older work is the adventures of the soul after death in purgatory and hell, with angels and personified attributes for the *dramatis personæ*. The drift of the two works is utterly dissimilar.

In the last number of "N. & Q." (p. 39) a letter is inserted copied from the *Guardian*, written by the Rev. W. J. Stracey, in which the ground is somewhat changed. It now appears that it is not the *Pylgrimage of the Sowle* but *Le Pelerinage de l'Homme* which is to prove Bunyan a plagiarist. Miss C—— is turned adrift, with the remark that "to look for coincidences between the *Pylgrimage of the Sowle* and the *Pilgrim's Progress* is useless, as the latter ends where the former begins." Would it not have been as well to have ascertained this before rushing into print with so serious a charge against Bunyan as that of "nearly verbatim" copyism?

*The Booke of the Pylgrimage of Man* is a small brochure, in the Library of Queen's College, Oxford, translated, it would appear, from the *Pelerinage de l'Homme*, which is stated to be in the University Library at Cambridge. I have not seen either of these works, but Mr. Offor has given the table of titles, with extracts from the English version, which enables the reader to judge pretty clearly of the contents. The scope of the tract—for it is nothing more—is an account of Adam in Paradise, of the building of Babel, of Moses and Solomon, of the



coming of the Saviour. Then commences the pilgrimage of mankind, "which entereth the londe of June at the age of LX." Mankind are then paraded through the different months, and the book concludes with a battle between Justice and Vice, when Justice finally triumphs. How any resemblance can be found between this and the *Pilgrim's Progress* passes my comprehension. If the mere allusion to a pilgrimage, which almost necessarily includes an allegory, is to constitute plagiarism, there are a score of books which might equally involve Bunyan in the accusation. It is a singular fact that these charges all deal in vague generalities. When put to the test, I am not aware that a single passage in Bunyan has ever been traced to any other source. Shakspeare might equally be accused of plagiarism, because his plots were derived from the legendary chronicles of his time. If there had been any such close resemblance as is attempted to be shown, it is incredible that the older works, so long since translated into English, should have been allowed to sink into oblivion, whilst the glorious epic (it is worthy of being called such) of the inspired tinker has delighted successive generations for two hundred years, and bids fair to endure as long as the language in which it is written. J. A. PICTON.

Sandyknowe, Wavertree.

The poem of Guillaume de Guilleville was published in London by B. M. Pickering, 196, Piccadilly, 1858, and entitled, "*Le Pelerinage de L'Homme* compared with the *Pilgrim's Progress* of John Bunyan. Edited from Notes collected by the late Mr. Nathaniel Hill, of the Royal Society of Literature, with Illustrations and an Appendix." *The Booke of the Pylgrimage of the Soule*, translated from the French of G. de Guilleville, printed by W. Caxton in 1483, was published the year following by B. M. Pickering, edited by Katherine Isabella Cust. The MS. before me, from which the above was taken, is in excellent preservation. The date appears on the last folio (1413), in rubric:—"Here endith the dreem of the pilgrimage of the soule translated owt of frensch in to Englysch. The yeer of oure lord mccccxiiij<sup>mo</sup>. Verba translatoris." For a review of these works, see *Gent. Mag.*, 1859, p. 582, and the *Dublin Freeman's Journal*.

W. WINTERS, F.R.H.S.

Waltham Abbey.

I shall be very glad to lend my copy of *Le Pelerinage de l'Homme* to MR. BLENKINSOPP, if he will write to me for it.

A. F. C.

Harrington Rectory, Carlisle.

SINGLE EYE-GLASSES (5<sup>th</sup> S. i. 489.)—Some good practical observation on the advantage of double over single eye-glasses and opera-glasses will be

found in Dr. Kitchener's *Economy of the Eyes*, Lond., 1824. He says, in pp. 15 and 16:—

"Spectacles are always preferable, because both eyes, by being kept in action, are kept in health. Vision is brighter and easier, and the labour of each eye is considerably lessened. If persons will have a single eye-glass, let them take care to use it without partiality, and put it to each eye alternately."

A double eye-glass is better for the eyes, but rather cumbrous slung round the neck, and troublesome to open on every trifling occasion. Being very short-sighted, I use a single glass, but apply it to the left eye with the right hand, and *vice versâ*. By so doing, the eye not used is covered by the wrist, and its focus is not disturbed. I believe the common practice of sticking a glass over one eye to be very injurious to both.

H. B. C.

U. U. Club.

The following appeared in the *Lancet* of June 27<sup>th</sup> (p. 924), after MR. ELLIS's query was published in "N. & Q." It almost seems as if written as a reply to it:—

"SINGLE EYE-GLASSES.—Of all the follies of human fashion, perhaps none is more ridiculous than that of placing before one eye a circular piece of glass, through which the wearer cannot see, and which he cannot even hold in position without considerable facial distortion. If, however, no more harm were done than this, the foolish practice might be left to be dealt with by the caricaturist. Unfortunately there are persons, who really require the aid of lenses, who prefer a single eye-glass to ordinary spectacles. Speaking generally, the use of such glasses is to be condemned. With a single eye-glass, most of the work is thrown on to one eye; while the opposite eye, from disuse or want of correction, becomes gradually deteriorated. The harmonious workings of the ocular muscles are interfered with, and weakness and deviations of the muscles ensue. But, even optically, single eye-glasses are bad, because it is not possible to properly adjust them, so that the retinal images are unfavourably affected. The popular fallacies concerning the use of eye-glasses and spectacles are innumerable; but none are more reprehensible than those concerning the single eye-glass and the ordinary *pinenez*."

SPARKS HENDERSON WILLIAMS.

I have used a single glass for my left eye for more than a quarter of a century. I find the sight of that eye as good as ever it was; but the *right* eye has lost its power, and I cannot now read with it alone. I think it probable that this loss of seeing power results from non-use, and that the eye might improve if, from any cause, it were called on to supply the function now discharged by the left eye solely. I have tried double glasses, but without benefit. F. D. F.

Belfast.

BYRON'S "SIEGE OF CORINTH" (5<sup>th</sup> S. i. 465.)—The first quotation is not from the "Siege of Corinth," which thus begins:—

"Many a vanished year and age,  
And tempest's breath, and battle's rage," &c.



—but from “Lines intended for the opening of the Siege of Corinth,” which Byron wrote in imitation of Coleridge’s “Christabel,” of which he was a great admirer. These lines are given by Moore in his *Life of Byron*, “as too full of character and spirit to be lost,” beginning as follows :—

“In the year since Jesus died for men,  
Eighteen hundred years and ten,  
We were a gallant company,  
Riding o’er land, and sailing o’er sea.  
Oh ! but we went merrily !” &c.

In a letter to Murray, after forwarding the MS. of the *Siege of Corinth*, referring to these lines, which were written in December, 1815—the poem as it was published dated 22nd January, 1816,—he says :—“I had forgotten them, and am not sure but they had better be left out now ; on that you and your synod can determine.” They were not inserted.

It is, indeed, as MR. SMITH says, “a strange blunder,” this dating the Christian year from our Saviour’s death instead of from the Nativity ; but it is a still stranger blunder that he should have fixed his date at the 1810th year after the death of Our Lord, which would be the year A.D. 1843, or 19 years after Byron’s own death ! The date cannot have reference to the year when the siege of Corinth took place, namely, 1715 ; but the lines seem to allude to the poet’s travels in Greece in 1810-11, in company of Mr. Hobhouse.

“We were a gallant company,”

he says,

“ . . . . . of all tongues and creeds ;  
Some were those who counted beads,  
Some of mosque, and some of church,  
And some, or I mis-say, of neither ;  
Yet through the wide world ye may search,  
Nor find a motlier crew nor blither.”

This “motley crew” were evidently his followers, amongst whom were some Arnauts, to whom he makes reference in a foot-note. Apropos of this fine poem, it has been remarked that the lines in Coleridge’s *War Eclogue, Fire, Famine, and Slaughter*,—

“I stood in a swampy field of battle,  
With bones and skulls I made a rattle,  
To frighten the wolf, and the carrion crow,  
And the homeless dog, but they would not go,”

may have suggested to Byron the well-known passage,

“And he saw the lean dogs beneath the wall,  
Hold o’er the dead their carnival,” &c.

W. A. C.

Glasgow.

I doubt whether there be any mistake in the latter passage quoted from Lord Byron’s *Siege of Corinth*. The custom of receiving communion in both kinds was kept up among Roman Catholics in the East long after it had been left off in the West. I have not the book at hand, but I think if your correspondent consults Webb’s *Continental*

*Ecclesiology* he will find a notice of some large chalices, which had been made for this purpose, that are still preserved at Venice. K. P. D. E.

GRANTS OF NOBILITY TO FOREIGNERS (5<sup>th</sup> S. i. 447, 516.)—The Dutch family of Tulp, created baronets of England April 23, 1675, is, according to Rietstap, extinct. That of Speelman, created baronets June 4 and Sept. 9, 1686, appears to be yet flourishing ; their family arms still bear, on a canton, the badge of Ulster, but I do not know whether the present representative assumes the title of baronet, or is content with the rank of “Jonkheer,” conferred on the family in September, 1817. His name does not appear in the latest baronetage I have at hand.

The Dutch family of Senserf, now extinct, held an English baronetcy, and bore the badge of Ulster ; and as this indication of rank still appears in the arms of the family of Kievit, of Holland, I am led to believe that it was similarly dignified.

The Mackays, Barons Reay of Scotland, are baronets, and of these titles, Eneas, Baron Mackay d’Ophemert, in the kingdom of the Netherlands, is the heir presumptive. The “grants of nobility” of the original query (5<sup>th</sup> S. i. 447) were what we should call “grants of arms,” not of peerage nobility. Abroad, every *armiger* who can prove his right to use armorial bearings is a “noble.” It is one of the modern popular errors of our own country to suppose that nobility is confined to members of the peerage and their children. This really utterly absurd and entirely insular notion has been most ably confuted in a little book which deserves to be much more widely known, especially in these days, when so many of our countrymen flock in search of health or recreation to the Continent,—I mean *The Nobility of the English Gentry*, by Sir James Lawrence.

Many appointments at foreign courts, and most military commissions in foreign armies, could only be held by “nobles” ; and the grants of nobility, which form the subject of the query, gave to their holders, whether foreigners or Englishmen, the right to use armorial bearings, and so qualified them for these offices.

Similar certificates of “nobility” have, to my own knowledge, been required within a recent period from aspirants to commissions in the Austrian service. Any one who examines the lists of graduates at foreign universities (say at Padua or Heidelberg) will find many English and Scotch men correctly designated as *nobiles* whose parents had no pretensions to peerage dignity. Multitudes of foreign barons and counts are, in every respect, including nobility, the inferiors of an old English gentleman.

JOHN WOODWARD.

The Parsonage, Montrose.



I am aware of one case of a foreigner baronet, viz., Boreel, of the Hague. The present holder of the title is Sir Willem Boreel: he is a senator of Holland, and is, or has been, a Minister of State. He was born in the year 1800. Curiously enough, his sister married, in 1814, Willem, Count de Reede-Ginkel, the last Earl of Athlone in the Peerage of Ireland, whose title became extinct at his death, in 1844.

NUMMUS.

The baronetcy of Van Coulster, conferred February 28th, 1645, is stated (*vide* Burke's *Extinct Baronetage*, 1841, p. 541) to have become extinct at the decease of the first baronet, about 1665.

G. GARWOOD.

"A STICK OF EELS" (5<sup>th</sup> S. i. 489.)—The following quotation furnishes an answer to the query, how much is a *stick*?—

"A *stick* of fish, a term applied to eels when strung on a row, 'sic dicta, quod trajecta vimine (quod *stic* dicimus) connectabantur'; *Spelman*. A *stica* consisted of 25 eels, and 10 *stica* made a *binde*; *Glanv. lib. ii. c. 9*."

This is a note by Sir F. Madden, reprinted in my edition of *Havelok the Dane*, s.v. *Stac*, in the Glossarial Index, p. 144.

WALTER W. SKEAT.

Cintra Terrace, Cambridge.

HOGARTH'S "MARRIAGE A LA MODE" (4<sup>th</sup> S. viii. 164.)—Rummaging "N. & Q." for scraps about this series of pictures, I came on Mr. W. BATES's query, accompanying a quotation from M. F. Wey's precious *Londres il y a Cent Ans*. The extract and the question which arises from it refer to the existence of a certain *fleur de lis* in the fourth plate of "Marriage à la Mode." M. Wey asserts—

"Au ciel du lit de la comtesse on voit une énorme fleur de lis, dont la signification confirme assez les médisances de l'auteur de *Candide* sur la société de ce temps-là, notons, que pour symboliser la même idée chez nous, au lieu de recourir à l'écusson de France, on eût placé dans un cadre le portrait de Christophe Colomb."

MR. BATES inquires, what are the signification and idea alluded to in this passage? I cannot venture to say what Hogarth might have intended by the introduction of a *fleur de lis* in this position, but the fact is he did not introduce the symbol at all, for no such thing exists in the design. There is, indeed, on the wooden cornice of the bedstead an ornament comprising three leaves, and having a very vague resemblance to a *fleur de lis*, but it is only such as the debased taste of the Countess Squanderfield's upholsterer produced on the model of a *fleur de lis*, and long after the beauty of that symbolic flower had become invisible to the gross vision of the tradesman and his customers. Your correspondent says that he could find no hint on the subject in Trusler, Nichols, or the exhaustive commentary of Lichtenberg. No wonder. But if MR. BATES cares to

track the steps of M. Wey in error, let him turn to M. Jansen's *Analyse de la Beauté*, &c., "de G. Hogarth," &c., "*suivie d'une notice chronologique, historique*," &c., Paris, An XIII., 1805, ii., p. 58, and read—

"Il ne reste plus qu'une petite circonstance à observer; mais cette bagatelle est une espèce d'énigme. Au ciel du lit de la comtesse on voit une grande fleur de lys. Que peuvent signifier les armes de France attachées au lit d'une dame Anglaise?"

F. G. S.

STANLEY OF BIRMINGHAM (5<sup>th</sup> S. i. 388.)—Two of Stanley's tunes, "Montgomery" and "Doversdale," appear in Waite's *Hallelujah* and *The Congregational Psalmist* (Allon and Gauntlett's), and most other collections; the latter sometimes as "Stonefield."

E. A. P.

ROBERT DE WYCLIF (5<sup>th</sup> S. i. 147.)—In reply to MR. FURNIVALL, I always understood that John Wyclif was of the family of Wyclif or Wyclyffe, of Wyclif, co. York (?); and I think I have seen a printed pedigree showing it. Probably, this villein, Robert Wyclif, was of that family; because, from the provision made by law that a nobleman or freeman might voluntarily become a villein by acknowledging himself as such in a Court of Record, it is not improbable that many *sold* themselves into villenage—younger descendants, for instance, of freemen of every rank. These, as far as my memory carries me, would become villeins in gross. The females were called neifs, as, of course, MR. FURNIVALL must know. And, if a villein married a free woman, their issue would not be thereby enfranchised; but I think the old Reports show no settled law as to the enfranchisement of the issue of the marriage of a nief with a freeman. I thought this singular in my student days that, as late as Littleton's time, the law was unsettled on this point, and I therefore remember it, I think, accurately; but, as the lord of the nief would have an action against the freeman for the marriage, I think it pretty certain the children, if not the mother herself, would be manumitted. See more in the cap. on villenage in Littleton, a copy of which I have not at hand.

The information MR. FURNIVALL has previously given is very interesting. It is an entirely new fact to me that a villein could hold any part of a lordship, I mean manorial rights over estates in the possession of others, as well as in his own. But, in fact, he could *not* hold them, except on sufferance. For, were he the villein of king or subject, his manor, lands, or other estate, would instantly become his master's; and, if he sold it, the king could even follow it, though the subject could not. Therefore, Robert Wyclif was the mere agent of his lord in the purchase of the manor, and was allowed to hold it, probably, by the payment of a rent. (?) In still earlier times, if not as late as



Edward III. or Richard II., certain freemen even (such as those of villein descent) could not hold lordship over the soil, though they could acquire land. A manorial estate in the early Plantagenet times ranked among the highest, and the possessor of three manors and upwards was esteemed a major baron—ranked with the greater nobles. This was, of course, before the formation of the Houses of Parliament. It will, therefore, be understood, as the more surprising, that MR. FURNIVALL has fished up the evidence he has, that, about a century after the establishment of a regular Parliament, we find a villein in possession of manorial rights, even on sufferance.

H. T.

P.S. Was not Robert Wyclif, in fact, a trustee? Many were the concealed trusts of those days, and many, too, were the abuses arising out of them. A man had absolute possession by one deed, and a declaration of the trusts in another. He perhaps died, and all his trust property, if knights' fees, were sometimes accounted his own on his *Inquisition post mort.* His heir would still hold in trust for the real owner, and, perhaps for generations and generations, the entail (if any) would never be docked, and the king's fees on each *Inquisition post mort.* of the successively dying trustees would be paid by the executors, and afterwards charged to the trust estate. As the estate was not shown as that of the owner (or, as lawyers say, *cestui que use*), so many in those troublous, yet merry, old times altogether escaped forfeiture.

"BOSH" (5<sup>th</sup> S. i. 389.)—Redhouse renders the Turcic *bòsh*, empty, vain, useless, and *bòsh làkirdi*, nonsense; but this word is probably an abbreviation of the slang term *kibosh* or *kybosh*, doubtless corrupted from *cui bono*.\* R. S. CHARNOCK.

Gray's Inn.

"NEWLYN" (5<sup>th</sup> S. ii. 8.)—There are two Newlyn's, or rather St. Newlyn's, both in Cornwall; one by the old Schedule A borough of Grampound, the other in the parish of St. Paul by Penzance. Inquiries there might furnish an answer.

LYTTELTON.

If A. E. W. have not coined this word for the title of his novel, perhaps it may be explained as equal to New Linn, which latter word Scotch glossaries render by "precipice or waterfall." I see also the name Newling in Crockford's *Clerical Directory*.

C. F. S. WARREN, M.A.

ZINZAN STREET (5<sup>th</sup> S. ii. 9) would seem to have its name from a surname. The *Hist. Reading* (Lond., 1812, p. 451), speaking of the present state of the town, says:—

"There is a tradition that Archbishop Laud had projected a plan to take down, not only the row of houses

\* In the sense of 1s. 6d., *kibosh* has been derived from the Hebrew.

between Back Lane and Sun Lane, but those which stand between Fisher Row and Butcher Row, and to have made Broad Street, in which he was born, a very extensive street, by continuing it up to Mr. Gore's, now Mrs. Zinzan's, at the end, and on the other to the 'Saracen's Head.'"

I was at first inclined to think that the name Zinzan was corrupted from Sinjin, *i.e.*, St. John, or allied to the French names Sins, Sinns, Sinsard; or perhaps derived from O. Fr. *zynzin*, cousin, parent, *allié* (also *xyn*, *xyne*, cousin, *cousine*, &c.); but I take it that the name is rather from Alexander. Among the burials in St. Lawrence's Register for 1625 is "Mr. Andrew Zinzano, *al's* Alexander"; and among the marriages for 1663 is "Peter Alexander, *alias* Zinzan, and Judith Gunter."

R. S. CHARNOCK.

Gray's Inn.

The name of this street in the town of Reading is without doubt attributable to the fact of the Zinzan family being possessed, for two or three generations, of the manor of Tilehurst, and of other lands and tenements near to and within the town of Reading. The property was acquired by the marriage of Henry Zinzan with Jacoba, the eldest of the three daughters and co-heirs of Sir Peter Vanlore, of Tilehurst, Kt. and Bart. (as I have shown in the *Her. and Gen.*, i. 371).

From a monumental inscription formerly in Tilehurst church, but now out of sight, we learn that Henry Zinzano, *alias* Alexander, died on the 18th November, 1676, and Jacoba, his wife, the 22nd June, 1677, and that both were buried at Tilehurst. They had issue a son, Henry Zinzano, born 2nd January, 1633, and four daughters, who were all baptised at Tilehurst.

The first of the family that is met with in England was Sir Robert Zinzano, *alias* Alexander (said to have been an Italian noble), of St. Albans, Herts, and Bailiff of the royal Liberty of St. Albans. His eldest son was Sir Sigismond Zinzan, Kt., of Molesey, Surrey, who married Margaret, daughter of Sir Philip Strelley, Kt., of co. Nottingham, and died in 1623. They had issue several children, the eldest of whom, Henry Zinzano, married Jacoba Vanlore, and became of Tilehurst in right of his wife.

B. W. GREENFIELD.

Southampton.

"SITUATE" (5<sup>th</sup> S. i. 407.)—W. E. asks, "Is the use of this word in the preterite correct?" and adds that "the past tense, according to all analogy, is *situated*, and so it is generally used." In reply, I would ask, are there any examples of the use of the word as a verb by any respectable writer? To me it appears that in the example W. E. gives of it in the "past tense" *situate* is an adjective following a substantive verb in the preterite:—

"A goodly orchard ground was *situate*."

It is not quite obvious why *situate* should be con-



sidered more "slipshod" than *adequate*, *commensurate*, *sedate*, or any other adjective in *ate*. Surely the term is more applicable to *situated*, a participial form, suggestive of a *situater*, one who *situates*.

SIGMA.

The question raised by W. E. is based on an entirely false assumption. In the sentence quoted, "situate" is not the preterite, nor is it a verb at all, but an adjective, and its use as such, and in precisely the sense quoted, is perfectly in accordance with well-established usage. In law papers the adjective *situate* is in constant use in this country, as well as in England, though its use otherwise is much less frequent here than there.

GASTON DE BERNEVAL.

Philadelphia.

Is it not rather W. E.'s own expression which is "slipshod"? Does he not imagine a participle and then invent a verb for it? There is no verb *to situate* in Johnson, nor is it "according to all analogy" to form our present infinitive from a Latin past participle.

H. D. C.

Dursley.

FALCONET THE ARTIST (5<sup>th</sup> S. ii. 8.)—Falconet was an artist, painter and sculptor, employed on the statue of Peter the Great at St. Petersburg, and created in reward a noble as the "High Born"—truly, so said Falconet, I was born in an attic. I have a portrait by him of his wife, or declared to be so in the catalogue—a carefully-finished, pleasant picture, which has undergone the criticism and approval of many celebrated British artists. I bought it at the Strawberry Hill sale.

H. P. S.

The *Gentleman's Magazine*, 1808, vol. i. p. 5, speaks of a portrait of a Mr. Kirby painted by P. Falconet. The same periodical, 1790, vol. ii. p. 667, gives, under July 1, the marriage of "John Lewis Theodore Depalizeux Falconet, Esq., to Miss Anne Hunter, of Rhode Island.

EDWARD PEACOCK.

Pierre Falconet was the son of Étienne Maurice Falconet, the celebrated sculptor. Rose (*Biog. Dict.* 1857) merely says he was a painter of portraits and historical subjects. He visited London in 1766, and gained two prizes from the Society of Arts.

SPARKS HENDERSON WILLIAMS.

GRAY'S "ELEGY" (5<sup>th</sup> S. i. 466.)—Breen, in his *Modern English Literature*, p. 231, traces Gray's stanza to the Latin couplet:—

"Plurima gemma latet cæca tellure sepulta;  
Plurima neglecto fragrat odore rosa."

Bishop Hall has a parallel to the first two lines:—

"There is many a rich stone laid up in the bowels of the earth, many a fair pearl in the bosom of the sea, that never was seen, nor ever will be."

The last line occurs in the same words in Churchill:—

"Nor waste their sweetness in the desert air."

And also in Lloyd:—

"Which else had wasted in the desert air."

In Habington's *Castara* (Arber's Reprint, p. 28) the following lines are found:—

"In a darke cave, which never eye  
Could by his subtlest ray descry,  
It doth like a rich minerall lye."

In Waller's beautiful song, *Go, lovely Rose!* we find a parallel to the second half of the stanza:—

"Tell her that's young,  
And shuns to have her graces spied,  
That had'st thou sprung  
In deserts, where no men abide,  
Thou must have uncommended died."

The idea also occurs in Shelley's *Revolt of Islam*, canto i. 16:—

"There was a woman, beautiful as morning,  
Sitting beneath the rocks, upon the sand  
Of the waste sea, fair as one flower adorning  
An icy wilderness."

T. MACGRATH.

"TOPOGRAPHIA HIBERNICA" OF GIRALDUS CAMBRENSIS (5<sup>th</sup> S. i. 389.)—This work was translated into English by Holinshed; but perhaps the translation most readily procurable by a NATURALIST is Bohn's edition, published in 1863, and edited by Thomas Wright. Strange to say, no reference is made to it under the name of either author or editor in Bohn's edition of Lowndes.

GASTON DE BERNEVAL.

Philadelphia.

EDWARDS, OF AMERICA (5<sup>th</sup> S. i. 408.)—I enclose a cut of the arms borne by the family of Jonathan Edwards, author of *The Freedom of the Will*. I infer that the Edwardses of Salop are of the same family, and if so I would be glad to correspond directly with H. B. in regard to the genealogical table he is getting up.

We have but little information about our family previous to their emigration from England in 1640, or about any of the English branches. I am a great-great-grandson of Jonathan Edwards.

WM. B. EDWARDS.

Pittsburgh, Pennsylvania.

THERF-CAKE (5<sup>th</sup> S. i. 424.)—MR. FISHWICK has quoted two lines of the *Vision of Piers Plowman* where this cake is mentioned; and says that in Lancashire are cakes called *thar* and *thark*-cakes. I notice this to add that in Scotland are cakes called *caar*-cakes (pr. *sic*), compounded of flour or meal, eggs and sugar, with what is there called *beastie-milk*, which is that taken from the cow first, or soon after calving. The mass is fired on a girdle and then used: *vide* Jamieson's *Dictionary*, under "Care-cake," "Skair-skön," and "Sooty-skön," where all of these are said to be eaten on Fasten's



E'en, or Shrove-Tuesday. Also "Skirris-furisdag," the Thursday before Good Friday (Jamieson). Can any one tell whether the adjectives *caar* and *beastie*, qualifying milk, assume other forms, and what is their origin?  
L.

REV. SAMUEL HARDY (5<sup>th</sup> S. ii. 8.)—For further particulars relating to his writings, see Orme's *Bibliotheca Biblica*, Allibone's *Dictionary of Authors*, and Dr. Watt's *Bibliotheca Britannica*. A short biographical account of him is found on p. 580 of Page's *History of Suffolk*. The *Annual Register*, 1783, gives an account of his son's murder by Mr. Daniel M'Ginnis, who stabbed him in the left breast with a bayonet, which entered his heart. This unhappy accident was occasioned by some water thrown out of Mr. M'Ginnis's window on Mr. Hardy's skylight, who, going upstairs to remonstrate with Mr. M'Ginnis, words arose, which proceeded to this fatal extremity. Mr. M'Ginnis had a most excellent character given him as a quiet, harmless, inoffensive, and humane person, by gentlemen of high rank. I find, again, in the *Annual Register*, 1784-5, the following paragraph:—"July 19th, 1785. On Tuesday last Dr. Macginnis, who was convicted of stabbing Mr. Hardy, the latter, in Newgate Street, two years ago, was discharged from his confinement in the King's Bench, and set off for the Continent." The Rev. Samuel Hardy died in 1793, aged seventy-three.  
OWLET.

PREFACES TO BOOKS (5<sup>th</sup> S. i. 367.)—I have before me a copy of Taverner's *Epistles and Gospelles*, 1540, which has "The Preface" and other preliminary matter, comprising four unnumbered leaves; but I think prefaces were gradually introduced after title-pages became of frequent occurrence, say about 1500.

GASTON DE BERNEVAL.

Philadelphia.

THE AUSTRALIAN DRAMA (5<sup>th</sup> S. i. 423.)—Additions to list of names of authors, &c., furnished by MR. INGLIS:—

1. *Francesca Vasari*, a tragedy in five acts, by John Finnamore, author also of treatises on Colonial Law, Melbourne, 1865.

2. *The Ides of May*, a Christian drama founded on the *Alcestis* of Euripides, composed by Rev. Wm. Kelly, S.J., for lady pupils at Convent of Sisters of Mercy, Melbourne, 1869.

3, 4. *The South Sea Sisters*, a lyric masque, is the work of Mr. R. H. Horne, author of *Orion*, and was issued in 1866, a month or two subsequently to his other drama, *Prometheus the Fire-Bringer*. Both were published in Melbourne.

5. Mr. Capper's Dramatic Illustrations of Ancient History were issued (as far as complete) in one volume, Melbourne, 1868, and include the following:—*Judith*, *The Mummy Makers of Egypt*, *Eurynome the Greek Maiden*, *Centheres*, *Eadburgh*, *Babylon*, *Nimroud the Mighty Hunter*.

6. *This World and the Next*, a dramatic poem, Mel-

bourne, 1873, is by Myles MacPhail, a gentleman well known in Edinburgh.

7. *Enderby*, a tragedy in five acts, Melbourne, no date. I can furnish evidence as to the date of this drama additional to that already given (5<sup>th</sup> S. i. 154), if MR. INGLIS desires it.

Stage Criticisms deserving special notice:—

8. *Was Hamlet Mad?* or, the Lucubrations of Messrs. Smith, Brown, Jones, and Robinson, with introductory preface by the Editor of the *Argus* (from which they are reprinted), with writers' names attached:—James Smith, Dr. Neild, are all I remember. This pamphlet was issued in 1868, and is a valuable addition to the theatrical memoranda of Melbourne.

9. *Brown the Great*; or, Press and Stage, a Colloquy, by George Scott Hough, Melbourne, 1868.

E. A. P.

THE EARL OF MORETON (5<sup>th</sup> S. i. 508.)—May this title be an error for Mortagne, or Mortain, in Normandy? He was half-brother to William the Conqueror. In the Appendix to Pennant's *British Zoology*, vol. ii., 645, is a document from Bishop Lyttelton's Collections, which begins, "Johan. comes Moreton."  
GEORGE R. JESSE.

Robert, Earl of Moreton, or Moriton, who was also Earl of Cornwall, was brother of Odo, Earl of Kent, and half-brother of the Conqueror. He was associated with Odo in the unsuccessful attempt to dethrone William Rufus. In addition to his estates in Surrey and Sussex, he held a considerable part of the Isle of Wight. William, his son and successor, was deprived of all his estates in England by Henry I.  
C. L. M. STEVENS.

Guildford.

"MARS HIS SWORD" (5<sup>th</sup> S. ii. 2.)—F. J. V. will find on reference to the Prayer Book, in "a Collect or Prayer for all conditions of men," beginning, "O God, the Creator and Preserver of all mankind," that it concludes, "And this we beg for Jesus Christ *his* sake."  
CLARRY.

A "WATER-BLAST" (5<sup>th</sup> S. ii. 9.)—A water-blast and a water-blain are the same thing, a swelling caused by chilling the hand in water, as a chilblain is produced by a chill from cold air.

C. A. WARD.

Mayfair.

THE EMPEROR ALEXANDER II. (5<sup>th</sup> S. i. 464; ii. 36.)—You will perhaps allow me to make a few remarks on MR. DILKE's note, which appears to contain some errors. In the first place, that the word *tzar* is derived from Cæsar is now admitted by all the best Slavonic scholars. It will be sufficient to quote the names of Schaffarik and Kopitar as having held that opinion. The latter says, in his *Glogolita Clozianus*, a classical work to all students of this neglected branch of languages (p. ix.), that it resulted "francicâ medii ævi pronuntiatione Cæsaris." In the Church Slavonic we get the form *tsésar*. I use English letters, fearing



that you have no Slavonic type. There is also a cognate verb, meaning "to rule." It is well known to scholars that there are many words in the old Church language derived through a German medium: thus, Sl. *pope*, Germ. *pfaffe*; Sl. *oltar*, Germ. *altar*; and, as very similar to the case of *Cæsar* and *Tsar*, I may add Germ. *kirche* and Sl. *tzerkov*, a church.

The old idea that *Tzar* was from an Assyrian root, or something of the kind, the same as we find in Belshazzar, Nebuchadnezzar, &c., is now quite exploded. I believe one gentleman did attempt to prove that Belshazzar was only *bolshoi Tzar*, i.e. great emperor; but there have been Slavonomaniacs as there have been Celto-maniacs. This derivation of the word *Tzar* is found in the notes to Karamzin's work; but the lucubrations of that once revered author, whether historical or philological, are now somewhat obsolete.

In the second place, I must enter a protest against the use of the word Turanian, a very unfortunate expression, belonging to the infancy of comparative philology, and now being gradually abandoned, even by its chief supporters. It was at best but a mere slovenly name for all the odd languages which defied classification.

W. R. MORFILL.

That the Byzantine and German words for Emperor are derived from *Cæsar* is indisputable, but I should be glad to hear somewhat more of the reasons for deriving *Tsar* from the same root than DR. CHARNOCK'S *ipse dixit*. I have neither sufficient knowledge nor time to examine the details of the question, which was quite incidental in my note on the Emperor's title; but when a majority of the best Russian authorities have come round of late to the contrary opinion, I may be excused for considering it unproved, at least till some argument has been brought forward in its favour.

ASHTON W. DILKE.

SEA-PORT TOWN, AFRICA (5<sup>th</sup> S. i. 487.)—In the map of Northern Africa in *The Illustrated Atlas* (London, J. & F. Tallis), the town of Mahedia is marked on the most easterly part of the coast of Tunis, but, according to the scale of miles, it is 124 miles S.E. from Tunis, in a direct line.

F. A. EDWARDS.

"THE GHOST OF THE OLD EMPIRE" (5<sup>th</sup> S. i. 508.)—This idea is, I am pretty sure, to be found in Hobbes, but I have not his works at hand to hunt the passage up.

K. P. D. E.

USE OF INVERTED COMMAS (5<sup>th</sup> S. i. 9, 75, 154, 217, 336, 455; 5<sup>th</sup> S. ii. 37.)—MEDWEIG may rest assured the use of inverted commas for the purpose excepted to by LORD LYTTLTON, so far

from being the result of "half-education" on the part of either writers or printers, has always been, and still is, the practice of the educated of all ranks. I say nothing as to the expediency of the equivocal use of inverted commas, and incline to agree with LORD LYTTLTON that the more laudable practice is to restrict their use to cases of actual quotation; but I assert that such a restriction would be a novelty on established usage. I am not going to crowd the columns of "N. & Q." with illustrative extracts; in fact, I meet with such every day, in both old and recent literature. I give the last instance I have observed, which is in the *Times* of last May 14, p. 9—"We should like to see our women less 'accomplished' and better instructed." The first participle is not a quotation from one or other of the speeches in the Convocation of the University of London, to which the article relates, but is put in inverted commas purely for contemptuous emphasis.

I observe another early instance of the emphatic use of inverted commas in Webster's *Dutchesse of Malfy*, 1640, the last two lines of the play being printed in italics, with "opposite the first line of the couplet. I have not consulted the edition of 1623.

JABEZ.

Athenæum Club.

The sixteenth and seventeenth century examples, which have been quoted, of the use of inverted commas, for emphasizing notable passages, or those to which attention was desired to be specially directed, are interesting as showing how certain peculiarities arise at particular periods, and then cease; but I imagine that none of your correspondents bring them forward to show the propriety of their use for similar purposes at the present day, any more than they would wish to bring forward the vagarious spelling of the same epochs. Custom, I think, must be, for the most part, the arbitrator in such cases. This applies equally to another subject which has branched out of the above—I mean the mark! I at once admit that "note of exclamation" is a better term than "note of admiration," because the former would include the latter, as, How beautiful! but the latter would not always be included in the former, as, How horrible! How absurd! All I contend for is, that this mark—whatever name it may be called by—expresses, except sometimes in the case of irony, an *emotion*—mostly sudden—*of the mind*. And as I regarded the usual "Dear Sir," or "Gentlemen," as conveying neither emotion of the mind nor irony, but as simple "nominatives of address" (not "vocatives"), I considered, and still consider, the use of such a mark displayed ignorance and vulgarity, and, therefore, that they could not have existed in the original manuscript of Lawrence.

I have neither the time nor the opportunity now



to investigate if it were customary to employ this mark in such cases at early periods, but that it was not so at the latter part of the eighteenth century is clearly implied by the Rev. J. Robertson, whose learned little work on *Punctuation* I referred to on a former occasion when speaking of the first use of the colon (:)

"A note of exclamation may be placed after Sir or Madam when any sudden or violent emotion is expressed, as—

Sir ! this language amazes me !  
Madam ! I am thunderstruck !"

Foreign examples appear to me beyond the question. I have read (though I do not vouch for its accuracy) that the Germans invert this mark at the end of a sentence to express irony ; and Timperley, who we know was a practical printer, says the Spanish and Portuguese typographers do the same thing, but at the *beginning* of a sentence, to distinguish exclamation from interrogation. We know no such instances in English. MEDWEIG.

TEA (5<sup>th</sup> S. i. 405, 473.)—Dr. Kitchiner, in his *Cook's Oracle*, quotes the following from Sir Kenelm Digby's *Cookery*, London, 1669 :—

"The Jesuit that came from China, A.D. 1664, told Mr. Waller that to a drachm of tea they put a pint of water, and frequently take the yolks of two new laid eggs, beat them up with as much fine sugar as is sufficient for the tea, and then stir all well together. He also informed him that we let the hot water remain too long soaking upon the tea, which makes it extract into itself the earthy part of the herb ; the water must remain upon it no longer than *while you can say the Miserere Psalm very leisurely*. You have then the spiritual part of the tea, the proportion of which to the water must be about a drachm to a pint."

Think of the Jesuit missionaries in their black and white habits reciting a penitential psalm "very leisurely," with their eyes devoutly fixed upon the teapot !  
GREYSTEIL.

AN HERALDIC MAGAZINE (5<sup>th</sup> S. i. 444, 496.)—Others, highly eligible, as, for instance, ANGLO-SCOTUS, MR. SINCLAIR, MR. MAIDMENT, MR. BOUTELL, CAPT. BERTRAND PAYNE, &c., might be named, on account of their historical, genealogical, and heraldic acquirements, for the vacated editorial chair in question. TEWARS and HERMENTRUDE, whose real names are unknown to me, must be admitted to be *second to none* as regards substantial qualifications for such a post. S.

THE EGG AND THE HALFPENNY (5<sup>th</sup> S. i. 326, 432.)—I am able to afford some information respecting the coin "la maille," its value, and its use in proverbs.

In M. Abot de Bazinghen's *Traité des Monnoies et de la Jurisdiction de la Cour des Monnoies, en forme de Dictionnaire*, 2 vols. 4to., Paris, 1764, the word "maille" is thus defined :—

"Maille, petite monnoie imaginaire, ou de compte, estimée la moitié du denier tournois, ou la vingt-quat-

rième partie d'un sol tournois. La Maille se subdivise en deux Pites, et chaque Pite en deux semi-Pites. La Maille a été autrefois une monnoie courante, et la plus petite de celles qui ont eu cours en France ; aussi donnoit-on encore le nom de Maille, parmi le peuple, au denier tournois, sous le règne d'Henri IV., par l'habitude où l'on était d'appeller de ce nom les plus petites des espèces courantes."

Under the head of "Deniers tournois," the Dictionary above-mentioned says :—

"Deniers tournois, appelés ainsi parceque les premiers furent frappés à Tours ; petite Monnoie de cuivre sans mélange de fin, qui a eu autrefois grand cours en France. Le denier tournois se subdivise en deux *mailles* ou oboles," &c.

At the end of the Dictionary are tables of the various monies struck in France between A.D. 1258 and A.D. 1726, their values, &c. No mention is made of "Mailles de Lorraine," but the "Maille d'argent" of 1315 is given as worth  $\frac{1}{2}$  of the value of one denier. There were also issued in 1315 "Mailles Bourgeoises," valued, per maille, at  $\frac{1}{2}$  a denier ; and "Mailles Parisis," slightly higher in value, viz.,  $\frac{2}{3}$  of a denier. In 1329 were issued "Mailles blanches" of varied values, i. e., some worth 4 deniers, some worth 6 deniers, and others worth 1 sol 4 deniers each. The last royal edict for coining "Mailles tournoises" is given as dated on Nov. 7, A.D. 1411, and the value, as before,  $\frac{1}{2}$  a denier.

M. de Bazinghen was "Conseiller Commissaire en la Cour des Monnoies de Paris" ; and his work seems to me to be worthy of all respect as an authority, being, on all matters connected with French coinage, assays of precious metals, laws regulating the work of goldsmiths, jewellers, &c., full of quaint and well-stored information.

It seems clear enough that the "maille," when referred to in any proverb, must be the "maille tournoise," and not one of the "mailles blanches" ; I judge so not only from the saw given by Mr. WARD, "Bonne est la maille qui sauve le denier," but from another proverb, which I proceed to quote. When anything has been improved, they say, "Qu'elle vaut mieux denier qu'elle ne valoit maille," evidence that of the two pieces the denier was of the highest importance. *Faire la bonne maille* is "garantir que le compte y est jusqu'à une maille," and "maille à partir" is "avoir querelle." These two explanations, and the proverb immediately preceding, are extracted from the *Dictionnaire des Proverbes François*, 12mo., Paris, 1758.  
CRESCENT.

Wimbledon.

CLOGSTOUN FAMILY (5<sup>th</sup> S. i. 208, 294.)—This is a Scottish name of early times. Among the charters and family papers of the "Maxwells of Pollok" (vol. i. p. 203), the name appears in a charter by "John, Earl of Lennox, and Matthew Steward, his son, to Sir John Mungumry, of Heychhedé, Knight," "domino Alexandre



Clogistone, notario publico," 16th April, 1493; and again, in a subsequent document (p. 205), the name appears "Schir Alexander Clugstone." The name of the maternal great-grandfather of the present Lady Cole was Clugston, in some way connected as a public officer either with the port or county of Wigton. His daughter married Captain Acton, of the old Catholic family, the Actons. I believe that Cardinal Acton and Cavaliere Acton, Prime Minister of Ferdinand, King of Naples, about the beginning of this century, were uncles of Captain Acton. The Clugstons became, in this way, allied to some of the oldest families of England. The late Lady Granville, Maria-Louisa, only child and heir of Emeric-Joseph, Duc D'Alberg, was widow of Sir Ferdinand Richard Edward Acton, Bart., Aldenham, the son of Cavaliere Acton, and a leader of fashion at the Court of Naples about forty years ago, where I have often met him. I have no doubt that Clugstoun, like many such names, was derived originally from some place. Not long ago I met with the name of a piece of land, Clogistoun, in an old charter connected with the shire either of Roxburgh or Berwick, but unfortunately I did not take note of it, and cannot recall to my memory the charter in which I found it.

C. T. RAMAGE.

There is a family of the name of Clogstoun now living at Wimborne, Dorsetshire. It is a Scotch name.

G. C.

BÉZIQUE (5<sup>th</sup> S. i. 167, 233, 357, 419.)—I have found the word *Bazzica* in the *Dizionario Universale Critico Encyclopedico della Lingua Italiana dell' Abbati D'Alberti di Villanuova*, published in Lucca, MDCCXCVII.:—

"Bazzica un guico di carte basse che si guioca in tre o in quattro persone, e si donno tre carte per uno; che centano chiascheduna il suo numero, e le figure centano dieci. La malta conta a piacimento, de giocatori dall uno al dieci. Il numero al quale si che giugnere per visione la posta suol' essere il trent' uno."

This, although not a very clear description, has no resemblance to our game of Bésique. A. S.

RICHARDSON FAMILY (4<sup>th</sup> S. x. 392; xi. 36, 160, 262; 5<sup>th</sup> S. i. 513.)—I regret that I am unable to give ROYSSE any further information, and that in consequence of the number of the fac-simile copies of the charter being confined to the number of copies of the "Chronicle" which they are intended to illustrate, I shall only be able to afford him a single copy, which I shall gladly forward if ROYSSE will say to what address it must be sent. The fac-simile is by the anastatic process of Mr. Cowell, of Ipswich, a process very good for faded charters. I may add that various circumstances connected with the engravings, heliotypes, &c., and in the preparation of the MS., have delayed, and

are likely to delay for a considerable time longer, the publication of the Frodsham history, in which all that relates to the Richardsons that is necessary will be inserted in a foot-note. T. HELSBY.

York Chambers, Manchester.

If S. P. A. (4<sup>th</sup> S. xi. 36) has succeeded in meeting with the arms of the Warwickshire family of this name, or any account of them in that county, I should be very glad to obtain information on the subject. The name is frequently to be met with in the neighbouring counties of Oxford and Bucks, as well as in Shropshire; but I have not yet discovered it in Warwickshire, and I am inclined to think that if there were a Warwickshire branch, it must be in recent times. The only arms borne by families of this name with which I am acquainted are as follows:

Richardson of London(?): ermine, on a chief azure, three lions' heads erased argent, langued gu.

Richardson of Norfolk: or, on a chief gu., three lions' heads erased of the first, quartering ermine, on a canton az., a saltire ar.

Richardson of Shropshire: argent, three chaplets vert.

Richardson of Durham: sable, on a chief argent, three lions' heads erased, ermine, langued gules.

Richardson (Bp. of Ardagh, Ireland): a fess, gultic(?), between three pheons.

I should be glad to know of any others.

ROYSSE.

"SIBILLA ODALETA" (5<sup>th</sup> S. i. 489.)—About the time this novel appeared an Italian friend, a gentleman well versed in the literature of his country, informed me that the author of the work was a Signor Verres, who sometimes called himself "Varese," and preferred the latter appellation. This is my only authority. The same author wrote likewise *La Fidanzata Ligure*, *Il Proscritto*, and *Preziosa di Sanluri*; also some other novels which I did not read, and whose names I have forgotten. His style is light and cheerful, his language good, and his plots are sufficiently interesting to induce the reader to go to the end of them; and his books have the great merit (alas! too rare in these days) of being safe to put into the hands of the young of either sex. Varese was an intense admirer of our Walter Scott, and published a clever and ingenious essay, proposing to show that Walter Scott might be considered the Rossini of literature, and Rossini the Walter Scott of music, which I thought worth translating, and it appeared about the period above referred to in a magazine long since defunct.

M. H. R.

"S" VERSUS "Z" (5<sup>th</sup> S. i. 89, 135, 155, 455, 512.)—UNEDA does not know what he would effect, if the spelling of words were altered to suit pronunciation. A language would be simply destroyed, both as regards its historical character and the



true meaning of its words. Let me put before him the remarks of Archbishop Trench on this subject, with which every person of education, I should imagine, must agree :—

“A word exists as truly for the eye as for the ear, and in an highly advanced state of society, where reading is almost as universal as speaking, as much, perhaps, for the first as for the last. The gains consequent on the introduction of such a change would be very small, while the losses would be enormously great. The gains would be the saving of a certain amount of labour in the learning to spell; but even these gains would not long remain, seeing that pronunciation is itself continually altering; custom is lord here for better and for worse; and a multitude of words are now pronounced in a different manner from that of a hundred years ago, so that, ere very long, there would again be a chasm between the spelling and pronunciation of words. In phonetic spelling lies the proposal that the educated should, of free choice, place themselves in the conditions and under the disadvantages of the ignorant and uneducated, instead of seeking to elevate these last to their own more favoured condition.”

May I ask UNEDA, would he have Earl Beauchamp spell his name “Bechum,” or should His Grace of Rutland address his letters from “Bevor Castle”?

W. G. K.

Hove.

CORONER (5<sup>th</sup> S. i. 487.)—*As You Like It*, Act iv. 1: Rosalind, speaking of Leander's death, says, “The foolish *chroniclers* of that age found it was—Hero of Sestos.” Various critics seem to have suggested “coroner,” but, as far as I know, this is not borne out by any old copies. It is evident that an inquest is alluded to. Was the word *chronicler* used in this sense in Shakspeare's time? In *Henry VIII.*, Act iv. 2, the word *chronicler* is applied to Griffith by Queen Katherine with a somewhat similar meaning.

Z. Z.

The most probable derivation of this word seems to be that it comes from the Latin *coronator*, a crown officer.

\* \*

“GOD AND THE KING” (5<sup>th</sup> S. ii. 9.)—The book so entitled is this, now before me :—

“God & the King, or a Dialogue shewing that our Soueraigne Lord King Iames being immediate vnder God within his Dominions, Doth rightfully claime whatsoever is required by the Oath of Allegiance, 12 pp., 93. London: Imprinted by his Maiestie's speciall Priuledge and Command. 1615.”

I have it also in small quarto, issued by command of Charles II., 1663; on the title,—

“Formerly compiled and printed by Special Command of King James, (of blessed Memory;) and now Commanded to be reprinted & published by His Majesty's Royal Proclamation, for the Instruction of all H. M.'s Subjects in their Duty & Allegiance.”

—showing that its inculcation by the ministers was obligatory; but see “N. & Q.” 2<sup>nd</sup> S. iv. 141.

ALEXANDER GARDYNE.

Hackney.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The History of Music (Art and Science)*. Vol. I. From the Earliest Records to the Fall of the Roman Empire. With Explanations of Ancient Systems of Music, Musical Instruments, and of the True Physiological Basis for the Science of Music, whether Ancient or Modern. By W. Chappell, F.S.A. (Chappell & Co. and Simpkin, Marshall & Co.)

SOME years ago, at the house of Mr. Grote, that great historian suggested to Mr. Chappell that he might most worthily apply his knowledge and scholarship by writing a history of music as it was known and practised among the Greeks. The subject, it may be readily supposed, was not a new one to Mr. Chappell; but out of the suggestion on the part of Mr. Grote has come to us this first volume, complete in itself, and sufficiently described in the title-page, of a History of the Art and Science of Music generally. No living man possesses higher qualifications for such a task; and, in the volume before us, Mr. Chappell proves the excellence of his qualifications by the way in which he arrests the attention of the antiquary, excites the admiration of the scholar, and, by his geniality and grace of style, gives new delight to the general reader. In the Introductory Chapter, Mr. Chappell demolishes, good-humouredly, the former histories by Hawkins and by Burney, but he prefers Sir John to the Doctor. The latter relied much on Boethius, who “took up music simply as a branch of arithmetic,” and who “could not even tell whether a Greek scale began at the top or the bottom.” Music owes less to Boethius (and to those writers who looked on it as a branch of astronomy connected with the music of the spheres) than it does to Ctesibius, the Egyptian barber, who invented the hydraulic organ. Mr. Chappell has made a working model of this ancient organ to test the principle, and “it answers perfectly.” Mr. Chappell gives numerous proofs of the vast antiquity of the art and science of music, all replete with interest. His book does honour to himself and to literature. It is, moreover, well illustrated,—from the frontispiece, representing a ladies' musical party in Egypt, about the time of Moses, to the caricature of another party, in which Rameses III. is represented, by some audacious Egyptian Gilray, as a lion, sweeping the lyre, while courtiers figuring as an ass, a crocodile, and a nondescript animal, proudly accompany the Grand Maestro among musical majesties. Mr. Chappell ends his volume in the good old-fashioned phrase “*Laus Deo!*” May he be well sped from the Source to which he offers praise in the remainder of his task, with health for its accomplishment, and long enjoyment from all accruing honour.

*Account of the Executors of Richard, Bishop of London, 1303, and of the Executors of Thomas, Bishop of Exeter, 1310.* Edited from the Original MSS. in the possession of the Dean and Chapter of St. Paul's, and from the Archives of the City of Exeter. By the late Ven. Henry Hale, Archdeacon of London, and the Rev. H. T. Ellacombe, M.A., Rector of Clyst S. George, Devon. (Printed for the Camden Society.)

THE surviving editor of this interesting volume needs no introduction to the readers of “N. & Q.,” the columns of which he has so often enriched by his contributions. The Rev. Mr. Ellacombe modestly assigns all the merits of editorship to his late venerable colleague, Archdeacon Hale. It is only for us to say that jointly they have produced a volume which is full of illustrations of the episcopal life, professionally and socially, as it existed in the time of Richard de Gravesend and Thomas de Button, at the close of the thirteenth and at the beginning of the fourteenth centuries. One marked



To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, JULY 25, 1874.

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## Notes.

## SPELLING REFORMS.—No. II.

I would next invite the attention of the readers of "N. & Q.," with a view of reform, to the following rules of spelling:—

1. Monosyllables ending in one consonant, preceded by only one vowel, double the last letter when a suffix beginning with a vowel is added.

2. Dissyllables accented on the last syllable, under the same conditions, are treated in the same way.

The negatives of these two rules are:—

1. Monosyllables, and also dissyllables-accented-on-the-last-syllable, ending in a single consonant, do not double it: (1) if more than one vowel immediately precedes it; (2) if the last letter but one is a consonant.

2. No dissyllable, even if it ends in one consonant, preceded by only one vowel, doubles the last letter on receiving the new part, unless the accent of the word is on its final syllable.

Thus: THIN ends in one consonant, and has only one vowel preceding it, hence we are to write *thinn-er*, *thinn-est*, *thinn-ed*, *thinn-ing*, &c.

CLEAR has more than one vowel before the final consonant, so the *r* is not to be doubled under the circumstances stated.

BRIGHT has not a vowel at all preceding the

final consonant, so the rule does not apply to words of that type.

Similarly, DEFER', accented on the last syllable, ends in one consonant, and that consonant is preceded by only one vowel, hence we are to write *deferr-ed*, *deferr-ing*, *deferr-er*, &c.

But DIFFER, although it terminates in a similar way, remains unchanged throughout, because it is not accented on the last syllable.

In like manner REVEAL' makes *reveal-ed*, *reveal-ing*, &c., because more than one vowel precedes the final consonant; and DISTURB' makes *disturb-ance*, *disturb-er*, *disturb-ed*, &c., because the final consonant is not immediately preceded by a vowel at all.

There seems a certain method in these rules, and no doubt they may be applied to many words, but they have these great objections: (1) They have so many "ifs" and "buts" that it is very hard to teach them to children; (2) There are so many exceptions that practically they are of very little value; and (3) The whole theory is based on an absurdity.

The root of the evil is this: we have most unwisely rejected accents, and have resorted to sundry shifts to compensate for them: one way is to insert an extra vowel, as *bér*, *bier*; *fét*, *feet*; *gós*, *goose*; *ríp*, *reap*, &c.; but the most general plan is the clumsy addition of a mute *e*, as *hús*, *house*; *fýr*, *fire*; *fýl*, *file*; *ýdl*, *idle*; *wýd*, *wide*; *fíf*, *five*; *gét*, *gate*, and so on.

Thus, the old English *thin* has the *i* short, but *thín* the *i* long. Having abolished the accent of the latter word, and wanting to show that the *i* is long, we have added a mute *e* to the end of the word, converting *thin* into *thine*.

This very foolish contrivance has involved us in a host of troubles, and practically deprived us of the valuable service of a final *e* or *es* sonant. Thus we cannot in English express the Homeric name for Juno (*Hérê*), nor show whether *Aristophanes* is a word of four or five syllables, *Arimanes* of three or four. The law word *præmunire* would be pronounced in three syllables by the untaught, and not one in a hundred could say if *zanes* is to be pronounced *zains*, or *za-nes*. I question whether any of the most learned readers of "N. & Q." have not occasionally stumbled on a word ending in *e* or *es* which has not suggested the question, "I wonder how this word is pronounced"; for my own part I candidly confess I never dare utter such a word in public till I have heard it pronounced, or have solved the mystery in some other way. This ought not to be, and would not be, but for the reason objected to.

What has been said above is only half the evil. We have lengthened the once-removed vowel by adding to the word *e* mute, but find this letter sadly in the way when a suffix beginning with a vowel is required. Take for example the native



word *cár*[u]. We drop the accent, and compensate for its loss by *e* mute, converting the word *cár* into *care* (an oblique case of the original one). We find the *e* troublesome when *-ed*, *-ing*, &c., are to be added, so we drop it out, writing *car-ed* and *car-ing*, as if from "*car*," a carriage; we pick it up again in *care-ful*, *care-less*, &c., and all this has to be mastered before we can spell *care* and its compounds. Probably it would be difficult to introduce back the discarded accents, otherwise the obvious remedy would be *càr*, *càred*, *càring*, *càrfull*, *càrless*, but if the *e* mute must be retained, the next best way is the one suggested in the previous paper, *care*, *cared*, *careing*, *carefull*, *careless*, the *e* being merged into the *e* of the suffix in the second case, and retained in all the other compounds.

Even here the mischief ceases not; like every lie it needs a hundred others to make it stand. Having absurdly enough added *e* mute to lengthen a vowel, we next adopt the rule that the vowel preceding the consonant shall be long *without* the *e*, provided the suffix attached begins with any vowel whatsoever, as *-ance*, *-ant*, *-ing*, *-ity*, *-ol*, and so on. Thus *caring* [car-ing] is supposed to have *ā* long; *droning* [dron-ing], *ō* long; *driv-ing* and *driv-er*, *ī* long; and so on. We have thus driven \* ourselves into a corner with a large class of words "ending in a single consonant preceded by only one vowel," and to meet the difficulty adopt another shift, quite as absurd as any of the preceding, which is this: we *shorten* a vowel once-removed by doubling the final consonant. Thus, as *shin-ing* is already assumed to be *shīn-ing*, with the *ī* long, *sin-ing* must be changed into *sinn-ing* to show to the eye that the vowel is short, yet have we *sinuous*, *insinuate*, *sinew*, *sinister*, and so on.

I freely grant that our favourite "Anglo-Saxon" had an *e* accidental (not mute), but then like *u* it was declensional, and marked out a series of suffixes for the several cases of the noun; having abolished inflexional cases, we have no need of the declensional sign.

I also allow that our ancient English in some instances doubled the final consonant, but probably all such words ended originally in double consonants, one of which had been suffered to drop out of use: thus "*bed*" is a corrupt form of *bedd*, "*den*" of *denn*, "*man*" of *mann*, "*thyn*" [thin] of *thynn*, "*wit*" of *witt*, "*wan*" of *wann*, &c. So that our obvious plan is either to restore the lost consonant to the primitive word, and retain it throughout, or to drop it in the simple word, and in all its compounds. As the matter now stands, we blow hot and cold with the same breath.

Let us now state once more one item of the rule

\* How is it that *driven* has a short *e*, according to spelling analogy? All is plain in the original *drif*[an], to drive; *dráf*, drove; *drifen*, driven.

given above. Dissyllables, unless they are accented on the final syllable, never double the last consonant when a new syllable is added; they do not if more than one vowel precedes the final consonant; they do not if no vowel at all precedes it; they do not even when they end in a single consonant, preceded by a single vowel, because the accent falls in the wrong place. The word given above, by way of illustration, was *differ*, which we compared with *defer*. The latter being accented on the last syllable makes *deferr-ed*, *deferr-ing*, &c., the former not being accented on the last syllable, makes *differ-ed*, *differ-ing*.

The first palpable observation is that the rule will not apply even to the favourable examples selected, for *defer-ence*, *defer-ential*, are as much under the rule as *deferr-er* and *deferr-ed*. If it is objected that the accent on *de'ference* is thrown back, and in *deferen'tial* is thrown forward, another condition must be added to the rule, namely, "so long as the accent remains on the same syllable," a rule which would not bear the slightest examination.

We have nine dissyllables ending in *p*, not accented on the last syllable; six of these obey the rule, and three are nonconformists. For example:—

GOS'SIP makes *gossipp-er*, *gossipp-ed*, *gossipp-ing*.

KID'NAP makes *kidnapp-er*, *kidnapp-ed*, *kidnapp-ing*.

WORSHIP makes *worshipp-er*, *worshipp-ed*, *worshipp-ing*.

Manifestly accent has no part or lot in the matter.

The six conforming words are *fillip*, *gallop*, *scallop*, *scollop*, [de]velop, [en]velop, and *wallop*.

FILLIP makes *fillip-ed*, *fillip-ing*.

GALLOP makes *gallop-ade*, *gallop-er*, *gallop-ed*, *gallop-ing*.

SCALLOP makes *scallop-ed*, *scallop-ing*.

SCOLLOP, the same.

WALLOP makes *wallop-er*, *wallop-ed*, *wallop-ing*.

*De* and *en-VELOP* make *develop-ed*, *develop-er*, *develop-ing*; and "*envelop*" follows the same example.

As there is no earthly reason why the first three words of this team should kick over the traces, let them be at once reduced to order, and write *gossip-er*, *kidnap-er*, *worship-er*, and uniformly keep the simple word intact in all the compounds.

The refractory words in *l* are more numerous. There are altogether seventy-two words of two syllables, accented on the first syllable, and conforming to the conditions of having one consonant for the last letter, preceded by only one vowel. Of these words thirty-six conform to the rule, and thirty-six are a rule unto themselves.

The simplest way of exhibiting these words will be to put them in vowel order.

There are twenty-six in *al*, three of which rebel against the rule.



EQUAL makes *equall-ed*, *equall-ing*, and, to make matters worse, *equal-ity*, although the accent is brought to the last syllable of the simple word, *equal-ize*, &c.

MARSHAL makes *marshall-ed*, *marshall-er*, *marshall-ing*, but we have *marshal-sea*, *marshal-ship*, to perplex young spellers.

SIGNAL is the third licentious word. It makes *signall-ed*, *signall-ing*, &c., but *signal-ize*.

As these three words are outvoted by twenty-three, they ought, without further question, to drop their supernumerary *l*.

The twenty-three conforming words which retain in all their compounds the original form are *brutal*, *carnal*, *crystal*, *feudal*, *final*, *formal*, *frugal*, *local*, *loyal*, *moral*, *regal*, *social*, *special*, *venal*, and *vocal*; to these add *capital*, *federal*, *general*, *liberal*, *mineral*, *national*, and *rational*.

Of those ending in *-el*, the numbers are nearly reversed, thirty double the last *l*, and four do not, so here is a very nice *memoria technica* for the young:—

1. Never double the last letter.

2. In the twenty-six words ending in *-al* there are three exceptions, which must be learnt by rote.

3. In the thirty-three words ending in *-el* there are thirty exceptions, but it will be more easy to learn by heart the three which are not exceptions.

4. In the six words ending in *-il* three go one way and three another; the learner may master either.

5. Of the eight remaining (in *-ol* and *-ul*), none are refractory. Our examiners are surprised that our children spell so badly; would it be less than a miracle if they could cram all this into their heads at the age of eight or nine?

The three ending in *-el* which remain true to the rule are—

CHISEL, *chisel-ed*, *chisel-ing*, *chisel-er*.

HANSEL, *handsel-ed*, *handsel-ing*.

PARALLEL, *parallel-ed*, *parallel-ogram*, *parallel-ism* (one *l* in spite of the accent).

The thirty nonconforming words which double the final *l* are *barrel*, *chancel*, *chapel* (not *chapel-ry*), *counsel* and *council*, *cudgel*, *drivel*, (*em*)*bowel*, *gospel* (except *gospel-ize*), *gravel*, *grovel*, *housel*, *hovel*, *kennel*, *label*, *laurel*, *level* (not *level-ness*), *marvel*, *model*, *panel*, *parcel*, *pommel*, *ravel*, *shovel*, *shrivel*, *snivel*, *tassel*, *tinsel*, *trammel*, and *travel*.

The three in *-il* which double the final *l* are—

BEVIL and BEVEL, *bevill-ed*, *bevill-ing*, and *bevell-ing*.

CAVIL, *cavill-er*, *cavill-ing*, &c.

TRANQUIL, *tranquill-ity*, *tranquill-ize*, &c. (not *tranquil-ness*).

The three conformists are CIVIL, *civil-ian*, *civil-ist*, *civil-ity*, *civil-ize*, &c.

DEVIL, *devil-ed* (as “deviled kidneys”), *devil-ish*, *devil-ism*, *devil-ry*.

(IM)PERIL, *imperil-ed*, *imperil-ing*, &c.

The other words in *l* conforming to the conditions remain unchanged throughout: as CAROL makes *carol-ed*, *carol-ing*, *carol-er*; CONSUL, *consul-ar*, *consul-ate*, &c.; GAMBOL, *gambol-ing*, *gambol-ed*, &c.; SYMBOL, *symbol-ize*, *symbol-ical*, &c.

The number of exceptions in *p* and *l* are just equal to the number which conform to the rule, and the question is, which should be made to give way? There cannot be a doubt, that the best plan would be to let every word remain in its simple state throughout, and merely add the suffix, especially as many of those which double the last letter with some suffixes do not double it with others: thus, *equall-ing*, *equal-ize*, *equal-ity*; *gospel-er*, *gospel-ize*, &c. Even if we except the suffix *ize*, we have the rebellious *tranquill-ize* to contradict us.

The sum of the matter is this: at once abolish the supernumerary *p* in the compounds of *gossip*, *kidnap*, and *worship*.

At once abolish the supernumerary *l* in the compounds of *equal* (half of which go one way and half another), *marshal* and *signal*.

At once abolish the supernumerary *l* in the compounds of *bevil* and *bevel*, *cavil* and *tranquil*.

There will then remain the thirty in *-el*, and I have no hesitation in saying let the useless letter be dropped without remorse.

By this means we lose nothing, and simplify the spelling of a large number of words.

E. COBHAM BREWER.

Lavant, Chichester.

[DR. BREWER'S replies to comments on his “Spelling Reforms” are deferred till he has concluded the main subject.]

(To be continued.)

#### SHAKSPEARIANA.

MEASURE FOR MEASURE, Act i. sc. 1, ll. 6-7 (5<sup>th</sup> S. i. 304.)—MR. F. J. FURNIVALL'S nostrum is but a colourable variation of Mr. Spedding's “I add Commission ample,” &c. Both commit a fault in “I add,” which pronoun cannot govern “let” in the next line. Theobald, Hanmer, and Tyrwhitt avoided this, by reading respectively, “you add,” “you joyn,” and “you put.” If these emendations are on the right scent, it would seem that we should read—

“But that to you sufficiency [you take  
This your Commission], as your worth is able,  
And let them work.”

i. e., “And that you let them work together for the public weal.”

JABEZ.

Athenæum Club.

P.S.—S. T. P. (5<sup>th</sup> S. i. 263) will find *Beldame* for “Bedlam” (*King John*, ii. 2) in Ingleby's *Complete View of the Shakspeare Controversy*, 1861, p. 205. The word also occurs in the same play, iv. 2; but, all the same, “Bedlam” is right.



GREENE'S "UPSTART CROW."—I do not remember to have seen it pointed out that the epithet "crow," applied by Greene to Shakspeare in the *Groatsworth of Wit*, 1592, had been previously applied to Greene's opponents by his friend and ally, Eliote, in the French sonnet prefixed to *Perimedes the Blacksmith*, 1588. As the passage is not quoted in Mr. Dyce's *Life of Greene*, I give it:—

"Courage, donc je dis, mon amy Greene, courage :  
Méprise des chiens, corbeaux et chathuans la rage :  
Et (glorieux) endure leur malignante furie.  
Zoyle arrière, arrière Momus chien enragé,  
Furieux mastin hurlant au croissant argenté :  
Greene jamais nuyre sauroit ta calomnie."

The existence of a lively feud of some years' standing between Greene and the players has not, I think, been sufficiently considered by many of the writers who have commented upon the well-known passage of the *Groatsworth*.

C. ELLIOT BROWNE.

In Shakspeare's play of *The Tempest*, Act iv. sc. 1, Ferdinand, in replying to Prospero's injunctions as to his behaviour towards Miranda, says:—

"As I hope  
For quiet days, fair issue, and long life,  
With such love as 'tis now, the murkiest den,  
The most opportune place, the strong'st suggestion  
Our worser genius can, shall never melt  
Mine honour into lust," &c.

So far as I am aware, this passage has hitherto gone unchallenged, and yet it seems to contain a misprint of no small importance as regards the clearness of the idea it is meant to express. Is it not probable that Shakspeare intended Ferdinand to say that no conjuncture, however pressing, of *time*, *place*, and *inclination*, should overcome his sense of duty; and that, consequently, instead of "den," in line 3, we should read "e'en," or "ev'n." It is easy to see how, without much assistance from bad penmanship, the one word may have lapsed into the other. It is not easy to see how, in such a mind as that of Ferdinand, the idea of a "den" should at all connect itself with the supposition to which he was referring. And a still stronger argument against the present reading is, that the tautology displayed in the use of both "den" and "place" indicates a slovenliness of composition, not to say confusion of thought, which we do not often find in Shakspeare.

C. T.

Liverpool.

FAVOUR.—

"Speed. Is she not hard-favoured, Sir?

Val. Not so fair, boy, as well-favoured."

*Two Gentlemen of Verona*, ii. 1.

How does *favour* in the old writers come to bear this meaning? Is it a corruption of *faiture*, *feature*?—it evidently refers to features, not complexion, as the above passage shows. F. J. V.

WAS HAMLET FAT? (5<sup>th</sup> S. i. 484.)—If MR. KENNEDY refers to the *Cambridge Shakespeare*, edited by Messrs. Wright and Clark, he will find he has been anticipated in the suggestion that "fat" is a misprint for "faint." I have no doubt of such being the case.

JAYDEE.

Mr. Spedding has just sent me two re-arrangements of passages in *Lear*, which he made thirty-two years ago, and which I agree with him in thinking manifestly right. The first is necessary as a pendant to its foregoing lines—

"They flattered me like a dog; and told me I had white hairs in my beard ere the black ones were there." (A reproof of the flattery must follow this.) The second makes better metre. F. J. F.

In *All's Well that Ends Well* (Act. ii. sc. 1) we find—

"Oft expectation fails, and most oft there,  
Where most it promises."

Had he in his thoughts the character of Galba as represented in Tacitus (*Hist.*, i. 49)?—"Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperâset." It is evident that one of the sayings (clxiv.) of La Rochefoucauld is based upon it—"Il est plus facile de paraître digne des emplois qu'on n'a pas que de ceux que l'on exerce," which is proved every day to be true of the political world.

C. T. RAMAGE.

MATTHEW SMYTH, THE FIRST PRINCIPAL OF BRAZENOSE COLLEGE, OXFORD.

Mr. Churton, in his *Lives of the Founders of Brazenose*, mentions the above as one of the kinsmen of Bishop Smyth, but he was unable to discover the exact degree of relationship in which Matthew stood to that prelate; for (says he) "none of the pedigrees which I have seen acknowledge him, nor have I been able, from any other quarter, fully to authenticate the fact that he was of kin to the Founder."

By his will, dated December 11, 1547, Matthew Smyth constituted his nephew William Smyth, B.D., parson of Barton-in-the-Clay, and Robert Morwent, his executors; bequeathing a tenement and lands in Sutton, in the parish of Prescott, co. Lancaster, to his nephew Baldwin Smyth, and his heirs, on condition that they should pay twenty shillings yearly to the usher of Farnworth school:—

"The place of his birth (Lancashire), the situation of his estate, and the term of his bequests (says Mr. Churton), concur to prove him to have been a branch of the Cuerdley family. If his nephews, William and Baldwin, were the two brothers so named, sons of Robert Smyth, as stated in two of the pedigrees, he must have been a brother of the Bishop of Lincoln who has escaped the researches of heralds and genealogists.

"Baldwin Smyth, a name that rarely occurs elsewhere, was an assistant to the manciple of Brazenose College,



and also groom of the College in the year 1544 and afterwards; but we can hardly suppose a person occupying either or both of these humble stations to have been a nephew of the Principal."

The Baldwin Smyth here referred to is stated in the pedigree extracted by Mr. Churton from the archives of Brazenose, to have "married in London," and to have had "divers issue"; and in another pedigree\* he has two daughters, Elizabeth, wife of Robert Crompt, and Bridget, wife of Edward Thurland.

There is also another Baldwin Smyth, who, with his brothers, Hugh (of Cuerdley), William, and Thomas (of Oxford), is mentioned in several of the pedigrees.

But I have been fortunate enough to discover the will of the *real* Baldwin, in a collection of Lancashire and Cheshire wills formed by Randle Holme in the Harl. MS. No. 2067, fo. 127<sup>b</sup>; and although it does not enable me to indicate the way in which the Principal of Brazenose was related to the founder, it furnishes some information not afforded by Mr. Churton's researches.

It is dated Feb. 27, 1565, and the testator describes himself as of Widness, in the county of Lancaster, yeoman.

After a religious preamble, he devises to his son Richard all that messuage in *Sutton*, late in the possession of William Hill, deceased, with the lands thereto belonging, to hold for life, paying yearly to Richard Bold, of Bold, Esq., and his heirs, *twenty shillings to the use of an usher at Farnworth*, and to such other uses as is specified in writings of award; and paying also yearly to his (testator's) wife two shillings for her life; and the remainder, after the death of the said Richard, to his (testator's) son William Smyth, and his heirs for ever, "if the said Will<sup>m</sup> after my decease doe finde Roger Smyth, my eldest sonne, with meate, drinke, lodgeinge, and apparell, untill he be p'vided of some convenient livelyhood."

In the event of his son Richard not occupying the said messuage, and employing it to his own use, then he devised it to his son William Smyth, and his heirs for ever; paying the same rents, and giving to the said Richard 10*l.* within one year next after he shall refuse to dwell upon the same. He also gives to the said William, and his heirs, all his estate and interest in a certain messuage, &c., at *Sutton*, late in the holding of Ralph Hunt, deceased, "if he keepe my sonne Roger as afore-

said," and provided that he suffered the wife and children of the said Ralph Hunt to occupy the same.

He gives to Sir Thomas Hill 2*s.* to pray for him; to his brother, Mr. William Smyth, 20*s.*; to his landlord, Mr. Ogle, a bushel of oats; to his wife, his black filly and a bedstead; to his three servants, twelve-pence a piece; to Thomas Rathbone, his servant, his best hose, and "the russet cloath that is att Chester, payinge for the hewing and dressing thereof"; to Thomas Ellam, his "russett coate"; to his son William, his best coat; and to his sons Roger and Richard, his "next" coat.

The residue of his goods he directs to be divided into three parts, one of which he gives to Margaret, his wife, another to his daughter Ellen, and the third equally between his three sons, Roger, William, and Richard. His wife to have the keeping of the said Ellen, and her share of the goods, "as long as she will tarrie with her." The "seedinge this yeare" to be divided among his wife and children.

Finally, he appoints his wife, his son William, and Robert Hichenoughe, his executors, and his brother, Mr. William Smyth, supervisor.

H. SYDNEY GRAZEBROOK.

Stourbridge.

**TAAFFE EPITAPH.**—The following epitaph of one who, in his own times, must have held a very prominent position in a family of great historic note, is a striking instance of the untrustworthiness of the printed and MS. pedigrees of the family of Taaffe. The papers relating to the attainder of Christopher Taaffe, already referred to in "N. & Q.," and the genealogical information conveyed in them, although of the most important description (being connected with considerable estates), have been ignored in the pedigrees in question, as any one may ascertain who goes no farther than the published records (Hib. Cancell.).

Instead of these pedigrees being of any use, beyond affording a general idea of the ramifications of an extensive family, they rather tend to obscure a knowledge of the subject, by the suppression or overlooking of prominent members, and the substitution of others of less note, if not of younger branches.

*Epitaph of Stephen Taaffe, Esquire, in Duleek Church.*

"In the beneath tomb, is buried the body of Stephen Taaff, Esq., with that of the Honble. Alice Plunket, one of the daughters of the Right Honble. Matt. Lord Lowth,\* his 1<sup>st</sup> wife, who died in the year 1707, aged 36 years.—And of the Right Honble. Mabel Barnwell, one of the daughters of the Right Honble. Henry Viscount Kingsland, and Lady Dowager of Lowth,† his 2<sup>d</sup> wife, who died in the year 1711, aged 37—And of his father, Law-

\* It should be mentioned that the various pedigrees differ considerably one from the other. In one, Bishop Smyth is called son of Robert Smyth, of Peel House; in a second, son of Henry Smyth, of Cuerdley; and in a third, son of John Smyth, of Cuerdley. And although Mr. Churton calls him the fourth son of Robert Smyth, of Peel House, Widness, in the parish of Prescott, co. Lancaster, he admits that he has only adopted from the several pedigrees that account which seems upon the whole most consistent and probable.

\* Matthew, seventh baron.

† Widow of Oliver, eighth baron, by whom she had an only son, Matthew, ninth baron.



rence Taaff, Esq., who died . . . the year 1709—And of Bridget Burk, one of the daughters of Sir . . . Burk, his 3<sup>d</sup> wife, who died in the year 1716, aged 27 years.

"The said Stephen, by his last will and testament, appointed the said tomb to be erected in memory of his said father, and said wives, and as a burial place for his posterity.—He departed this life, the 15th of August, 1730, aged 60 years. Requiescat in pace."

A reference to the *Peerage and Baronetage* will not throw any light on these marriages, or on earlier intermarriages with the Fingall family.

Stephen Taaffe\* had two sons—(1) Theobald (by his first wife), afterwards of Hanover Square, St. George's, Middx., whose wife Susanna's will is recorded in Jamaica in 1754; (2) John, of whom I know nothing certain.

Stephen Taaffe appointed the Earl of Carlingford his executor. As has been shown, he was the son of Lawrence Taaffe, and must have been born about 1670, and half-brother of Henry Dowdall.

It seems to me that Stephen was the son of Lawrence Taaffe, of Peppardstown (son of Peter, son of John Taaffe and his wife, Anna Plunket), and uncle of Christopher Taaffe, son of James, of Peppardstown; but that the Christopher, son of George Taaffe (deceased), mentioned in Stephen's will, was the same Christopher who bequeathed his pistols, &c., to Theobald, Stephen's son, in 1736.

Finally, I do not think that Sir Wm. Taaffe of Smernor's (will 1626) sons—Edward, James, George, Christopher, and Charles—have been proved issueless, or that such important personages in the family as Charles Taaffe and his wife, the Lady Susannah, should be excluded from the pedigrees given in "*A History of the Family of Taaffe*," Vienna, 1856," as from Ulster's records. SP.

INSULAR ACCENTUATIONS.—I once heard a very excellent clergyman and popular preacher say in the pulpit, "hōlēē, hōlēē, hōlēē," for "holy, holy, holy." He was a native of the Isle of Man.

A lady who resided several years in Jersey told me that the natives there accentuate English words very strangely; e.g., a man said to her, "It was a very melāncholy occūrrēnce. He died of an apōplēxy." S. T. P.

LITERARY PARALLELS.—In the *First Part of Sir John Oldcastle*, a drama, by some attributed to Shakspeare, a quarrel between Lords Herbert and Powis in the streets of Hereford is described, in which the Welsh retainers get very noisy. The Chief Justice (it being Assize time) appears on the scene, and the following dialogue ensues on the Welshman offering bail:—

"Judge.—What bail, what sureties?"

"Davy.—Hur cozen ap Rhice, ap Evan, ap Morice, ap Morgan, ap Lluelyn, ap Madoc, ap Meredith, ap Griffin, ap Davy, ap Owen, ap Shenkin, ap Shones."

"Judge.—Two of the most sufficient are enough."

\* His town house was in King Street, Dublin.

"*Sheriff*.—An please your worship they are all but one!"

In Wamba's song, "The Widow of Wycombe," in *Ivanhoe*, two verses run thus:—

"The next that came forth swore by blood and by nails,  
Merrily sang the roundeley;  
Hur's a gentleman, God wot, and hur's lineage was of Wales,  
And where was the widow might say him nay?"

Sir David ap Morgan ap Griffith ap Hugh  
Ap Tudor ap Rice, quoth his roundeley,  
She said that one widow for so many was too few,  
And she bade the Welshman wend his way."

A. R.

Croeswylan, Oswestry.

BOOKS OF TRAVEL.—"Behold what 'travels' amount to! Are they not for the most part the records of the misapprehensions of the misinformed?" This delicious bit is in an article by Mr. C. D. Warner, in the *Atlantic Monthly* for May, 1874. W. H. P.

MARY QUEEN OF SCOTS AND HER ACCUSERS.—Mr. Hosack, in commenting upon the famous letters to Bothwell, has adopted a line of defence which I believe to be quite new. Two of the letters he admits to be genuine letters, written by the queen; but he supposes them to have been addressed, not to Bothwell, but to Darnley, in the interval between their supposed private marriage in April and their public marriage in July, 1565. With regard to one of the letters, this is impossible. The Letter 3 (the same which is Letter 8 in Laing's *Dissertation*) states that she sends it by Paris with a lock of her hair; and further on she speaks of Paris as one who was thoroughly trusted by him she is addressing. Now, it is certain that Paris had been a servant of Bothwell, and continued his servant until January, 1567, when, upon the queen's leaving Cullendar House for Glasgow, Bothwell made him over to her to be her chamberlain. The person who considered Paris so trustworthy could only have been his former master, and not Darnley, who knew nothing about him.

J. C. M.

KIRCH'S COMET OF 1680 (?).—In the old parish register of Alstonfield, in the Staffordshire moorlands (one of the finest and best preserved I have yet come across), is this notice of a comet which, Haydn tells us, terrified the people from its near approach to the earth, and was visible from 3rd November, 1679, to 9th March, 1680:—

"A very strang & fiery Meteor, in form like a Sword, appeared north-west by West in Dec. 1680, & continued about 6 weeks; after which ensued a tedious & long Drought, which began Aprill the 10<sup>th</sup>, 1681, & continued till June the 20<sup>th</sup> of the same year; which (as the Wisest thought,) procured many pestilentious diseases, as agues, strong feavours, small-pox, cum multis aliis; of which many died in y<sup>e</sup> Countrey, chifely in great Cities & towns corporate."

JOHN SLEIGH,

Highgate.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

PORTER, OR LA ROCHE.—(1.) The *Gentleman's Magazine* records the death, on the 7th January, 1753, of Mrs. Porter, mother of Sir James Porter. From the account of the refugee family of D'Aubres, or, as the name is now spelt, Daubrez, given in Mr. Agnew's valuable work upon the exiles from France in the reign of Louis XIV., I learn that this lady was the eldest daughter of the refugee Isaye d'Aubres, and sister to the Rev. Charles Daubrez, in 1715 Rector of Rotherham in Yorkshire. Family tradition, as well as Mr. Agnew, asserts that she married a Monsieur la Roche, also a French refugee, who subsequently—why and when is unknown—assumed the surname of Porter, retaining, however, the arms of La Roche, which appear, from a badly engraved book-plate in my possession, to have been (no tinctures can be deciphered) “in base, a rock *aux six pointes*, over which a bird—I believe a hawk—between four wings.” These arms are certainly of foreign extraction. Can any one inform me where I should look for further particulars regarding the parentage, name, dates of birth, death, &c., of this M. la Roche?

Samuel Clarke, of Kingsthorpe, = Margaret, dau. of Wm. co. Northampton, D.D., born Peyts, of Chesterton, 14 Dec. 1582, died 1640. co. Warwick, Esq.

Geo. Clarke, = Parker. of London.	Wm. Clarke, a merchant.	Eleanor. Elizabeth. Margaret. Jane.	Saml. Clarke. = Elizth., dau. and heir of Geo. Sir Richd. Rayns- Knight, of Bray, ford, Kt., Baron of co. Berks. the Exchequer.
Elizabeth.			

### PUNNING:—

“Dr. Barton was a punster to the backbone. He said, ‘the fellows of my college wished to have an organ in the chapel, but I put a stop to it’; whether for the sake of the pun, or because he disliked music, is uncertain. He invited, for the love of punning, Mr. Crowe and Mr. Rooke to dine with him; and having given Mr. Birdmore, another guest, a hint to be rather behind time, on his appearing he said, ‘Mr. Rooke, Mr. Crowe, I beg leave to introduce one Bird-more.’ He married his niece to a gentleman of the hopeful name of Buckle. The enterprise succeeded beyond his expectation. Mrs. Buckle was delivered of twins. ‘A pair of Buckles!’ ‘Boys or girls?’ inquired a congratulating friend. The answer may be supposed.”

Off and on, I have been supposing this answer for the last fifteen years, it being about that time since I first met with the paragraph anent Dr. Barton in some “variety column.” The *York Herald* has just revived it again, and, alas! in the but too well-remembered words. I am, consequently, supposing more vigorously than ever, but

(2.) M. la Roche (afterwards Porter) left two sons and one daughter, who died unmarried. The elder son, Sir James Porter, F.R.S. (knighted Sept. 21, 1763), British Ambassador at the Porte from Sept. 22, 1746, to May 24, 1762, and subsequently British Minister at Brussels, the author of several works on the East, died (teste *Annual Register*) in Great Marlborough Street (qy. Bath or London?), December 9, 1776, aged sixty-six. The younger son, John Porter, belonged to the Salters' Company, was elected alderman of Lime Street Ward April 6, 1752, and died *sine prole* April 11, 1756, in the year of his shrievalty; he was the colleague of William Beckford. He married Anne, the eldest daughter of Claudius Amyand, Surgeon-in-Ordinary to George II., and was, I know not when or for how long a period, M.P. for Evesham. Both sons bore the arms above blazoned. Can any of your readers tell me where they were born and where they were buried?

FREDERIC LARPENT.

Calcutta.

CLARKE FAMILY.—Any of the correspondents of “N. & Q.” who would assist me with either dates or localities, or any other suggestions or information enabling me to continue the descents of the annexed pedigree, would oblige me very greatly. The anterior portion from an early period is fully recorded in the College of Arms.

ROYSSÉ.

would gladly relinquish my suppositions in favour of a fact. Can any one tell me what Dr. Barton really did reply to “a congratulating friend”?

ST. SWITHIN.

MEDAL OF WILLIAM I.—A friend has lately given me a medal which was dug up during the construction of a railway at Chubb's Hill, near Sevenoaks. It appears to be of bronze, an inch and a half in diameter, and bears on the obverse the figure of a funereal monument, on the base of which is a bas-relief representing the submission of the Saxons to their Norman victors. Beneath it is the following inscription, referring to William the Conqueror, “Nat. 1023. Cor. 1066. Mort. 1087.” The reverse bears the bust of the Conqueror, helmed, and clad in armour of a classical type; around it is the legend, “Gulielmus I. Conquæstor. D. G. Aug. Rex. C. I.” I shall be glad to learn the history of this medal; when



it was struck, &c. The workmanship is apparently not later than the last century. J. WOODWARD.  
Montrose.

JOANNA SOUTHCOTE.—Is there any meeting house or place of assembly in England where the followers of and believers in Joanna Southcote gather together for purposes of religious devotion?

IGNORANCE.

[In London, the followers of Joanna Southcote assemble at 97, Trafalgar Street, Walworth. For a full description of a meeting, see *Unorthodox London* (Tinsley Brothers), page 267.]

SIMILE WANTED.—Sara Coleridge says in one of her letters (*Memoir*, vol. i. p. 169)—

"I wish very much that some day or other you may have time to learn Greek, because that language is an *idea*. Even a little of it is like manure to the soil of the mind, and makes it bear flowers."

I have elsewhere seen it stated that all reading, whether we remember what we read or not, is like manure to the mind. Can any of your readers help me to the passage?

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

"ONE MAN'S MEAT IS ANOTHER MAN'S POISON."  
—In illustration of this old saying, Thomas Muffett says, in *Health's Improvement; or, Rules Comprising and Discovering the Nature, Method, and Manner of Preparing all sorts of Food*,—

"What souldier knoweth not that a roasted Pigg will affright Captain Swan more then the sight of twenty Spaniards? What Lawyer hath not heard of Mr. Tantiel's conceit, who is feared as much with a dead Duck, as Philip of Spain was with a living Drake?"

Who are the persons alluded to? L. D.

OLIVER CROMWELL.—I have just come upon the following passage in *Prophecies and the Prophetic Spirit in the Christian Era*, by John J. Ign. von Döllinger, translated by Alfred Plummer. I am anxious to know on what authority the statement is based:—

"Cromwell caused events which he intended to bring about to be inserted in the almanack before hand, and the astrologer, in consequence, acquired a high reputation."—P. 8.

K. P. D. E.

"DEINOLOGY."—*Deinology; or, the Union of Reason and Elegance*. Is there such a work, or is it the invention of the Edgeworths, in *Essay on Irish Bulls*, p. 221? C. A. WARD.  
Mayfair.

AUTHOR WANTED.—Will OLPHAR HAMST oblige me with the name and any particulars of the author of the following work:—

"A new and full Critical, Biographical, and Geographical History of Scotland, containing the history of the succession of their Kings from Robert Bruce to the present time, with an impartial account of their con-

stitution, genius, manners and customs; with a Geographical description of the several Counties, their commodities, rarities, antiquities, and commerce; together with an Appendix of a short but just history of their most remarkable writers and learned men, and a Map of each County in Scotland. Pro Rege et Patria. By an impartial hand. London: printed for the Author, and sold by the booksellers of London and Westminster, 1749. All the prints, engravings, &c., are by Boitard."

CHARLES MASON.

3, Gloucester Crescent, Hyde Park, W.

FROM SIR ROBERT WILSON'S NOTE-BOOK.—Kemble always pronounced the word "aches" "aitches," like the letter *h*. He was much censured for this, but Shakspeare's puns prove him to have been correct. *Much Ado about Nothing*, Act iii. sc. 4:—

"Beatrice. By my troth I am exceedingly ill—Heigh-ho! Margaret. For a Hawk, a Horse, or a Husband?"

Beatrice. 'Tis the letter that begins them all."

*Antony and Cleopatra*, Act iv. sc. 7:—

"Antony. Thou bleedest apace.

Scarus. I have had a wound here that was like a T, but now it is like an H."

Is there any corroboration of this pronunciation in other authors of the time or before it?

HERBERT RANDOLPH.

Sidmouth.

THE BALIOLS.—I make bold to ask any of your correspondents who may be willing to undertake the task, and who may travel towards Normandy and Brittany, to learn for me—

1. Whether the tomb of John Baliol, formerly King of Scotland, is still in existence, and in what condition of repair.

2. To send me a description architecturally, heraldically, and with local tradition.

A photograph or careful pencil study of the tomb would be greatly prized by me, and would eventually form the subject of an engraving.

I am, lastly, anxious to know the condition of the tomb as to repair, and its fitness, or otherwise, for restoration.

Cotman, in his illustrated description of the Churches of Normandy, states that in 1827 the tomb was then in existence. I do not think he relates exactly in what church situate; but if my memory serves me, I think he states that John Baliol was buried in the neighbourhood of Mons or of Castle Gaillard. He was Sieur de Fécamp; and not improbably in the neighbourhood of that town some tidings of the last resting-place of this most unfortunate monarch may be obtained.

I address myself specially to scholars of Balliol College, of which the father or grandfather of John, the King, was founder.

J. R. SCOTT.

Knells, Beeding, Sussex.

THE FYNDERN MONUMENT IN CHILDREY CHURCH.—Where can I find a published drawing or description of this monument?

P.

Cromwell Crescent.



SEBLEY, OR SIBLEY.—What is the crest of the above family? Of Saxon origin, it is now settled in Devonshire.  
A CONSTANT READER.

THE WILLOW PATTERN.—Will any reader of "N. & Q." kindly inform me in what publication I can find the story of the Willow-Pattern Plate?

EDWARD C. DAVIES.

Junior Garrick Club.

"PUSKET" is used in Suffolk to signify a pod of peas. I can find no mention of it in Moor's *Suffolk Words*, or in Forby's *Vocabulary of East Anglia*. Is it merely another form of "peascod"?

C. DAVIS.

15, Campden Grove, Kensington.

SONG.—

"I sent my love a letter,  
But, alas! she canna read,  
And I lo'e her a' the better."

Quoted in *Sylvia's Lovers*, by Mrs. Gaskell, as "the words of the lover of Jess Mac Farlane." Where may this song be found, and who was the author of it?

E. T.

"A WALK IN SHETLAND."—There was printed at Edinburgh, in 1831, a small book, entitled—

"A Walk in Shetland. By Two Eccentrics. By the Author of the 'Jew Exile in the Highlands and Islands of Scotland.'"

This last was published in London, by Effingham Wilson, in 1828. The writer appears to have been a very facetious person. Can anybody name him?

A. G.

### Replies.

#### THE FIGHT AT THE INCHES OF PERTH.

(5<sup>th</sup> S. i. 364, 469.)

I am glad to find from MR. A. M. SHAW'S letter that we are almost agreed as to the names of the parties who fought at the North Inch. MR. SHAW offers various criticisms on my communication, but as they do not affect materially the points on which I wished to insist, I shall merely say, in reply to them, that the older writers seem to have used the terms parentela, clan, kin, and family indifferently.

1. MR. SHAW is right in supposing that, by the five oldest authors, I meant Wyntoun, the Registry of Moray, Bower, Major, and Boece. They all, after making allowance for the misspelling of names, agree in saying that the combatants were Clan Ha and Clan Quhele. One of them does not give the names of the leaders. Bower, Major, and Boece assign Sha Beg or Sha, son of Ferquhar, to Clan Ha, and Christy John-son, or Christy Macian, to Clan Quhele. Wyntoun would, at first sight, seem to reverse the leaders, but he does not do so expressly; and we must recollect that he was a good deal tied down by the

exigencies of verse, and that no subsequent author has adopted his seeming assignment of leaders.

2. As others besides MR. SHAW may have heard now, for the first time, that the fight was a consequence of the battle of Gasclune, I shall give my reasons for this opinion at some length, as they have never before been fully stated.

It may be premised, that the fight in question was a *duello* of a very peculiar nature. Government was not in the habit of asking contending tribes to settle their differences in such a way, nor used tribes to offer to do so. Indeed, the Scotch Government was indifferent enough to the internecine feuds of Highlanders, in which they interfered little, especially before the time of James I. It is, therefore, probable that, in the fight on the Inches, they had a special object in view, and this object is, I think, sufficiently indicated to us by the early authorities.

Two of the four names that appear in the lists at Perth, Clan Quhele or Chewell, and Sha or Sheagh, occur in the roll of men outlawed for the Raid of Angus.

Wyntoun, after giving an account of the fight at Perth, immediately reverts to the disaster at Gasclune; and, while showing supreme indifference to the fortune of the clans, regrets that the loss at the former combat by no means came up to that which had been sustained at the latter. This reference would really be quite objectless, if the two fights did not stand in some relation to each other.

Bower, Major, and Boece, all mention the fight of Katerans at Perth just after the fatal skirmish with Katerans at Gasclune. As the one followed tolerably close upon the other, this is only natural, and would not necessarily signify very much, were it not for the specific statement, which has been made by the continuator of Fordun, of the year 1461, in the Bodleian (and whose work has not been printed, unless very recently). He says that, by the management of the Earl of Crawford and other nobles, the tribes, who were ravaging their own country, were induced to send their captains, along with their chief and more influential friends, to go and slay each other at Perth; for, owing to their plundering, the whole county of Angus had not been able to enjoy any peace, and not long ago those very wild Scots *ipsi* had slain in the field the Sheriff of Angus and many of the nobility. Buchanan also, in 1582, having all the accounts of previous authors before him, gives us expressly to understand that the combatants at Perth, whose names he does not mention, were two families of robbers concerned in the Raid of Angus, and he conceives that it was an astute piece of policy on the part of the Earls of Crawford and of Moray, as they could not attack and punish them in their own country without the risk of a heavy loss of men, to persuade them to slaughter each other in



a public combat ; and they found this to be no very difficult matter, owing to an (old) violent feud having broken out between them. *Old* is Wynthoun's word. There is, therefore, no novelty in the conclusion, which has been forced on me, that the fight at Perth grew out of the Raid of Angus and out of the desire of Government to punish those who had been concerned in it. Whether Government in this merely showed its weakness, or whether it had any object in view, such as affording a *spectacle* to the Court and its foreign visitors, is immaterial to us.

3. To what district did Sheach and his brothers and all Clan Chewil, if all of one race, belong ?

It is nearly certain that they must have lived in the Heights of Angus and of Aberdeen. The name of Clan Chewil, in the Act of Parliament of 1391 (the only name of a clan mentioned in the list, by the way), comes after Duncansons and Macnairs, and other Perthshire names, and is followed by those of Mowat and Cowter on Deeside. It is really of no great importance in a general sense to know to which Clan Sha the Little or the son of Ferquhar belonged ; but it is of some moment to know that there were in Brae Angus, or Braemar, at that period, Shas, sons of Ferquhar, closely allied by marriage to the Duncansons, the leaders of the Raid of Angus, and further that, in the same district, a Ferquhar, Ferquhar Mackintoshy, as early as 1382 had been plundering lands on Deeside at Birse, to which he laid claim.

Other facts, tending to fix their locality, are, that the Earl of Crawford, himself holding lands in Angus, was selected to act against them ; further, that the Act of Parliament of 1391, directing the town of Aberdeen to proceed against the outlaws, would have been a mere *brutum fulmen*, if some considerable portion of those who were outlawed were not to be found on the eastern side of the Grampians. I shall go one point further, and say that if, as we have every reason to suppose, the tribes on the eastern side of the Grampians were closely connected with their immediate neighbours on the western side, and the latter were involved in the feud that led secondarily to the fight of the Inches, it was natural to associate with the Earl of Crawford the Earl of Moray, a more northern potentate, and neighbour of the more western tribes. I hope that I have thus made out pretty clearly the origin of the fight of the Inches, and the geographical position of at least a portion of the combatants.

It is perhaps for the present premature to go into other questions ; for instance, which party was victorious in the hard-fought contest at Perth, about which point, however, there never has been really any doubt, as all writers who have mentioned them at all are agreed that Clan Quhele were victors, or at what period the names of Clan

Sha or Clan Chattan appear in history (Glenquhattans not having been introduced into the combat at the Inches till 140 years after the fight), or whether the old theory that the Camerons fought at the Inches can be maintained.

I shall be thankful for any light that MR. SHAW may be able to throw on those subjects in his forthcoming work, especially such as he tells us he has derived from charters and deeds, which are certainly more authoritative than family traditions, which, in the case of Celtic races, are almost necessarily tinged with what is called Highland pride. But I would venture to say that any version of the fight that can be accepted must not, at least in my opinion, overlook the ascertained names and geographical position of certainly one portion of the combatants, or the influences which led them to engage in the combat.

JOHN MACPHERSON, M.D.

Curzon Street, W.

"THE ALTHORPE PICTURE GALLERY": MARY J. JOURDAN (5<sup>th</sup> S. i. 348, 435, 516.)—I have much pleasure in giving OLFAR HAMST the information he seeks, and a little more which doubtless will be acceptable to him.

Lieut.-Col. Henry George Jourdan, of the 10th Madras Native Infantry Regiment, was a son of John Jourdan (a weaver) and Susanna his wife, of Spital Square, in the Liberty of Norton Folgate. He was baptized at Christ Church, Middlesex, on the 23d June, 1784, when twenty-three days old. He was a cadet of 1804 ; lieutenant, 17th July, 1805 ; captain, 14th May, 1821 ; major, 24th May, 1828 ; and lieutenant-colonel, 6th July, 1833. He retired from the service on the 16th February, 1836, and embarked on that day for England on the "Mary Ann," he being apparently the only passenger on board of the name of Jourdan.

His first furlough to Europe was on private affairs, and he left Madras in the "Windsor" on the 13th August, 1819. While at home his son, Henry Francis Halcombe, was born, 3rd March, 1822, and baptized on 31st May, 1822, at Horsham, Sussex. The baptismal entry describes this child as "son of Col<sup>l</sup>. Jourdan of the Madras Army on Furlough, of 32, Hunter Street, and of Mary Johnson Jourdan." As Col. Jourdan's marriage is not recorded as having taken place in India, the probability is that he married soon after his arrival in England in 1820. Another son, Alexander Harcourt, was born 9th April, 1823, and baptized at Horsham, Sussex, on 31st May, 1823, and is described in the baptismal entry as "son of Col<sup>l</sup> Jourdan of the Madras Army on furlough, and Mary Johnson Jourdan."

He returned to Madras with his wife in the "William Fairlie," arriving there on the 2nd July, 1824.

He died on the 10th November, 1860, at 19,



Westbourne Park, aged seventy-seven (see Allen's *Indian Mail*, 13th November, 1860, page 848); and by probate of his will of 6th December, 1860, Jane Eliza Jourdan, spinster, and John Robert Jourdan were his executors. His widow, Mary J. Jourdan, died 22nd December, 1865, at 19, Westbourne Park (see Allen's *Indian Mail*, 27th December, 1865, page 986).

His son, Henry Francis Halcombe, was educated at Midhurst, and was afterwards a cadet in the Madras army. Sailed in the "Mary Ann" on the 19th August, 1839, for Madras. Died 30th August, 1842, at Secunderabad (see *Times*, 12th November, 1842).

The other son, Alexander Harcourt, was educated at Bexley and at Midhurst. He too was afterwards a cadet in the Madras army. Sailed in the "General Kyd" on the 18th March, 1841, for Madras. Died 24th April, 1845, at Madras (see *Times*, 9th June, 1845). CHARLES MASON.

Gloucester Crescent, Hyde Park.

FIELD-LORE: CARR, ING, &c. (4<sup>th</sup> S. xi. xii. *passim*; 5<sup>th</sup> S. i. 35, 131, 311, 376, 409.)—Will your several correspondents, who have given encouragement and contributions to the stock of field-lore, accept my thanks?—too long delayed while trying, under invalid drawbacks, to illustrate our old words, which I see younger persons cannot know so well, and strangers often mistake, or from books alone misinterpret.

MR. CORDEAUX'S list of Lincolnshire field-names, with his interesting description, has been already replied to by MR. PEACOCK and others, I think; but I may observe that they seem suggestive of an influence kindred to that which gave our own names, yet modified as the circumstances of the district would lead us to expect. Words have varying shades of meaning in different places; and however well we may know our own, for a distant county one can only suggest, with safety. For instance, "groves" in such a situation as that described would almost give an idea of these fields having been lowered in making the embankments. *Grave*, with us, is to dig; *groven*, that which is dug. Mines, in our fells, are called by rustic people *grooves*, pron. *gruives*, and pitmen *gruivers*. The Hall-wong suggested to me Dan. *wang*, a field; but I see in Bosworth *wong* is A.S.; we have not either in names. Bridge Carr, Reedforth, and Rush Close, tell the tale of marsh, the first in language like that of many northern counties. Hag is always a cutting here; *peat hag* is synonymous with *peat-pot*. "Gaun on like a man haggin' rice," is an expression I have heard from old people, to signify great progress made in a short time, as of one cutting down brushwood (Dan. *ris*), compared to that of a hewer of timber. I have heard it used in a ludicrous sense of one who causes great demolition at table. We have also the verb to

*hain*, to spare, to protect, hedge: "It gets nae haining."

To N——N for notice of *carrs* in Norfolk, and to A. J. M. for *ings* in Yorkshire, I am indebted, especially to the latter for the quotation showing that a word so beautiful in its associations is not neglected in "contemporary verse." This, I presume, is of a local character, and I should be glad to know the title of the book in which it appears.

MR. DOBSON mentions *ings* in Durham, and H. T. C. a list of field names in Lancashire, containing only the oft-recurring *carr*, which I recognize. But what is *Flash*, with which it seems synonymous? (We have names Flosch, Flass, &c., which I have suspected to be reclaimed bog.) "Carr-dole," there, might be a divided marsh, perhaps, like moss-*dalts*, in Cumberland; and *dalt*-dike, of which the responsibility is shared, a hedge or stone wall. And what is the derivation of *fitts*, "fittie land," mentioned by MR. CORDEAUX, which is beginning to be written *Fitz*? M. Cumberland.

Will M. pardon my correcting his statement that the word *ing* is "wanting along the West Coast of Cumberland." There is a Ponsonby Ing Fell near Calder Abbey, and a few miles south of Whitehaven we have a gentleman's seat called Ing Well. I would also suggest that the provincial name for meadow sweet (Queen o' t' Meddow in West Cumberland) may come from the Fr. "Reine-des-prés." A. MIDDLETON, M.A.

School House, Kingsbridge.

In an old map of property in the parish of Cheriton, co. Kent, dated 1713, the following names of fields occur which I fail to trace in connexion with any recorded owners or occupiers:—"Bonyers," "Daniel's Church," "Great Eastbinn," "Little Eastbinn." Whence are they derived?

HARDRIC MORPHYN.

I do not think that there is much chance of the name *Ing*, as applied to a meadow on the bank of a river, being superseded or forgotten in Yorkshire. When curate of Bolton Percy, in that county, I used always to hear it applied to the low-lying grounds on the banks of the Ouse and the Wharfe in that parish. Perhaps, by way of illustration, I may be allowed to quote a passage or two from *The Life of Lord Fairfax*, by Clements R. Markham, Esq.:—

"From Tadcaster to its junction with the Ouse at Nunappleton, the Wharfe is a broad tidal river, with sides covered with oozy mud called *warp*, and is subject to floods. The low meadows along its banks, which are often under water in the winter, are called *ings*."—P. 57.

And again, speaking of Nunappleton Hall, once the property of the Fairfaxes, now of Sir William Milner, Bart., he observes:—

"A noble park, with splendid oak trees, and containing 300 head of deer, stretched away to the north; while



on the south side were the ruins of the old nunnery, the flower-garden, and the low meadows called *ings*, extending to the banks of the Wharfe."—P. 366.

Burke, in his *History of the Commoners*, vol. i., p. 322, says that the Inges of Thorpe Constantine, an ancient family in the county of Stafford, derive their name from a field or meadow.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AUTOGRAPH OF BURNS (5<sup>th</sup> S. i. 283 ; ii. 11.)—The point involved is, whether the address in MS. "To Terraughty" on his seventy-first birthday, which is in the hands of Mr. Johnston, is an autograph of the poet Burns. It seems to be assumed that it is ; but any hypothesis, in my view, more groundless is hardly conceivable. The handwriting is not, in any of its features, like any of Burns's observed. The MS. is admittedly not the original ; it is clearly not the poet's draft, but a *copy*, by whomsoever made. The letters of the writing throughout are very small ; so small, indeed, that there may be reasonable doubt whether, if Burns had attempted to write in such small characters, he could have accomplished his intent. The handwriting is like that of a female, or it may be like that of those preachers who were in the practice of compressing into small space their notes intended for use in the pulpit, &c. The MS. may therefore have been penned by Miss Muiter from the original draft, or a copy, or, as it might be, from the poet's dictation, or that of some of his family at his house in Dumfries, where Miss Muiter was accustomed, it is said, to visit. Or perhaps it may be the handwriting of the Rev. Mr. Little, Miss Muiter's relative, a copy from the copy (possibly by Burns) said to have been given him by Miss Muiter. There is a great abuse of capital letters (i. 283), of which there is no example in any of Burns's other MSS. This abuse is so flagrant, indeed, as to establish not only a want of scholarship, but practice in writing. There is also an entire want of points, which Burns, who was, indeed, a master in punctuation, never dispensed with. Several words are also mis-spelt ; as "scarse," "meets," "Deel," "Gomorroh," &c. The fourth line of verse two has been first written in continuation of the third line, and afterwards blotted with ink. Could Burns have done this ? There are none of the *back-hand* strokes forming letters to be found in this MS., which occur in most, if not all, of Burns's MSS. ; as, for example, the last limb of the letters *p*, *h*, *m*, *n*, &c. On the contrary, every letter of this MS. has the usual regular slope from right to left. The copyist, besides, has mistaken the author's words, and the meaning intended by him to be conveyed. "Unscoured" appears in the second line of verse one, while "unsoured" is the word adopted in all accessible editions of the poet's works. Either

seems unhappily used to transmit the author's meaning ; and possibly his word was *unscored*, i. e., not scored, scratched, harrowed, or lacerated. Health *scoured* would be health cleared, washed, cleansed, or purged, to its benefit or improvement ; while health *soured* is next to meaningless. The import of the fifth line of verse one is ambiguous. Burns meant to say that, as a poet, he was inspired, and hence saw that Terraughty's life (his constitution, or frame) was "Scarce quite half worn," inasmuch as it was "stuff O prief," i. e., stuff which was *proof*, or probably *over proof*,—more than proof ("o'er prief"),—a fact that was established by the more than patriarchal age to which Terraughty had reached. Then, the first line of the second verse is, "This day thou meets threescore eleven." But Terraughty did not *meet* that age as if it was coming towards or confronting him. To *meet* signifies *to come together from different places*. He had rather come up to, or with, meted, measured, or reached that age. Threescore and eleven years was then the measure of his days.

Burns never committed all, perhaps not any one, of these unscholarly blunders ; and therefore they must be placed upon the shoulders of the much less learned and less practised copyist.

K. M. J.

THE EMPEROR ALEXANDER II. (5<sup>th</sup> S. i. 464 ; ii. 36, 55.)—The spelling *Czar* is not a new invention of the English press. It has been in use both in English and French for at least fifty years. I never heard that the Russians considered it an insult, and to my ears, and those of others well acquainted with the language, the *z* gives the sound of the Russian letter better than the *s*. I believe the word is derived from an old Tartar title, Chazar, or Khazar. The title of the heir-apparent is of more modern date, I believe, and probably meant to indicate that the Russian Emperor is the successor of those of Constantinople ; but, though written Cesarévith, it is usually pronounced in Russia Czarévitch.

The mute *e* at the end of all Russian words not ending with a vowel has no more sound than the one at the end of the French words *une dame*. Probably Mr. DILKE was thinking of the word *Czarieh*, as it occurs in the first line of the National Hymn, and the title of the Russian opera (*Jisin za Czarieh*), so much spoken of at the time of the recent wedding ; but in both these cases it is the objective form of the word which is used. Neither is the formula, "Emperor of all the Russias," "a gross error." It has, of course, nothing whatever to do with Russia in Europe and Russia in Asia, but is explained by Russians as meaning "Great Russia," "Little Russia," "White Russia,"—divisions which, it is well known, were not always united under one ruler as they now are. I have



at this moment before me a proclamation relating to a treaty with Sweden, in Russian and French, in which His Imperial Majesty's titles are, "Empereur et Autocrateur de toutes les Russies, de Moscovie, Kievie, Wladimir et Novogorod, Czar de Kasan, Czar d'Astrachan, Czar de Sibérie," besides about forty grand-dukedoms, dukedoms, principalities, and lordships.

All-Russian would imply that the Emperor had no foreign blood in his veins, which is far from being the case; besides the word would then be, in Russian, Vès or Vsèroosskoi, whereas it is Vsèroossiaskia, a genitive plural form. There is nothing to correspond to *the*, only because there are no articles in Russian; but in English they are absolutely necessary to the sense.

For instance, take the following Russian sentence: Ya (I) viliela (ordered) chelavèk (man-servant) preetet (to come). Would MR. DILKE translate it, "I ordered man-servant to come," or "I ordered *the* man-servant to come"? B. Y. H.

With regard to MR. MORFILL'S note on the derivation of the word *Tsar*, I think that its universal use, not only at the present day, but as far back as we can trace, among the Russian peasantry, who are greatly given to clinging to old titles, and among whom new ideas gain ground but slowly, is almost conclusive proof against the theory of its Roman derivation. I believe it to be a curious instance of double derivation, of a derivation fitted on to a word already in use, and arising chiefly from the accidental similarity of the Polish spelling, *Czar*, with the word *Cæsar*. Though Imperator has been the official title since Peter the Great, I have never heard it on the lips of a Russian peasant, and a large part of them consider it little short of an abomination, or the mark of Antichrist, whereas, if we accept the derivation of *Tsar* from *Cæsar*, we must allow that a perfectly foreign title became national in a few years, and so completely extirpated the more ancient titles, as to leave the Russian language without any native designation for their ruler. The Emperor himself may be called as a witness on my side, for it is not probable that he would give up his claim to so ancient a name as that of successor to the *Cæsars*, in order to substitute the comparatively unmeaning Imperator, if he were not assured that *Tsar* (which MR. MORFILL, by the way, himself seems undecided how to spell) is a native word, representing a rank lower than his own. I may mention that such Russian peasants as know of the existence of the Emperor of Austria, call him *Tsesar*, and his country *Tsesarkaia*, with the idea of drawing clearly the distinction between him and their own White *Tsar*.

I do not consider Karamzin as a great authority, and it is now the fashion to set him down; but at least he was a Russian, which is more than can be

said for Schaffarik and Kopitar, quoted by MR. MORFILL.

I grant without hesitation that I deserve the rebuke for the use of so slipshod a term as Turanian. I should never have used it to express any form of speech; but as an antithesis to Aryan, and to show my doubt whether the word in question was Turk, Finnish, Mongol, Assyrian, or Babylonian, I think its use is pardonable. I may add that I have no wish to derive it from Belshazzar or from the Car of Sumir and Akkad, dear to Hungarian etymologists; but I must express my wonder that, if the word really came from Europe to Russia, the date of its importation and naturalization should not have been fixed long ago by one of those many German *savants*, who are so anxious to prove that Slavonic barbarism can invent nothing, not even a name for its oppressor. I may be wrong, but I have as yet not seen a single argument to prove me so, and I think the *onus probandi* lies certainly on the other side. ASHTON W. DILKE.

There is no trace whatever of any native Slavonic root for *Tsar* in Tauchnitz's *Dictionary*, where we find two forms thus Anglicized. 1. *Tsary*, whence *Tsarovitschy*; 2. *Tsesary*, whence *Tsesareffa*, *Tsesarovitsch*, *Tsesarevna*. Of these fluctuating orthographies, the latter is very near to the original *Cæsar*.

The strongest reason, offering argument in absence of proof, is that Byzantium, while ruled by the dynasty of Greek Emperors, was called *Czargorod* by Russians, *i. e.*, the city of *Cæsar*, when as yet the chief ruler of Russians ranked only as Grand Duke. It was because their line became, by marriage, representatives of the Greek Emperors, that a subsequent Grand Duke assumed the title of *Czar*, *i. e.*, Emperor or *Cæsar*. A. H.

SIR EDWARD MARIA WINGFIELD, 1670 (5<sup>th</sup> S. i. 488.)—CORNUB asks whether "Maria" may not (in Burke's *History of the Commoners*) be a misprint; if not, how came Sir Edward by it, and did any male member of the family before 1608 bear the name? A passage from Camden's *Remaines* answers all these questions:—

"But two Christian names are rare in *England*, and I only remember now his Majesty, who was named *Charles James*, as the Prince his sonne *Henry Frederic*; and among private men, *Thomas Maria Wingfield* and sir *Thomas Posthumus Hobby*. Although it is common in *Italy* to adjoyne the name of some Saint, in a kinde of devotion to the Christian name, as *Johannes Baptista Spinula*, *Johannes Franciscus Borhomeus*, *Marcus Antonius Flaminius*; and in *Spaine* to adde the name of the Saint on whose day the childe was borne."—*Remaines concerning Britaine*, the fift Impression, 1637, p. 49.

The following extract from the summing-up of the Lord Chief Justice in the Tichborne Case is not without interest:—

"I don't know whether it escaped your observation,



but it is a fact that when Arthur Orton shipped on board the *Jessie Miller* to go home, he did not ship in the name of Arthur, but of Joseph M. Orton. What does Joseph M. mean? What does the M. stand for? I suggest 'Maria.' There is no doubt that it is the same Arthur Orton who signed 'Joseph M.' This is admitted. But when he came to London he was Arthur Orton again. The change of religion had served his purpose, and the new name was consequently dropped. Nothing is more common abroad than for a male to be baptized, in addition to some ordinary Christian name, with the name 'Marie' or 'Maria.' There is a familiar instance in the case of Jean Marie Farina, and one of the gentlemen who received Arthur Orton in his house was Jose Maria Toro. If, therefore, Arthur Orton was re-baptized, Jose Maria Toro was very likely to be his godfather. When Arthur Orton signed the name 'Joseph M.,' he would have been the laughing-stock of the sailors on board if he had written 'Maria.'—*The Times Report*, p. 5, Feb. 17, 1874.

Sir Alexander Cockburn added, "I don't think [Roman] Catholic Englishmen take 'Maria' in addition to their ordinary Christian names." I don't know whether they do *now*, but the passage I have quoted from Camden shows that they did once upon a time.

SPARKS HENDERSON WILLIAMS.  
18, Kensington Crescent, W.

"THE THREE BEARS" (5<sup>th</sup> S. i. 508.)—England obtained this favourite nursery tale immediately from the poet Southey. It may be found in *The Doctor*, vol. iv., 318. A. L. MAYHEW.  
Oxford.

"DRAWBACK" (5<sup>th</sup> S. i. 509.)—When this word was found at the bottom of the title-page of a book, it meant that the book, being for the good of the public, or of the nation, was entitled to "drawback," or an allowance or return of the duty chargeable on books of a different character.

WILLIAM BLOOD.

Liverpool.

MERCURY WATER (5<sup>th</sup> S. ii. 9.)—Mercury water is doubtless water with quicksilver in it. The water does not destroy the corrosive properties of the mercury, the powers of which are shown at the Cinnabar mines, where wood is burnt up by it, brick soon destroyed, and the iron pans and condensers require constant renewal.

H. A. ST. J. M.

"NO WHEN" (5<sup>th</sup> S. ii. 8.)—An expression in constant use in this part of Sussex even among fairly educated people. I have always taken it to be a provincialism. *Any when* also is in constant use.

EDMUND TEW, M.A.

Arundel.

MARCH DUST (5<sup>th</sup> S. i. 505.)—"A peck of March dust is worth an earl's ransom," and "A bushel of March dust is worth a king's ransom," may be "common sayings enough" in Dorsetshire; but, so far as I am aware, they are novelties in

both Devon and Cornwall. Perhaps the great rainfall in the two south-western counties enhanced the value of the dust, as the "saying" there takes the form of "A peck of March dust is worth a king's ransom." WM. PENGELLY.

Torquay.

"PAN" (5<sup>th</sup> S. ii. 9.)—In a glossary of East Norfolk words, at page 51 of the glossaries reprinted last year by the English Dialect Society, is this article:—

"*Pan*, the flooring on which the cultivated soil lies. Immediately under the cultivated soil, a hard crust, provincially 'the *pan*,' occurs universally."

Possibly this may explain the term Panfield; but, in the explanation of local names, it is hardly ever possible to be certain except after much search and the exercise of all one's critical powers.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

CHRISTY COLLECTIONS (5<sup>th</sup> S. ii. 27.)—I suggest "Dono dederunt Julii Cresconii clarentissimi." True it is I can find no instance of the participle in this sense; but Smith gives under "clareo" the meaning "to be distinguished, illustrious, renowned." CHARLES F. S. WARREN, M.A.

"YANGE MONDAY" (5<sup>th</sup> S. ii. 28.)—Probably *Gange Monday*, i. e., the Monday before Ascension Day, referring to the beating of the parish bounds in that week. CHARLES F. S. WARREN, M.A.  
Ellerslie, Bexhill, Hastings.

"THE BONNY HOUSE OF AIRLIE" (5<sup>th</sup> S. ii. 28.)—It is well known that Montrose was a leader of the Covenanters, and suspected to have only changed sides from jealousy of Argyll. See Lord Clarendon, Book IV. Referring to Spalding's *Troubles of Scotland*, we find him, the "Lord General" of the Covenanters, reviewing five hundred Argyll Highlanders on their joining his army at Aberdeen. And in the case of Airlie it appears from Spalding, edit. 1830, page 179, that Montrose himself had failed in an attempt on Airly, and that the estates in consequence entrusted the attack to Argyll:—

"The Earl of Airly went from home to England, fearing the troubles of the land, and that he should be pressed to subscribe the Covenant whether he would or not, whilk by fleeing the land he resolved to eschew as well as he could . . . The Estates or tables hearing of his departure, directed the Earls of Montrose and Kinghorn to go to the place of Airly and to take in the samen, and for that effect to carry cartows with them (cannon on carts) . . . The assailants finding the place unwinnable by nature of great strength, without great skaith, left the place without mickle loss on either side, then departed therefro' in June.

"Now the Committee of Estates, finding no contentment in this expedition, and hearing how their friends of the name of Forbes and others in the County were daily injured and opprest by highland limmars broken out of Lochaber, Clangregor, out of Brae of Athol'



Brac of Mar, and diverse other places, therefore they give orders to the Earl of Argyll to raise men out of his own country, and first to go to Airly and Furtour, two of the Earl of Airly's principal houses, and to take in and destroy the samen, and next to go upon thir limmars and punish them; like as conform to his order he raises an army of about five thousand men, and marches towards Airly; but the Lord Ogilvie, hearing of his coming with such irresistible force, resolves to flee and leave the house manless; and so for their own safety they wisely fled; but Argyll, most cruelly and inhumanly, enters the house of Airly, and beats the same to the ground, and right sua he does to Furtour, syne spoiled all within both houses, and such as could not be carried they masterfully brake down and destroyed."

W. G.

"HIGH AND LOW," &c. (5<sup>th</sup> S. i. 468.)—Wordsworth's *Ecclesiastical Sonnets*. F. L.

ELIZABETH CANNING (5<sup>th</sup> S. ii. 27.)—MR. GROOME will find a full report of all the proceedings in relation to this wretched girl in Howell's *State Trials*, pp. 283-680 of vol. xix. The date is 1753-54. It is noteworthy that, although the result of the first trial (in which Canning was prosecutrix) was admitted to have been much influenced by "many unfair representations printed and dispersed" (p. 274), no proceedings were taken for "contempt of Court." MIDDLE TEMPLAR. Bradford.

TINTERN ABBEY (5<sup>th</sup> S. ii. 28.)—I gave Mr. Black a plan (with several others), which is published in the last edition of the *Guide to South Wales* (1874). There is no local Guide-Book. MACKENZIE E. C. WALCOTT.

BLUE "RIBBON," OR BLUE "RIBBAND" (5<sup>th</sup> S. i. 508.)—In the earliest editions of Johnson's *Dictionary*, this word is given thus:—"Riband: Rubande, Ruban, fr. (sometimes written Ribon)," and supported by the following quotations:—

"Quaint in green she shall be loose enrob'd  
With ribbands pendent, flaring 'bout her head."  
Shakspeare.

"A ribband did the braided tresses bind,  
The rest was loose."  
Dryden's *Knight's Tale*.

"See! in the lists they wait the trumpet's sound;  
Some love device is wrought on ev'ry sword,  
And ev'ry ribband bears some mystic word."  
Granville.

WILLIAM BLOOD.

Liverpool.

THE "SPEAKER'S COMMENTARY" (5<sup>th</sup> S. i. 507.)—Ps. xc. 10. The omission of the words "and ten" is evidently a *lapsus calami* of the commentator. The Hebrew numeral in question = *seventy*. No other reading or rendering is known.

A. L. MAYHEW.

Oxford.

DRURY HOUSE (5<sup>th</sup> S. ii. 48.)—An engraving of Prince Rupert's House, Beech Lane, Barbican, is

in *The Antiquities of London*, by John Thomas Smith, 1791. There is no letter-press, but on the plate are these words, "see Pennant's London." This reference may probably assist MR. H. W. HENFREY in obtaining the particulars he is in search of. CHARLES WYLIE.

"SOLIDARITY" (5<sup>th</sup> S. i. 347, 492.)—There is no mystery whatever about *solidarity*, and any of the usual books of reference would doubtless have furnished JABEZ with the required information. *Solidum*, in Latin, means *the whole sum*; and in Italy, when two persons sign a promissory note together, the common formula is *pagheremo insieme in solido*, each being thus answerable, in case of need, *for the entire sum*. The two parties are *solidarii*, or *solidali*, that is, *tenuti per tutta la somma*. Hence *solidarietà* in Italian, while the French forms are *solidaire*, *solidarité*.

All the other uses of the word are metaphorical, but easily referable to the ground-idea, *solidarité des peuples, des intérêts, des têtes couronnées*, &c.

H. K.

Archbishop Trench is right in connecting this word with the French Communists—that is their motto, and one, indeed, which no one could be ashamed of; but, as D. M. thinks, they have not coined it, although it is not of much older date than the French Revolution. The French word *solidarité* appears for the first time in the famous speech in which Cazotte is said to have foretold the fall of the monarchy and the decapitation of Louis XVI. HENRI GAUSSERON.

Ayr Academy.

"DE QUINCEY: GOUGH'S FATE" (4<sup>th</sup> S. x. 331, 418; 5<sup>th</sup> S. i. 117; ii. 10.)—*The Dog of Helvellyn*. A dog would find it difficult, if not impossible, to hold its own against the attacks of hungry ravens. One of Landseer's drawings represents a fox unable to keep them from a dead red deer.

Scott, Wordsworth, and Davy visited Helvellyn together soon after the discovery of Gough's remains. Scott was shrewd, and possessed too much knowledge of the craft so often found with the "clouted shoon" to be imposed upon by guides' tales. Wordsworth resided in the Lake country at the time, and must have known the facts of the matter and the belief of the inhabitants. He was, like Scott, too honourable a man to have mis-stated them, and his verses are evidence of his being well acquainted with some of the details of the episode. Bishop Watson, in the letter to Hayley (quoted by Mr. Oakley), terms Gough's companion, "*faithful dog*." Professor Wilson said the same.\* From

\* "Christopher North" could estimate a dog at his true worth. See "Christopher in his Sporting Jacket." "If ever, in this cold, changeful, inconstant world, there was a friendship that might be called sincere, it was that which, half a century ago and upwards, subsisted



Wordsworth's lines it is evident that the creature made an unusual cry to attract the shepherd's attention, and then led him to the relics of her master. There is good evidence of her remaining upon the mountain for more than three months, not two, as Bishop Watson stated.

Careful inquiries have been made in Patterdale and elsewhere, and information received from a trustworthy source—an elderly, intelligent, and respectable person, of good position, who spoke from old personal recollections, having resided in the vale and been about fifteen years of age when Gough lost his life.

Even if the gallant and devoted animal which remained true to the spot, houseless and alone, exposed to the rigour of winter, and "biding the pelting of the pitiless storm" for so many long days and long nights, had been driven by the excruciating pangs of famine to touch the remains of one she loved so well, it would hardly impair her fidelity. Nature might succumb and reason fail under such a trial. Civilized man eats his fellow-man when forced by hunger. Let the loyal Fida of Helvellyn rank with the life-saver Barri of St. Bernard, and her epitaph be, "Fidelis ad Urnam."

GEORGE R. JESSE.

"PUT TO BUCK" (5<sup>th</sup> S. i. 228, 293.)—This expression, implying to be delayed or hindered, has been remarked upon by two correspondents who have gone a long way back for a very unsatisfactory solution. One "thinks" it is to be made *to sweat*, the other has "no doubt" that it means *to buckle* (as to put on armour). The origin of the expression lies upon the surface, and is not far to seek: it is simply a corruption of *put a-back* rapidly uttered with a provincial pronunciation. I have frequently heard a person exclaim, after being delayed by some unexpected difficulty or hindrance, "I never was so put a-back in my life."

E. V.

GIPSY BURIALS (5<sup>th</sup> S. i. 129, 212, 358.)—Two gipsy ladies are buried in one grave in Beighton churchyard, Derbyshire. The following is a copy of the inscriptions upon the stone erected to their memory:—

"Happy soul, thy days are ended,  
All thy mourning days below;  
Go, by angel guards attended,  
To the sight of Jesus, go."

"Sacred  
to the memory  
of  
Matilda Boswell,  
who died Jan. 15, 1844,  
Aged 40 years."

"Also  
To the memory  
of  
Lucretia Smith,  
Queen of the  
Gypsies,  
who died Nov. 20, 1844,  
Aged 72 years."

It would be interesting to ascertain the exact  
between Christopher North and John Fro. We never  
had a quarrel in all our lives, and within these two  
months we made a pilgrimage to his grave."

relationship between these two gipsy ladies. I suppose them to have been mother and daughter.

THOMAS RATCLIFFE.

WHY ADAM MEANS NORTH, SOUTH, EAST, AND WEST (5<sup>th</sup> S. i. 305, 433.)—The extract from Hyam Isaac's *Ceremonies of the Jews*, given by MR. GOMME, to the effect that the name Adam is composed of the initial letters of Adam, David, and Messiah, seems to me to be open to the objection that the word *Adam* must have existed before its first letter could be taken for the formation of itself.

W. W.

CARPATHIAN MOUNTAINS (5<sup>th</sup> S. i. 328, 375.)—For the botany of the Carpathian Mountains, H. J. B. is referred to Dr. Wahlenberg's *Flora Carpatorum Principalium*; and, for a general description of the region traversed by them, to Kennan's *Journey across the Carpathian Mountains*.

GASTON DE BERNEVAL.

QUOITS (5<sup>th</sup> S. i. 428.)—The book wanted is Routledge's *Handbook of Quoits and Bowls*, by Sidney Daryl. 18mo. Lond., 1868. See also Strutt's *Sports and Pastimes*, edited by Hone. 8vo. London, 1831 and 1855, p. 76; *The Playground*, by Rev. J. G. Wood. 12mo. London, 1861, p. 167; and *Wonders of Bodily Strength and Skill*, by Charles Russell. 12mo. N. Y., 1871, pp. 47-54.

GASTON DE BERNEVAL.

Philadelphia.

SHIRLEY FAMILY (5<sup>th</sup> S. i. 248, 294, 477.)—In Burke's *Peerage* for the current year, as well as in previous editions, Sir Robert Shirley, first Earl Ferrers by his second wife, Selina Finch, left, *inter alia*, three daughters—Selina, wife of Peter Bathurst; Mary, wife of Charles Tryon, Esq.; and Anne, married to Sir Richard Furnese, Baronet. In Burke's *Extinct Baronetage*, p. 211, article, "Furnese of Waldershan, co. Kent," there appears no Sir Richard Furnese at all, but a Sir Robert Furnese, married (1st) Anne Balam, (2nd) Lady Arabella Watson, (3rd) Lady Selina Shirley. I wish to learn which is correct. Should the Baronet's name be *Richard* or *Robert*, and should the lady he married be *Selina* or *Anne*?

NOVAVILLA.

"THE NIGHT CROW": BITTERN (5<sup>th</sup> S. i. 25, 114, 293, 457, 513.)—MR. JESSE quotes from three poets (p. 293)—whose names he omits—concerning the Bittern, and asks for other quotations. I perceive that in each of the three that he gives the word "boom" is applied to the peculiar cry of the bird; and the same word is used in the three following quotations from three poets who were decidedly original, and not copyists from each other:—

"And the Bittern sound his drum  
Booming from the sedgy shallow."

Scott, *Lady of the Lake*, Canto I. 31.



—This gives the explanation of the local term, the "Mire Drum."

"Or sadly listen to the tuneless cry  
Of fishing gull or clanging golden-eye;  
What time the sea-birds to the marsh would come,  
And the loud bittern, from his bull-rush home,  
Gave, from the salt-ditch side, his bellowing boom."  
Crabbe, *The Borough*, 22.

"No more with her will hear the Bittern boom  
At evening's dewy close."  
Ebenezer Elliott.

Howitt uses the word "boom" as applied to  
"the soaring cockchafer." CUTHBERT BEDE.

MR. JESSE asks for the derivation. In Richard-  
son's *Dictionary*, *sub voce*, Dutch *Butoor* is given,  
French *Butor*, *Bos taurus*, or *Boatus taurinus*.  
Pliny, x. 42, quoted to the effect that it is called  
*Taurus* because it lows like a bull. That reference  
is wrong, but Bailey's *Forcellini* gives Pliny, i. 10, 42.  
This in reality upsets the derivation, because the  
bird is called *Taurus*, and not *Boatus taurinus*.  
I take it to mean simply *ern* = bird, *bitt* that beats,  
*beatern* or *bumping hern*. In Northumberland it  
is called the *butterbump*, in Lancashire the *bitter-  
bump*.

Now a few passages in which it occurs:—

"Where hawks, sea owls, and long-tongued bittours bred."  
Chapman's *Odys.* v.

"So that scarce  
The bittern knows his time, with bill ingulph't,  
To shake the sounding marsh."  
Thomson.

"And as a bittoure bumbleth in the mire."  
*Wif of Bathes Tale*, v. 6544, Chaucer.

"And as a bittour bumps within a reed."  
Dryden.  
C. A. W.

Mayfair.

I should imagine that Bittern was the English  
form of the scientific name of the bird, *Botaurus*,  
*i.e.*, *Bootaurus*, given to it from its hollow boom-  
ing note, which resembles the bellowing of an ox.  
Hence its provincial appellation of "Bull of the  
Bog." CHARLES SWAINSON.

Highhurst Wood.

COL- IN COL-FOX (5th S. i. 141, 211, 371, 417,  
458.)—The news of the birth of "a colly foal" was  
told me lately by a Yorkshireman, and I thought  
he meant a *colt* foal until further inquiry showed  
me that the new-comer was of the feminine gender.  
When I thereupon asked for the signification of  
"colly," it was explained to me that it meant "an  
infant, new-born," and my informant promised to  
look for the word in his dictionary. He remarked  
that people used *colly* for a foal, just as they used  
*bunny* for a rabbit.

Perhaps *col* means young or small, and *colly* is  
what Grimm and his followers call a hypo-coristic  
diminutive. If so, col-knives are small or pocket  
knives; a col-fox is a young, a little fox; a collie

is, as MR. BLENKINSOPP says, a whelp; and my  
colly foal is an equine baby. The surname Col-  
clough has been of late in the papers; this, ac-  
cording to my interpretation, is *little glen*, ravine,  
or whatever else *clough* may be said to signify.  
The place Colclough is in Staffordshire, "in which  
county," writes Lower, "the family resided temp.  
Edw. III." ST. SWITHIN.

PRINCES OF THE BLOOD ROYAL (5th S. i. 467,  
516; ii. 37.)—MIDDLE TEMPLAR will find that the  
Duke of Cambridge takes precedence by "special  
Act": *vide* "N. & Q.," 4th S. x. 453, in an ample  
article by Mr. Wickham.

G. LAURENCE GOMME.

S. CATHERINE OF SIENNA (5th S. i. 387, 433;  
ii. 17.)—The following is a very interesting work  
on the life and times of S. Catherine:—*Storia di  
S. Caterina da Sienna e del Papato del suo Tempo*,  
per Alfonso Capelcelatro, Napoli, 1856, 2 vols.

W. M. M.

PASTORINI (5th S. i. 408; ii. 13.)—Fleming did  
not "foretell the downfall of the Papacy in 1848."  
His words are, "But yet we are not to imagine  
that this vial will totally destroy the papacy,  
though it will exceedingly weaken it." *Vide*  
reprint of *Rise and Fall of Rome Papal*, by  
Robert Fleming, ed. 1848, p. 82.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

COMET VISIBLE APRIL 30, 1539 (5th S. i. 359,  
435.)—The statement of the Portuguese historian,  
Don Jean Antonio de Vera et Figueroa, as to a  
solar eclipse, as well as a comet, having been  
visible on the day on which Isabel died, 1st May,  
1539, is, therefore, most satisfactorily substantiated;  
and I beg MR. T. W. WEBB will accept my best  
thanks for his great kindness in the matter. E.

REV. STEPHEN CLARKE (5th S. i. 208, 255, 298,  
438.)—I beg to thank your correspondents for the  
information given respecting the above divine.  
The typographical portion of my query has not,  
however, received any elucidation. My copy of  
the work is *nearly* identical with that of J. G. B.,  
with the following exceptions: the title has "six-  
teen" discourses, though only fifteen are enu-  
merated, the sixteenth being on "The Advantages of  
Casting our Bread upon the Waters." The title-  
page ends thus: "Second Edition. Malton,  
Printed by Joshua Nickson" (n. d.). The number  
of pages is given as 334, but sheet Dd is erroneously  
paged 299 to 310, in repetition of sheet Cc, thus  
giving altogether 346 pages to the volume.

May I repeat my query about the Malton  
printer, and the date, of the above volume?

CHARLES A. FEDERER.

Bradford.



PECULIAR SPELLING (5<sup>th</sup> S. i. 405, 453.)—*Redde* for *read*, past tense, in Byron. In the *Malmesbury Correspondence* the following passage from a letter is quoted:—"The letters . . . were *redde* in both Houses of Parliament." Upon which the editor, the present Lord Malmesbury, remarks:—

"*Redde* is used in the original of all letters of this date, and so the word was spelt in the days of Shakespere and during most part of the last century. Why not spell the past tense as it is pronounced *redde*, and the present as it is now written *read*? This would at least define the two."

Is it not as probable that Byron was more familiar with the form *redde*, as that he adopted this from mere whim? Is it not a positive loss, too, that the distinction in writing the past and the present of this verb should be missed? Spenser has *red* for the past tense. INQUIRER.

"PENTECOST" AS A NAME (4<sup>th</sup> S. i. 568; 5<sup>th</sup> S. i. 402, 472.)—In the Philanthropic Farm School, Redhill, is at this time a boy of the name of Albert Pentecost. He was born at Danehill, Sussex, Dec. 15, 1862, and baptized there Feb. 1863. The Vicar of Danehill writes:—

"The name 'Pentecost' is a familiar one in this place and in these parts. Four miles from this village, at a place called 'Plaw Hatch,' lives at this time old Jack Pentecost (83); and John Pentecost, aged 76, was buried here four years ago. They belong to the labouring class. The sons of old Jack Pentecost are resident in the next parishes, Twyford, Hartfield, and Maresfield."

G. L. G.

Titsey Place, Surrey.

A JEW'S WILL (5<sup>th</sup> S. i. 449, 496; ii. 38.)—The Magpie Alley and Fenchurch Street Synagogue is probably the Hambro Synagogue, Northumberland Alley. Mr. Jacob Solomon, of 27, Great Prescott Street, E., Secretary thereof, can probably give all information about it, and of the Isaac family. Partly in forced imitation of the mediæval Catholics, each male Jew repeats a doxology, Kaddish, for the first eleven months after his parent's death, and on the anniversary of the same; also offers public alms on Passover, Pentecost, Tabernacles, and Day of Atonement (*vide* Jewish Festival Prayers, "The Memorial of Departed Souls"). The *Jewish Chronicle* Office, 43, Finsbury Square, London, has published this year an interesting history of the London Jews; and probably the erudite author of the same will give H. T. E. a genealogy of the Isaacs family; one, Alexander Isaac, was grandfather of Sir Julius Vogel, of New Zealand. S. M. D.

SWALE FAMILY (5<sup>th</sup> S. i. 188, 253, 297, 476.)—There is no doubt that Sir Solomon Swale had a fourth son, Robert Swale, M.D., Padua, and a licentiate of the London College of Physicians. My search for an heir to this baronetcy is now suspended owing to other occupations. The points

on which I should be obliged if any of your correspondents could give me information are, the parentage, marriage, and issue of a John Swale (grandson of Robert Swale, M.D.), who was born in 1700, and lived at Windsor, holding some post connected with the royal household.

JOHN H. CHAPMAN, M.A.

Crosthwaite Park, Kingstown.

FLOGGING IN SCHOOLS (5<sup>th</sup> S. i. 284, 415.)—A. E. is "greatly mistaken." Nothing of the kind was ever used by his "ingenious American cousins"; and if he has "read of slaves being sent to the flogging mills," in the whilom slave-holding States, he has only missed discovering the "invention" in the story. G. L. H.

Greenville, Ala.

THE SWIFT FAMILY (5<sup>th</sup> S. i. 485; ii. 33.)—I hope MR. SWIFTE will pardon me if I take the liberty of inverting his statement that, for the hereditary royalism of the Rev. Thomas Swift in presenting to Charles I. the purchase-money of his estate, "he was rewarded by the Roundheads with misusage and spoliation," the fact being, with still greater credit to his unwavering loyalty, that the first barbarous plundering of his home by the Earl of Stamford's soldiers, then occupying Hereford, took place in 1642, and his munificent donation was offered to the King at Raglan Castle, after the battle of Naseby in 1645. Heath says it was the produce of a mortgage, and 300, not 3,000, broad pieces; and this seems more probable, as they were carried quilted into his waistcoat. Nor, unless he crossed the Channel, which is not very likely, could he have been rewarded by Charles II. "with verbal thanks," as his decease took place June 2, 1658. How cruelly his defenceless family were treated by the Parliamentary soldiers, will appear in my late father's (the Rev. John Webb) *Memoirs of the Civil War in the County of Hereford*, which I am now preparing for the press. One of the caltrops with which this noble-hearted man is said to have caused the ford at Goodrich to be secured against cavalry is now in my possession. T. W. WEBB.

SIMPSON & Co. (5<sup>th</sup> S. i. 49, 114, 197, 333.)—ADAM'S SON forgets that W. T. M. has said not a word which implies that he is not well aware that all *old* families bore arms before the Heralds' College was; and he conceals the fact that it is just these old families whose arms are most certainly recorded there. Very few of the families whose arms are on altar tombs and corbels have managed to escape the notice of the heralds. He writes *as if* he did not know the rule in heraldry, that a coat of arms is a property vested in the blood descendants of the original owner. Hence, whoever has a right to use my family arms is my blood relation. He would not object to a rich



scavenger placing the ADAM'S SON arms on his dust-cart; nor should I, or a poor scavenger either, if the man was a blood relation; neither, I suppose, would any one who is above the meanness of disowning a relative because his social status is inferior. But if the scavenger was no relation, and was the honest man Burns speaks of, he would scorn the falsehood of sneaking into arms he had no right to, merely to puff himself as being better born than he was. He is rich enough to buy a new coat at the College, but he knows it would not be as "genteel" as the ADAM'S SON old one, and would not help him up in society as well, so he passes off a fraud upon society and claims what is not his. P. P.

I once used to be of the same opinion as ONE OF ADAM'S DESCENDANTS, but have long since been undeceived. Although arms similar to those of his family are to be found at Sawley, Bolton, and Kirkstall of a very early date, it does not follow that he has any right to them. They may have been assumed by some progenitor ignorant of the necessity of genealogical proof positive of descent from the original bearer. It is a case of *ipse dixit*, until such proofs are submitted to the responsible public authorities on such questions. Mere usage and the presumption of a right, derived, say, from the possession of an ancient estate, are not sufficient; for there are many instances, especially in Scotland, of strangers of the same name carrying on the succession of certain lairds without any blood relationship, and, consequently, without any right to the personal arms of their predecessors. The assumption of arms without the perfect genealogical proof is decidedly illegal, as regards the Heralds' College, and this illegality is not affected by the Armorial Tax Act, which refers to arms "registered or not," the object being merely to prevent evasions. But the Act does not imply that the payment of the tax condones any heraldic offence. It is simply, in its object, fiscal.

Lastly, no one has a right to bear arms without the approval of the heraldic authorities constituted by Act of Parliament. He may, however, have a dormant right, but, until he proves it, it must be considered an open question. S.

"DRUID" (5<sup>th</sup> S. i. 308, 435.)—It is obvious that both Collins and Lord Byron use the word "Druid" as a synonym of Bard; but can this be right? I cannot think that the functions of bard and Druid were the same. In the history of every nation, the most important events, national or personal, were first chronicled in verse, and were sung at sacred festivals, or as songs of victory; but these, though uttered by the Druids in their priestly character, seem not to have been the work of the priest, but of the bard. The Druid proclaimed the commands of the God that he adored.

He might explore the heavens, and draw knowledge from the courses of the stars; he might impart a mysterious significance to omens, and predict events from symbolical signs; but he was not the bard,—certainly not the bard of Celtic literature. Gray bore in mind the distinction, and, during the time that our language has been carefully studied, there has not been a dictionary published in which "Druid" is made synonymous with bard.

There may be found in the lays of Villemarqué some good information as to the "Druid." The works of Davies, Higgins, &c., are well known; and, in the *Talierin* of D. W. Nash, F.S.A., chap. i., it is stated, on high authority, that in Druidism the bards were a distinct class, from which the Druids, as priests and judges, were chosen. S. H.

THE "JACOBUS" (5<sup>th</sup> S. i. 506; ii. 35.)—Information concerning this may be found in the Record Office. Jonham ben Doulat, King of Acheen and other parts of Sumatra, in a letter to James in 1616, asked for "ten mastiff dogs, & ten bitches, with a great gun wherein a man may sit upright." It was also said of him,—

"A cask of hot drink were a fit present for him, for he delights greatly in drinking and to make men drunk: the King of Jore which is now there, although he be his prisoner, do often drink drunk together."

Memoirs of this King Cole of the East might be interesting. GEORGE R. JESSE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

##### THE SHAKSPEARE DEATH MASK.

IN *Scribner's Monthly* (a New York periodical, published also in London by Warne & Co.) there is, in the current number, an article, with the above title, by Prof. John S. Hart, some account of which will interest Shakspearians. Briefly, the chief points put forth are these. A cast of the face and forehead of Shakspeare exists in Germany which was taken by the sculptor of the bust over the poet's grave as his guide in that well-known production. Mr. Page, of New York, has been lately occupied on a likeness of Shakspeare, which is based on photographs of "the German Mask." The likeness thus produced does not resemble any other portrait of the poet, but it is "much more suggestive of what we might conceive to have been his earthly dwelling-place." Prof. Hart, on a visit to Europe, went in search of this mask, of which the world has heard not a little from other sources. It was found in the possession of Dr. Ernest Becker, Private Secretary to the Princess Alice of Hesse Darmstadt. It was originally discovered in Mayence by his brother Ludwig, in 1849, who exhibited it to various persons in England in 1850, and who left it in the keeping of Prof. Owen for ten years. At the end of this time, Ludwig Becker having died in Australia, the cast was sent to his brother Ernest.

The above are the introductory points. The next points, condensed, like the above, from Prof. Hart's narrative, are as follows.

At the sale of the deceased Count von Kesselstadt's effects at Mayence in 1843, one S. Jourdan bought an



oil painting. It represented a man lying on a bed, with a wreath round his head, and the date "A.D. 1637" above his left side. This was traditionally said to be a portrait of Shakspeare, who died in 1616. Ludwig Becker bought this reputed portrait from Jourdan in 1847. Subsequently he discovered the Death Mask in a rag-shop in Mayence, and bought it as the cast from which the Kesselstadt reputed Shakspeare was probably painted. Woodcuts of portrait and cast are given. The portrait is unlike any existing portrait of Shakspeare, and, as far as our judgment goes, the mask is not in the least like the portrait. Prof. Hart thinks otherwise. Within the cast is inscribed the date, 1616; and there are some human hairs of the colour of those of Shakspeare.

The hypothesis set forth is that this cast, used by Gerard Johnson when executing the bust of Shakspeare, now at Stratford, got somehow into Germany, and that the Kesselstadt portrait was painted from it. Not only is there no resemblance between this unknown cast and this unidentified Kesselstadt picture, but the Professor distinctly says that "the mask differs, in one respect or another, from every recognized likeness of Shakspeare"; and yet it is asserted that the mask was copied by Gerard Johnson, the sculptor of the Stratford bust. Prof. Hart finds various reasons to account for the differences between the mask and the bust, the consideration of which may be left to readers generally. "Fanny Kemble on seeing it" (the mask) "burst into tears." Prof. Hart then points out where he finds resemblances between the mask found in the rag-shop at Mayence and sculptures and paintings said to be likenesses of Shakspeare. He says of the terra-cotta bust, now at the Garrick Club, originally found in the ruins of the old Lincoln's Inn Field's Theatre, or rather in clearing away the premises (on that site) of Messrs. Spode & Copeland, dealers in ceramic ware, that "of all recognized likenesses of Shakspeare, there is none that, in my opinion, comes so near to the general character of the Death Mask." Prof. Hart finds points of resemblance between the same mask and the Droeshout engraving in the old folio; to most eyes no resemblance will be apparent.

The chief points of the Professor's earnest article in *Scribner's Monthly* have now been stated. Comment is not necessary. Full credit will be given to Prof. Hart on the score of candour, sincerity, and (it may be added) ingenuity. "N. & Q." concludes by making note of the fact that the world has, or is to have, a new portrait of Shakspeare, founded on the reputed Kesselstadt portrait, bearing date 1637, and a Death Mask, of which nothing whatever is known except that it is said to have been found in 1847 in a Mayence rag-shop. We say, with Lord Brougham, "Non liquet."

UNDER the title of *The Great Conversers*, Messrs. Trübner & Co. have published a capital gossiping book by Dr. Mathews, of the University of Chicago. It is a collection of anecdotal articles, of which those illustrating American matters are the most novel and interesting. Here is one sample:—"Some years ago, a clergyman near Boston asked another, who was noted for his prolixity, to preach for him. 'I cannot,' was the reply, 'for I am busy writing a sermon on the Golden Calf.'—'That's just the thing,' was the rejoinder; 'come and give us a fore-quarter of it.'"

MESSRS. LONGMANS & Co. have issued a noteworthy little volume, by the Rev. Bouchier Wrey Savile, called *Apparitions: a Narrative of Facts*. The value of this book lies in the fact that the author is above all suspicion, and the conclusion to which most of its readers will come is that there are more things in heaven and earth than are dreamt of in our philosophy.

The same firm has issued a remarkably attractive book, by Miss R. H. Busk, namely, *The Valleys of Tirol: their Traditions and Customs*. This volume is nicely illustrated, and in every respect is well got up. Good taste and good sense mark every page, in which, moreover, there is something to interest everybody—now the scholar, now the saunterer, now those who need a guide, and bide-at-home travellers, who only need an amusing and instructive book. The Tyrolese are enthusiastic in their appreciation of native local beauty, and we conclude from Miss Busk's volume that in Tyrol every mountain is a hero to its own valley.

THE SWISS MURITHIAN BOTANIC SOCIETY meet on Wednesday, the 29th instant, at Orsières, between Martigny and St. Bernard (Switzerland). Tourists and strangers are invited. Communications are solicited from visitors.

NUMIS writes:—"Where can the following work be consulted?—*Institutiones Clericorum in Comitatu Wiltoniæ*, ab ann. 1297, ad ann. 1810, 2 vols. folio, 1825. Privately printed by Sir Thomas Phillipps, Bart."

THE REV. MACKENZIE WALCOTT has given his MS. collections for a complete Welsh Monasticon, with plans, to the British Museum.

NEW HISTORY OF PROTESTANTISM.—We understand that Messrs. Cassell, Petter & Galpin have in contemplation to issue shortly a work dealing comprehensively with the History of the Reformed Churches. The work will be entitled *The History of Protestantism*.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

LADY MARY WORTLEY MONTAGU'S LETTERS. Annotated Edition.

Wanted by Rev. J. Hawes, 83, King William Street, E.C.

### Notices to Correspondents.

AINSTREE.—See, in Lord Chesterfield's poems, his *Address to a Lady in Autumn*:—

"The dews of the evening most carefully shun;  
Those tears of the sky for the loss of the sun."

R. R.—There is no doubt as to the writer of the account of Captain Starkey in the *Every-Day Book*, namely, Charles Lamb.

G. L. G. desires to thank an anonymous correspondent at Norwich for his interesting communication.

P.—No one could answer the queries except the noble-men and their agents.

J. B.—The word has been common in Scotland for centuries.

R. S. B.—Too late for this week.

S. J.—A libel upon Burns.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, AUGUST 1, 1874.

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Notes on Books, &amp;c.

## Notes.

## THE AID OF ANNO 34 EDWARD I.

It does not appear that any writer on Kent has, up to the present time, made use of the Aid of anno 34 Edward I. (namely, for the making of Edward of Carnarvon a knight), or, at least, cited or referred to it *as such*. The Aid of anno 20 Edward III. (levied at the knighting of the Black Prince) is brought forward in connexion with the generality of the manors by Philipot, Harris, and Hasted in succession, and yet this equally important record—one, too, dating forty years earlier, and invaluable for settling the descents—seems to have been allowed to rest in obscurity.

A copy of the portion of it relating to Kent is preserved in the Lansdowne Collection, No. 309, at folio 4 of which it is introduced with the date of anno 20 Edward III., that is, the date of the next Aid of like nature which followed it in the order of events, gratuitously appended to the preamble. But the second entry of the assessment shows us at once what it really is, for it informs us that at the time the Aid was levied "in Hundred de Westgate, Sir Robert de Setvannz" held "one fee in Tanytone (Thanington) of Robert, Archbishop of Canterbury"; and there were between the Conquest and the Reformation only two Archbishops of Canterbury of the name, who occur in very close

proximity to each other, viz., Robert Kilwardby, 1273-78, and Robert Winchelsey, 1293-1313. Moreover the second of them must be intended, because no other Aid of that character took place during either of their archiepiscopates, knighthood having been conferred on Edward Longshanks as far back as anno 38 Henry III. (*vide* fragment of Aid of that year preserved by Robert Glover, Somerset, in Harl. MS., No. 245, folio 38). Again, at folio 123 of this Lansdowne MS., we have a copy of the veritable Aid of anno 20 Edward III. (of which Philipot likewise gives a transcript in his Collections for Kent, same MSS., No. 267, folio 89); and if any one will take the trouble to compare these Aids he can hardly come to any other conclusion, I think, than that the first of them is undoubtedly the next preceding one, of like nature, to that of anno 20 Edward III.; and it seems probable, in addition, that it was made use of for determining the assessments of the latter. But independently of such indications, which a careful comparison cannot, in my opinion, fail to impress upon the mind, the evidence afforded by an examination of the several entries themselves corroborates, and to a great extent, the date of anno 34 Edward I. for the earlier record. For instance, "Henry de Cobham, junior," pays aid for Couling, and John, his father, did not die till anno 28 Edward I.; the date must necessarily be posterior to that year. Bartholomew de Badlesmere pays aid, but his father, Guncelin, was not dead till anno 29 Edward I.; it cannot, therefore, be earlier than the latter date. None of the Criols of the elder branch, which became extinct in anno 30 Edward I. by the death of Bertrand de Criol without issue, and the accession of his sister to the estates, are mentioned; the date is, consequently, later than this.

On the other hand, Walter and Robert de Valoigns pay aid for Otham, but "Robert, the son of Walter de Valoigns, and Robert de Valoigns" (his uncle), were declared lords of that place in anno 9 Edward II. (*vide* Parliamentary Writs), prior to which the date must be. Again, Thomas de Leybourne pays aid, and there is only one of the name in the Leybourne pedigree, namely, the heir to Sir William de Leybourne, who died before his father, in anno 1 Edward II. (1307),\* which forbids the assignment of any date to the document under consideration later than the accession of that prince. While, therefore, not a single entry, to my knowledge, tends to contradict the reasonable supposition that it is the Aid levied at the making of Edward of Carnarvon a knight, it will be seen that the internal evidence of the few I have cited alone suffices to confine the possible era of its compilation to the interval between anno 30

\* His father, also entered as paying aid, only survived him two years, dying in 1309 (see *Archæologia Cantiana*, vol. v. p. 133, &c.).



Edward I. and anno 1 Edward II., or a period of, at most, little more than five years.

JAMES GREENSTREET.

### THE AMERICAN STATES.

I have the following cutting in a scrap-book of the year 1840. It is worth embalming in "N. & Q." :—

#### "ORIGIN OF THE NAMES OF THE STATES OF AMERICA."

1. Maine was so called as early as 1633, from Maine, in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

2. New Hampshire was the name given to the territory conveyed by the Plymouth Company to Capt. John Mason, by patent, Nov. 7, 1639, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

3. Vermont was so called by the inhabitants in their declaration of independence, Jan. 16, 1777, from the French *verd*, green, and *mont*, mountain.

4. Massachusetts derived its name from a tribe of Indians in the neighbourhood of Boston. The tribe is supposed to have derived its name from the Blue Hills of Milton. 'I have learned,' says Roger Williams, 'that the Massachusetts were so called from the Blue Hills.'

5. Rhode Island was so called, in 1644, in reference to the Island of Rhodes in the Mediterranean.

6. Connecticut was so called from the Indian name of its principal river.

7. New York (originally called New Netherlands) was so called in reference to the Duke of York and Albany, to whom this territory was granted.

8. New Jersey (originally called New Sweden) was so named, in 1644, in compliment to Sir George Carteret, one of its original proprietors, who had defended the island of Jersey against the Long Parliament during the civil war of England.

9. Pennsylvania was so called, in 1681, after William Penn, the founder of Philadelphia.

10. Delaware was so called, in 1703, from Delaware Bay, on which it lies, and which received its name from Lord De la Warr, who died in this bay.

11. Maryland was so called in honour of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 30, 1632.

12. Virginia was so called, in 1584, after Elizabeth, the virgin Queen of England.

13 and 14. Carolina (North and South) was so called, in 1564, by the French, in honour of Charles IX. of France.

15. Georgia was so called, in 1772, in honour of George II.

16. Alabama was so called, in 1817, from its principal river.

17. Mississippi was so called, in 1790, from its western boundary. Mississippi is said to denote the whole river; that is, the river formed by the union of many.

18. Louisiana was so called in honour of Louis XVI. of France.

19. Tennessee was so called, in 1796, from its principal river. The word Tennessee is said to signify a curved spoon.

20. Kentucky was so called, in 1782, from its principal river.

21. Illinois was so called, in 1809, from its principal river. The word is said to signify the river of men.

22. Indiana was so called, in 1802, from the American Indians.

23. Ohio was so called, in 1802, from its southern boundary.

24. Missouri was so called, in 1821, from its principal river.

25. Michigan was so called, in 1805, from the lake on its borders.

26. Arkansas was so called, in 1819, from its principal river.

27. Florida was so called, by Juan Ponce de Leon, in 1562, because it was discovered on Easter Sunday—in Spanish, *Pascua Florida*.

28. Texas was so called by the Spaniards, in 1690, who that year drove out a colony of French who had established themselves at Matagorda, and made their first permanent settlement.

29. Wisconsin was so named, in 1836, from the river of the same name, when a territorial government was formed.

30. Iowa was so called, in 1838, after a tribe of Indians of the same name, and a separate territorial government formed."

CORNUB.

[With reference to Virginia, we may add a note which is of interest on both sides of the Atlantic. John, fourth Earl of Dunmore, was the last British Governor of Virginia. At nearly the close of his governorship, his youngest daughter was born in that colony, from which she was named the Lady Virginia Murray. Lady Virginia was sister to the Lady Augusta Murray, the first wife of the late Duke of Sussex. The date of Lady Virginia's birth was about 1777; and in *Debrett* of this year, 1874, we find recorded as now surviving, "Murray, Lady Virginia, daughter of the fourth Earl of Dunmore."]

W. J. R.

I have just been reading a rare semi-poetical tract, which deserves, I think, a brief note in your columns. It is a small 4to. of twelve pages, the first of them reading :—

"September 1, 1850. Fresh Waters from a Fresh Spring. Wave the First. W. J. R. Price 6d. Published by the Author. Printed by T. Smith, 3, Bridge Court, Westminster."

The *brochure* opens with a prose article, entitled "The Siesta," written in a vein of juvenile enthusiasm :—

"Few men, be they as commonplace minded as they may, but have pleasant thoughts occasionally flashing across their money-loving hearts, of spending the decline of their lives amongst the hills and dales of their native county. For my part, I am ever dwelling, with true castle-building intensity, upon the time when I shall be able to forget there is such a place as London, and when—

'Passing rich with fifty pounds a year,'

I shall be able to dedicate myself to nature and my books, and leave the busy arena of life to spirits more calculating and cold than my own."

Further on, speaking of those who devote themselves to the race for wealth, he says :—

"Heaven help them, let them delve on—I envy them not, and, dreamer as I am, I would rather be a *guiltless visionary* than a hardened lump of metal, with a heart stamped in the mint of crime, bearing the impress of avarice and guilt."



During this *siesta* comes a dream, which is told in verse. First, says he,—

—“I saw an old man gray :

His cheek was thin and withered, his flowing beard was white,  
And his eye as from a cavern threw out its pallid light.

And ever on the rippling waves the fresh green buds he flung,

While wanton winds in whispers their woeful dirges sung,  
‘Whither away, Child, whither?’ His voice was stern and deep.

‘I go,’ said I, ‘to gather the pearls from yonder steep.’  
The old man laughed a noiseless laugh,—‘They have a brilliant hue,  
But they’ll vanish as you grasp them, they are but pearls of dew.’

‘Why pluck those budlets, Father? Why cast them thus away?’

‘I am the world’s wide waster, Child, in me all things decay.

These buds are but the emblems of childhood’s early joys,  
Which ere they burst to blossom, youth’s early care destroys.”

This is the key-note of the poem. Again, as a man in search of power and riches, and afterwards, when, “bent and wrinkled,” he meets the old Grey-beard. Weaned from the vanities of the world he says,—

—“I tremblingly withdrew,

To seek the path that led to love, more bright than pearls of dew.”

With evident marks of juvenility these verses give promise of poetical power and expression. They are even more remarkable for their enthusiasm and love of Nature and poesy. Alas for the high hopes of youth! the poet-dreamer, the “guiltless visionary,” was afterwards known to all men as William James Robson, whose frauds upon the Crystal Palace, to the amount of about 28,000*l.*, led, in 1856, to his transportation for twenty years.

DUDLEY ARMYTAGE.

#### SIR ROBERT WILSON'S NOTE-BOOKS, 1827.

1. “When Favras was condemned at Paris during the Revolution, Monsieur, the present Louis the XVIII., was suspected of being his employer. On the day the execution was to take place Monsieur, instead of dining at his usual hour of 2 P.M., ordered dinner to be kept back till called for. Between 6 and 7 o'clock, his aide-de-camp precipitated himself into the apartment, and in joyous excitement cried out, ‘C'est fait.’ Monsieur turned round to an attendant, and said, ‘Qu'on serve.’

“Favras, till he mounted the scaffold, relied on Monsieur's procuring him a pardon; and Monsieur was kept in agony, fearing that he might, in his despair and anger, make an accusatory confession.”

2. “General Lallemande saw a letter in Madame's (the wife of Monsieur) own handwriting, in which, when relating the committal of the Queen to the Temple, she adds, ‘La voilà ou ma haine la vouloit.’”

3. “Monsieur at the time of the affair of the diamond necklace, in which Madame du Barry was made the victim, printed a relation of it, illustrated with the most obscene engravings, and transmitted a copy of it to all

the Courts of Europe. Two copies are now at Copenhagen, and are called ‘Mons<sup>r</sup> edition.’

“My informant saw them.”

4. “Pope Sixtus V. published a Bull of Excommunication against Henry IV., in which he calls him ‘The bastard and detestable generation of the House of Bourbon.—R. W.”

5. “Le Président de Thou, the great historian of France, relates that ‘François de Guise wished to assassinate Antoine de Navarre, father of Henry IV., in the Chamber of Francis the II., having engaged this young prince to permit the murder.’”

6. “Murat said to me at Bologna, in Italy, in the year 1814,—‘Pour un soldat tel que moi qui s'est mis sur le trône l'épée à la main, on ne peut descendre que de passer au tombeau.’”

7. “The Dalicarlans had by their fidelity preserved, and by their valour restored, Gustavus to his throne.

“The same Dalicarlans engaged to re-establish the monster tyrant, Christiern II. of Denmark, on condition that ‘they might again sing their Psalms in Latin’—which they did not understand—‘and burn every Lutheran, without distinction of age, sex, or condition,’ Gustavus himself included, because they had eaten meat upon a fast day!

“This fury of ignorance lasted till the peasant found his taxes diminished in proportion as the priests were made to refund their usurpations, to restore their silver idols to the mint, and their superfluous bells to the foundries.”

8. “Gustavus, when working in the mines of Dalicaria, flattered himself that he had taken every precaution against discovery. But he had omitted to leave off wearing an embroidered shirt; and was detected by a female eye or hand—‘Honi soit qui mal y pense.’—R. W.”

9. “When the senators of Sweden were being executed at Stockholm by the order of Christiern, the Bishop of Linköping, when directed to lay his head on the block, begged the commanding officer to break the seal of his arms which had been affixed to the warrant for the arrest of the Archbishop of Upsal. Christiern himself tore off the seal, and found underneath a little note ‘protesting against the act which, from fear, he had been obliged to sign.’ The long head of the bishop saved his neck.”

10. “Had Napoleon but studied more the policy and life of Gustavus, he would have reformed the Church of France, and secured the conformity of England to his Imperial Establishment.—R. W.”

11. “Massena, on being asked, when about to take command of the army of Italy, which was his baggage, replied by taking out of his pocket *one* shirt and a map.”

12. “Sir Benjamin Bloomfield advised Lady Cochrane to introduce into her proposed memorial the term sovereign as often as possible, ‘Since it was an appellation which much pleased His Majesty.’”

13. “G. III. had the habit of answering all applications by the phrase, ‘I will think about it.’ Lord Walsingham one day answered him by ‘Then I will think no more about it.’”

HERBERT RANDOLPH.

Sidmouth.

#### FOLK-LORE.

WITCHCRAFT.—Although the belief in witchcraft is dying out in proportion to the spread of education and common-sense, yet certain legends and traditions concerning those who “trafficked with the devil” are still circulated in many



localities. I send two examples of these, which perhaps may interest some of the readers of "N. & Q." The first hails from the "Kingdom of Fife"; the second is in connexion with that part of West Scotland in which I was born and still reside. The first tradition is as follows:—An aged woman, bearing the character of a witch, lived alone in a miserable hovel, situated on an extensive moor in the centre portion of Fife. Besides bearing the notoriety of being an "uncanny wife," she was celebrated in the district for a wonderful breed of "doos" (pigeons) which she reared. On a certain day a boy made his appearance at the old woman's hut, and desired to purchase one of these pigeons. Being supplied according to his wishes, he turned his steps homewards, but had scarcely gone a mile when he discovered that the pigeon had disappeared. Scarcely knowing what he did, he returned to the old hag's hovel, where on entering he beheld his own bird sitting amongst its kin. An altercation immediately ensued betwixt him and the old woman, but he eventually regained possession of the bird, which this time he carried home in safety. Next morning, however, it was nowhere to be seen, and, after a search, was again discovered in the witch's hut. The boy's parents, by this time becoming suspicious that there had been some supernatural agency employed in this miraculous disappearance, applied to another old woman for aid, who advised them to send their boy to the witch's habitation, who, unseen, should cut off a small portion of her petticoat, which, on the boy's return, should be thrown into the fire. This was done. No sooner had the rag caught fire than a great noise was heard, and the old witch appeared at the doorway. Exclaiming that they were burning her heart, she rushed forward, seized the flaming fragment from the hearth, disappeared, and was never again seen in that district. The second tradition relates to a once celebrated witch, Meg Lang, of Dumbarton, who, being convicted of witchcraft, and a day being appointed for her execution, begged the magistrates to grant her a boon, which was that one of their number should be sent to Glasgow to purchase two pewter plates, which were to be brought to her, but on no account was either of them to be allowed to touch water. Her request having been granted, one of the bailies was despatched to Glasgow for the plates. Having made his purchase, he turned homewards, and about half-way began to feel rather thirsty. At this point, happening to approach a beautifully clear, cool stream, he determined to indulge himself with a drink of water. He tried to bend his head down to the water, but, being of a rather obese conformation, was unable to do so; so at last, utterly regardless of the instructions which were given him, he filled one of the plates, took a hearty 'waucht,' and continued his journey to

Dumbarton. On the day appointed Meg Lang was led out to execution. On approaching the stake, she, holding a plate in each hand, commenced to flap with her arms as birds do with their wings. She mounted a few yards into the air, when one arm was observed to fail her, and whirling round, she fell to the earth, and the execution was proceeded with, not, however, before it was discovered that the arm that failed her had held the plate from which the worthy bailie had drunk.  
D. D. A.

THE BELL AND THE GRAVE.—A Cornish country vicarage was lately startled by the tolling at an unwonted hour of the church bell. On sending to ascertain the cause of the disturbance, an "old inhabitant" was found in the belfry, who had been engaged, in the absence or illness of the usual sexton, to dig a grave. He said, in explanation, that in his time it was always usual for the grave-digger to toll the bell three times before breaking the consecrated ground.  
J. H. C.

"STAR DOGGING THE MOON" (5<sup>th</sup> S. i. 384.)—Some years ago, an old fisherman of this place told me, on the morning next after a violent gale, that he had foreseen the storm for some time, as he had observed "one star ahead of the moon, towing her, and another astern, chasing her. I know'd 'twas coming, safe enough." He had simply noticed the moon nearly in a line between, and somewhat near, two conspicuous stars or planets.

WM. PENGELLY.

Torquay.

POPULAR SUPERSTITIONS.—A striking instance came lately under my observation. Travelling along a main highway in East Cheshire, I noticed hanging against the outbuildings of a comfortable-looking farm-house what seemed to be a bundle of bones and hide. On inquiring at the place, I was told it was a custom when a cow "slipped" her calf (that is when the birth was untimely) to suspend the dead calf against the cow-house, as a charm to prevent the other cows from doing the same.

In the above case the remains of the calf are stated to have been hung up during twenty years, and were brought from another farm which the owner had previously occupied.

Some people say that the calf prematurely born must be secretly buried in another township. The words "picking" and "casting" are used in the same sense as "slipping." Few matters prove more conclusively the superficial nature of the education which has hitherto permeated the rural districts than the gross prejudices general among many farmers and labourers. Though often ashamed to openly avow them, these superstitions are privately cherished by the people.

GEORGE R. JESSE.



THE HOUSES OF STUART AND SUTHERLAND.—I am not aware if it is generally known that, according to the *strict* principles of legal representation, the House of Sutherland ought to have succeeded to the throne of Scotland on the death of King David Bruce in 1371, and *not* the House of Stuart.

The illustrious King Robert Bruce had three children,—Marjory, who was married to the Steward of Scotland, and who was King Robert's daughter by his *first* wife. By his *second* wife, he had King David and a daughter, who was married to the Earl of Sutherland. It is a well-known legal rule that, in succession, the full blood excludes the half. The Countess of Sutherland, or her descendants, ought, therefore, to have succeeded to the throne on the death of King David. This was so clear that it was recognized and arranged for by King David and the Legislature; but the unexpected death of the elder son of the Countess immediately after attaining manhood disconcerted this arrangement, her other son being only in infancy or little more; and, on King David's dying shortly afterwards, the Steward of Scotland, the son of Marjory, ascended the throne as King Robert II., and that without any opposition, at least in the shape of war, on the part of the House of Sutherland. There were, in the circumstances, numerous and sufficient reasons for preferring the Steward. (1.) Scotland was still in an unsettled state after long wars with the English, and the Scottish nation no doubt clearly saw it was highly desirable that they should have a king in all the vigour of manhood. (2.) According to the historians, the Steward possessed great personal qualifications for the office. (3.) He was of undoubted descent from King Robert Bruce, and that, too, by his *elder* daughter. (4.) The Stewards were extremely powerful. (5.) Their family territories lay in a much more central position in Scotland than did those of the House of Sutherland. (6.) Their exertions had greatly contributed to establish the independence of Scotland, whereas the House of Sutherland had done comparatively little or nothing to attain that end; this, however, might be attributable, at least in part, to the distance of the county of Sutherland from the chief scene of strife—the south of Scotland. But be that as it may, there can be no doubt that the exertions of the Stewards might well be held to give to their house the best right, in the circumstances, to succeed to the throne,—a right of the same transcendent nature as that of King Robert Bruce himself, who, though he was descended from the royal family of Scotland, was not its legal representative according to the strict rules of succession. It may be added that, before Bruce's second marriage, the right of his daughter Marjory, and of her husband, the Steward, and of their descendants, to succeed to

the throne was recognized by the Scottish Legislature; and, while the birth of David II., and of his sister, the Countess of Sutherland, may be held to have superseded this arrangement, it may be said to have been ultimately given effect to in the succession of Robert II. with the concurrence of the Legislature. HENRY KILGOUR.

DR. DONNE.—I have a copy of Donne's *Poems*, Tonson's edition of 1719, on the fly-leaf at the end of which there is in MS. a poem ascribed to Dr. Donne, of which I send a copy. If the poem is not known, or not known as Donne's, it may be of interest to your readers to learn the following particulars. The ink is a good deal faded, and the handwriting is that of the beginning of the last century. The volume had the book-plate of "Marquis Cornwallis" pasted inside the cover. On examining it carefully, I thought I saw some sign of this plate having been pasted over another. I raised the Marquis's book-plate, and found my conjecture confirmed by the discovery of an earlier plate of the Cornwallis arms, with a baron's coronet, and with the following inscription engraved under the shield: "Cha: Cornwallis, L<sup>d</sup> Cornwallis." On referring to Brydges's *Collins*, vol. ii. 555, I find that Charles Cornwallis, the fifth baron, succeeded in 1721–2, and was created a viscount in 1753. The presumption, therefore, would be that the MS. poem in this copy is in his handwriting. The following is a copy of the inscription or poem. This poem I found in an old manuscript of Sir John Cotton, of Stratton, Huntingdonshire:—

"ABSENCE, BY J. DONNE.

1.

Absence, hear thou my protestation  
Against thy strength,  
Distance and length,  
Do what thou canst for alteration,  
For Hearts of truest Mettal  
Absence doth joyn and time doth settle.

2.

Who loves a mistress of such quality  
His mind hath found  
Affection's ground  
Beyond time, place, and all mortality;  
To hearts that cannot vary,  
Absence is present, time doth Tarry.

3.

My senses want their outward motion  
W(h)ile now within  
Reason doth win,  
Redoubled by her secret Notion,  
Like rich men that take pleasure,  
In hiding more than handling treasure.

4.

By absence this good means I gain,  
That I can catch her,  
Where none can watch her,  
In some close corner of my brain,  
There I embrace and kiss her,  
And so enjoy her while none miss her."

S. C.



**BURNING v. BURYING.**—The following may be worthy the notice of those interested in cremation. See *Memoirs of the Literary and Philosophical Society of Manchester*, 1793, vol. iv. pt. i. p. 217. Plates, being a communication of "An Antient Mode of Sepulture," from Mr. Alex. Copland of Urr, 30 Oct., 1792, to Dr. Percival, and read before the Society, 30 Nov. 1792; also, vol. iv. pt. ii. p. 330, a paper from the same gentleman to Mr. Harvey, Secretary, "On the Combustion of Dead Bodies formerly practised in Scotland," read 4 Oct., 1793, before the same Society.

RICHARD HEMMING.

Warrington, M.L.

**DR. DEE'S CRYSTAL.**—The newspapers record the death of Commander Richard James Morrison, the compiler of *Zadkiel's Almanac*. It will be remembered by many that, in a trial in which he was concerned several years ago, it came out that he was the possessor of Dr. Dee's magic mirror, so famous in the early part of the seventeenth century, to which was assigned the credit of having made known the Gunpowder Plot. So widely was this assertion believed, that it found its way into our Prayer Books. In one, printed by Baskett, 1737, is a picture representing the mirror disclosing the facts. Surely it is well worth while to see that this magical relic be preserved, and not left to be sold for old lumber, and be lost and forgotten.

E. L. BLENKINSOPP.

**PARALLEL PASSAGES.**—Correspondents of "N. & Q." have quoted parallel passages which cannot be reckoned proofs of plagiarism. The most striking instance I know occurs in Aristophanes, *Εἰρήνη*, l. 948 :—

καὶ μάχαιραν,  
καὶ πῦρ γε τουτὶ, κούδεν ἴσχει, πλὴν τὸ πρόβατον,  
ἡμᾶς

Compared with Genesis xxii. 7 :—

"Behold the fire and the wood; but where is the lamb for a burnt-offering?"

S. T. P.

**ANECDOTES OF CROMWELL.**—I have met with the following anecdote in a book of newspaper cuttings collected about 1788–1792. I do not remember to have seen it elsewhere. Like many anecdotes of the great Protector, it is probably apocryphal :—

"Previous to the battle of Marston Moor, Lieutenant General Cromwell had sent out spies to reconnoitre the king's forces under the command of Prince Rupert. Not confiding in their report of the disposition of the enemy, and determined to gain personal information, unknown to any of his officers he procured the habit of a farmer, with which having equipped himself, he mounted a cart-horse, takes a circuit from the camp and reconnoitres the king's forces from every convenient point of view; but being observed by some sentinels, troopers were sent out to take him prisoner. On coming suddenly upon him, they accosted him roughly: Oliver, pretending deafness,

asked with the greatest tranquillity, For what purpose those brave men were armed? On being informed that they were the king's, and that the opposite troops belonged to the Parliament, 'What!' said Oliver, 'have they differed then?' The simplicity of the question excited laughter among the troopers, and Oliver was permitted to proceed to his camp without further molestation."

I also not long since read another Cromwell anecdote, which was, like the above, new to me, but, as Fluellen says, "it is out of my prains" where I met with it. I must accordingly tell it as well as I can from memory. Cromwell, whilst riding one day in Scotland, was fired at; the shot of course missed its aim. Oliver, without even stopping, merely turned round, and cried out, "Fellow, if one of my soldiers had missed such a mark, he should have had a hundred lashes."

I wish to end with a query *à propos* of the remark used by, or attributed to, Oliver. Did flogging exist in the Parliamentary army? I think it very improbable that those grim warriors who, as their great leader himself said, "had the fear of God before them, and made some conscience of what they did," were ever subjected, or would indeed have submitted, to the indignity of the lash.

JONATHAN BOUCHIER.

**JUNIUS AND "THE MINISTERIALIST."**—About the month of October, 1783, probably soon after the publication of the "booksellers' edition" of Junius had revived the attraction of the name, Stockdale published a virulent attack upon the new Government, entitled *The Ministerialist*, by Junius, with the quotation from Macbeth, "Can such things be?" &c., as a motto. In our day, when Junius has become a classic, and his style familiarized to us by a host of imitators, it is a matter of difficulty to believe that this production could ever have imposed upon anybody; but it is nevertheless true that it was received by several of the journals as a genuine work of the "mighty boar of the forest."

The private affairs of Fox and Burke are handled here with a more than political animosity. "A grateful country," says the writer, "will long remember how cheaply they have purchased the appointment of the Duke of Portland (aided by the tried integrity of Messrs. Sheridan and Burke), that of Lord John Cavendish, of Lord Keppel, of Lord Northington, and, above all, of the Right Hon. Mr. Fox." And to the reference to Burke a note is appended :—

"Exemplified by the Opera-House accounts of the one, of which the Public will hear more in a court of Law; and by the failure of the other in his West India Collectorship, of which the Public ought to hear in the same court."

In another part we are told how Fox, "out of fine feelings of humanity for the sufferings of his creditors, condescended to receive a hourly pittance



for ministering at a public gaming-table," which is afterwards explained in this way :—

"For the information of our Readers we must state that within these few months Mr. F—x held in partnership with two other gentlemen a public Faro Bank at Brookes's, a game so notoriously fraudulent that it stands suppressed by Act of Parliament. And as a compensation for this labour, the dealer, an office which frequently fell to the share of Mr. F., received from the joint stock the wages of five guineas for every hour thus honourably spent."

Who was the writer of this pamphlet? The question has, of course, no direct bearing upon the Junius mystery, but it would be of some interest to discover the daring person who at this early date usurped the name, and it would enable us to judge how far such usurpation may account for some of the mystifications connected with the inquiry. I infer, from the criticism of the *Monthly Review*, that it was regarded at the time as the work of a traitor in the camp. "This pamphlet," says the reviewer, "is not ill written, and would have gone off well enough if the author had called himself Julian, or Judas, or anything but Junius."

C. ELLIOT BROWNE.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

GOSPATRIC.—Will HERMENTRUDE or other of your obliging readers assist me in obtaining the genealogy of Gospatric, who appears, according to Whitaker, in his *Laodis et Elmete*, to have been the father or ancestor of John le Scot, of Scottys Hall, Potter Newton, in the township of Leeds, Yorkshire? John le Scot was steward to the Empress Maud circa 1142.

2nd. Was Goz, Cos, or God (a name appearing in Domesday) synonymous with Gos or Gospatrick? Blind Harry, the minstrel, book i. ch. 4, has the following, which may assist in the inquiry :—

"King Edward (Edw. I.) past and Cospatric to Scone,  
And there he got homage of Scotland soone,  
For none was left the realm for to defend.  
For John Baliol to Montrose then he send,  
& put him down for ever off this Kingryk.  
Then Edwards self was called a Royful ryte,  
The Crown he took upon the self same stane."

Speaking of the stone at Scone, the minstrel proceeds :—

"This Jewel he got turse into England.  
In London it set in witness of this thing,  
By conquest then of Scotland called him King,  
Where that stone is Scots aye should Masters be,  
God chuse the time for Margaret's \* heirs to see."

\* Margaret, eldest daughter of David of Huntingdon, sister of John le Scot, Earl of Chester (1237), ancestress

3rd. What is the meaning of the first line of the above doggerel?

4th. Was the name of Goz, Cos, God, the equivalent for "Ysgod," the British etymon for the Anglo-Saxon "Scot"? As it would appear that the surname of David of Huntingdon, and his progenitors from the time of Malcolm Kanmore, was that of "Le Scot,"—probably from his immediate descent from the royal heir of Scotland,—does any known connexion in way of descent or near alliance historically exist between the family of David of Huntingdon—whose only son was surnamed John le Scot—and this Cospatric, the reputed father of John le Scot, steward to the Empress Maud before referred to?

Lastly, Was Gospatric descended from the ancient Earls of Northumberland or from the Domesday Earls of Huntingdon (feifs to the realm of England held by the Norman Kings of Scotland) and Northampton, or was he connected with the ancient Earls of Chester, the last Palatinate Earl, of whom was John le Scot, in right of his mother, Maud, daughter of Hugh le Kevelioc?

As I find, in my researches into the family history of the Kings of Scotland and their immediate descendants, that the name of Cospatric, or Goz, is frequently found in some connexion with them, I am anxious to know in what descent (if any) the connexion exists, pointing to a descent either from Waltheof, Earl of Northumberland, and through him to the Earls of Huntingdon and Northampton, or else through the Earls of Chester from the ancient Saxon Earls of Mercia.

As I said before, I shall be grateful for any information about him, or the locality of his *caput baroniæ*, in England or Scotland.

J. R. SCOTT.

WYATT OR WYAT, BROWNE, TUFNELL.—Can any of your correspondents give me information as to these families, and more particularly with reference to those persons of the names given below. John Wyatt, said to be of Wychwood, but possibly of Burford, or Minster Lovell, Oxfordshire (son of George Wyatt, and grandson of George Wyatt, who died 1624, the fourth son of George Wyat, of Boxley, Kent, by his wife Jane, daughter of Sir Thomas Finch, of Eastwell), married Elizabeth, daughter of Samuel Browne. She died 6 June, 1728, aged fifty-six, and her father died 13 February, 1720, aged seventy-three. I want to learn the date and place of marriage of John Wyatt with Elizabeth (Browne), the date of his birth and death, the place of his burial, and his occupation; and also the same facts as to his father and grandfather, with the names of their wives, children, &c. I also seek information of Samuel Browne; Captain Edward Tufnell, mason

of John Baliol, King of Scotland, and of her present Majesty, Queen Victoria.



to Westminster Abbey, who died 2 September, 1719, and is buried in the Abbey; married in 1697, at the Abbey, Anne, daughter of Samuel Browne. Is anything known of the ancestry or descendants of Edward Tufnell?

REGINALD STEWART BODDINGTON.  
15, Markham Square, S.W.

BANWELL COURT, SOMERSET.—During the restoration of this ancient mansion, some few months since, a stone corbel of large dimensions was found, at the bottom of an old foundation; upon it is the following coat: on a chevron three escallops, the colours not indicated. Again, at the back of an old mantelpiece the same arms, impaling those of the see of Wells, were found carved on a piece of Caen stone. Banwell Court was formerly the residence of the Bishops of Bath and Wells. I do not find the above coat as belonging to either of the Bishops. Perhaps some of your readers will be able to inform me to what family they belong, and how they come to be impaled with the arms of the see of Wells.

CHARLES WADE.

Banwell.

FRIEDRICH KAPP'S "GESCHICHTE DER DEUTSCHEN EINWANDERUNG IN AMERIKA."—Has this work been translated into English?

JAY AITCH.

"Staffordshire.—The Widow of the Wood, an authentic narrative of a late remarkable Transaction in Staffordshire, rigidly suppressed, sm. 8vo., calf neat, 21s. 1755.

"Every copy of this extraordinary narrative that could be found was bought up and destroyed by the descendants of the family. This copy contains MS. notes, and a Key to the characters."

I shall be much obliged if some one will kindly explain the meaning of this extract from a catalogue of Mr. Downing, of 74, New Street, Birmingham.

CHARLES F. S. WARREN, M.A.

Ellerslie, Bexhill, Hastings.

"HISTORY OF THE GENERAL ELECTION OF 1802."—In Smith's *Parliaments of England*, vol. iii. p. 99, there is an extract quoted from this work, page 149. Where can I see a copy of this book? Is it in the British Museum, and if so, under what heading? I have searched for it there in vain. Also, can any one inform me who was elected M.P. for Cashel, *vice* Richard Bagwell, resigned in December, 1801? I have a MS. note (taken, I think, from the returns in the Crown Office) which gives "John Bagwell," elected December 9th, but who was this John Bagwell? One person of the name represented the county (Tipperary) at that time, and I do not know of another John in the family at the same time who was eligible.

ALFRED B. BEAVEN, M.A.

Preston.

"SINOPE."—Cussans, in his chapter on French Heraldry, gives *vert* as the equivalent for this word;

but on referring to Skinner, *Etymologicon Linguae Anglicanae*, ed. 1671, I find it thus:—

"Sinople, a Fr. Sinople, *Rubrica forte a Sinope Ponti urbe unde olim advectum, est q. d. Terra Sinopica.*"

Which is right, or has the word been used for both?

ROY SSE.

MENDELSSOHN.—Was the eminent composer and musician any descendant of, or in any way related to, Moses Mendelssohn (1729–86), the friend of Lessing and the original of Nathan the Jew in the latter's drama, *Nathan the Wise*?

JAY AITCH.

THE SOCIETY OF ANCIENT SCOTS.—This Society existed in 1821, and edited *Lives of the Scottish Poets*, 3 vols. 18mo. To the different lives are merely noted *initials*, as follows:—

W. A.—B. T.—E. W.—R. K.—R. C.—C. C.—R. H.—  
D. B.—G. M.—n.—J. B.—J. R.—E. L.—W. M.—D. C.—  
S. Y.—G. G.—T. M.—C. H.—M. M.—A. S. J. L.—  
H. B.—B. T.—E. M.—P. B.—P. R.—J. E.—E. B.—  
H. S.—A. T.—J. M.—T. C.—H. S.—A. T.—A. R.—  
R. M.—D. R.—N. J.—W. C.—R. F.—J. G.—W. W.—  
W. O.—A. C.—G. R.—D. S.—W. B.—J. H.—P. B.—  
T. McN.

Can any of your readers give the key?

INQUIRER.

CHARLES HAINES GUNN.—He is the author of *Desultory Hours*, a volume of verse published at Yarmouth, 1844, dedicated to the Hon. and Rev. E. Pellew. Can you give me any information regarding him? He was, if I mistake not, a student at Cambridge.

R. INGLIS.

LATIMER: ARUNDEL.—In Burke's *Extinct Peerage* it states that William Latimer, fourth Lord Latimer of Danby, married the Lady Elizabeth Fitz-Alan, daughter of Richard, Earl of Arundel. From the dates given it must either have been the ninth or tenth Earl whose daughter was married to Lord Latimer. In looking at Fitz-Alan in the *Extinct Peerage*, I could not find any daughter of either Earl who was married to Lord Latimer. The Christian name of the seventh Earl is also Richard, but it evidently was not he. If it was the tenth Earl, the Latimers would be entitled to the arms of Fitz-Alan. I am much interested in finding out this, as our family quarters the arms of Latimer with those of Neville.

W. G. TAUNTON.

HERALDIC.—To what family appertains the following coat—Az., a cross patée between four fleurs de lis per saltire or?

Q.

HEMMING, King of Denmark, reigned A.D. 811–12, according to Playfair's *Chronology*, Edinburgh, 1784. I wish for a reference to the life and reign of this monarch, and the meaning of the name, if any.

R. H.



ALPINE FOX-DOGS.—I am desirous of finding out all particulars procurable respecting these little creatures, which, although often found in Alpine regions, are quite rare enough to be looked upon as curiosities when encountered elsewhere. Any one favouring me with this information "off-hand," or directing attention to a work of trustworthy authority on the subject, would be really doing me a service. I purpose visiting Switzerland in the autumn, and should much like to cultivate the acquaintance of these dogs in their native place, so shall be glad to know where they are most likely to be easily met with.

LESLIE.

SIR JOHN WHITBROOKE.—Who was Sir John Whitbrooke, Knight, of Bridgnorth, co. Salop? He had a wife, Dame Johan, and both were living in 1612. He possessed freeholds in West Castle and Listley Street. Feoffment dated 30th September, 9 James. Burke's *Armory* mentions a coat of arms granted to this name on 20th March, 22 Queen Elizabeth. There is a house in the Low Town, Bridgnorth, marked "Whitbrook House" on the map of 1835, and this may have been his residence.

WM. P. PHILLIMORE.

Snenton, Notts.

"GUESSES AT TRUTH."—In this work, by the brothers Hare, the paragraphs are marked by letters of the alphabet. In his Preface to the reader Julius says, "Such of them as are distinguished by some capital letter I have borrowed from my acuter friends." U appears to be the cleverest of the lot. Is it known who he was, and are the others known? Julius Hare's own contributions are unlettered; of them he says, "My own are little more than glimmerings, I had almost said dreams of thought; not a word in them is to be taken on trust."

C. A. WARD.

Mayfair.

WATER-MARK.—I am anxious to obtain information regarding the water-mark on a MS., which, from internal evidence, must have been written towards the close of the reign of Charles II. As near as can be made out, the design represents a man with a pole in his hand, on the top of which there is a Quaker-like hat. On the head of the man himself there is, to appearance, a fool's-cap, and over against him the legend "PRÓ PATRIA." The base of the design is a sort of large curb-chain pattern. The size of the MS., I should say, is foolscap quarto. About what period was this paper made, and was there any circumstance in the times to suggest so singular a water-mark?

S.

POEM BY T. K. HERVEY.—Some seventeen or eighteen years ago a work was published by the late Mr. W. G. M. Jones Barker, entitled *The Three Days of Wensleydale*. In this book he quotes the following poem, attributing the same

to the late Mr. T. K. Hervey. I am anxious to know whether the lines here given are the whole poem, or whether, as I suspect, there are more verses which Mr. Barker has not given. I have searched in many likely and unlikely places in the vain hope of discovering the original.

"That quiet land where, peril past,  
The weary win a long repose;  
The bruised spirit finds at last  
A balm for all its woes;  
And lowly grief and lordly pride  
Lie down like brothers side by side.

The breath of slander cannot come  
To break the calm that lingers there;  
There is no dreaming in the tomb,  
No waking in despair;  
Unkindness cannot wound us more,  
And all earth's bitterness is o'er.

There the maiden waits till her lover come,  
They never more shall part;  
And the stricken deer hath gained her home  
With the arrow in her heart;  
And passion's pulse lies hushed and still,  
Beyond the reach of the tempter's skill.

The mother—she is gone to sleep,  
With her babe upon her breast—  
She has no weary watch to keep  
Over her infant's rest;  
His slumbers on her bosom fair  
Shall never more be broken—there."

ANON.

"ULTIMA" AS A CHRISTIAN NAME.—In a conversation I had, a few days ago, with an aged lady of Lausanne, she said that the youngest daughter of a certain Swiss family was named "Ultima." Is this a solitary instance? There are many numerical Christian names, both male and female, but I never heard of an "Ultima" before! By-the-bye, the name would be an unfortunate one if an Ultima was not the *last*, but a *Penultima*! Richard Baxter's "last words" were obliged to be followed by "more last words!"

STEPHEN JACKSON.

Lausanne.

MUSE :—

"So may some gentle *Muse*  
With lucky words favour my destin'd urn,  
And as he passes turn,  
And bid fair peace be to my sable shroud."

Milton, *Lycidas*, 19-22.

Is there any other instance of a gentleman Muse in English poetry? A. L. MAYHEW.  
Oxford.

GOWY, ENGRAVER.—I have an engraved portrait of a Gresham Professor, of 1644, marked "Gowy del." Who was this Gowy, and where could I inform myself about him? None of the current biographical works of painters or engravers mention that name.  
University College, London.

R. G.



## Replies.

PECULIAR TREATMENT OF SOME WORDS IN  
PASSING FROM ONE LANGUAGE  
TO ANOTHER.(5<sup>th</sup> S. i. 247.)

It would not be difficult to give many instances of names being entirely diverted from their original significations in passing from one language to another, for it is so very natural for uneducated and illiterate people to attempt to give to a word which, to their minds, conveys no definite idea a sense which has some significance in the dialect they are familiar with, that such instances will be always found where two languages meet, or where foreign words are introduced into a language. The word *asparagus*, corrupted into the English *sparrow-grass*, is a familiar instance, and many similar might be adduced. Probably on the confines of England and Wales other changes of names quite as extraordinary as that of *Yr Eifl* into "the Rivals" might be found.

A Welshman or Breton would have little difficulty in remembering the names of localities in Cornwall, because, in most cases, they have a significance in the dialects with which he is familiar. Penzance = Holy head, a neighbouring hamlet, Chyandour (Welsh *Ti-an-dwr*) = House on the water, are examples of this; but the Cornishmen of the present day have long lost all knowledge of the ancient Celtic tongue spoken by their ancestors, and the consequence is that changes of name quite as strange as the instance given by MR. FALLOW are not uncommon. The name of Mousehole, a fishing village near Penzance, is said to be a corruption of the Cornish words *Môz-hayle*, the "maiden's brook," or *Moz-hal*, the "sheep's moor." More than one locality in that county bears the extraordinary name of Weary-me-out, evidently a corruption of some more ancient appellation. On the eastern border of the county, near Plymouth, there is a ferry called Penny-come-quick, and a legendary story has been invented to account for the name; but a Welshman will have no difficulty in recognizing in the first three syllables *Pen-y-cwm* = the "Head of the combe." What may be the meaning of the last syllable I know not, but doubtless it has one.

English family names derived from a Norman source have undergone largely the process of transmutation into significant English words. Churchill, it is well known, was originally *De Courceuil*; Beauchamp became, at least in popular pronunciation, *Beecham*. The Norman termination *ville* was changed in numberless cases into the English *field*, *feld*, or *fell*. Granville or Grenville, transmuted into Greenfield, may be given as an instance, and many others might be adduced.

In this island (Guernsey) the old names of places are all French, or, to speak more correctly, Nor-

man. The lower classes of English, who come over here in search of employment, can make nothing of these names; but whenever they approach in sound to an English word, an adaptation is sure to be made. Thus, the parish called *Le Câtél* is always spoken of by them as the Kettle or Cattle; the bay of *Rocquaine* is changed into Rock-end; *L'Ancrese* into Long crease; *La Tcherronterrie* (an old word, signifying a tannery) becomes The Cherry-tree; and *La Hougue-à-la-Pierre*, the Ugly Pier. I could give other instances, but I think I have said quite enough to show that this "peculiar treatment of words" is far from uncommon.

EDGAR MACCULLOCH.

Guernsey.

I refer MR. FALLOW to Taylor's *Words and Places* (the best work on the subject) for instances of what he requires. They may be multiplied almost to any number. The *Foel*, the *bald* or *treeless hill*, in Monmouthshire, is now known as the *Vale*. Dr. Charles Lloyd, some seventy years ago, called a well in Llanwenog, Cardiganshire, *Aqua Vitæ*; it is now known as *Ffynon Gofitty*, i. e., the well of the house of sorrow.

I doubt whether there is such a Welsh word as *Yr Eifl*, and even though there be, I doubt whether it can mean "The Fork." The Fork is not at all a name likely to have been applied to *three* hills; it is a two-pronged instrument, that with three prongs being quite a modern invention. "Yr efel," or "Yr efail," are derivations that immediately occur to a Welshman, but both these again can only apply to two or a pair. The radical form of these words has a *g*, and *gefell*, or *gefaill* (cf. Lat. *gemellus*, Latin *m* becomes *f* or *v* in Welsh), means a twin; *gefaill* is a pair of tongs; *gefaill gnau*, nut-crackers, probably from *gafaelu*, to lay hold of. There is a *Ton-yr-efail* in Glamorganshire. *Gafael*, a holding, is a word which is found in a great number of names of places.

One other attempt and I give up. Reading the article "Carnarvonshire" in the *Penny Cyclopædia*, I find there are four hills or summits, viz., Craig Goch, Bwlch Mawr, Gath Goch, *Rivell*. Apparently then this last name, which does not look much like Welsh, is not applied to three summits, but only to one. We have four summits bearing four distinct names. The first means The Red Rock, (2) The Great Gap, (3) The Red Carn, or Heap. Now, if two of these hills are red, I conclude (I may be wrong, never having been there) that the other two are red also. If so, I should say "Rivell" is a corruption of the Welsh "Rhufel," and derived from "Rhuf," of a reddish hue.

J. C. UNNONE.

Perhaps the following may be acceptable to MR. FALLOW. In parts of Cambridgeshire, the roads which are only used to give access to fields, pasture, or otherwise, are themselves in grass and



pasture; they are called "droves," and sometimes "drift-ways," which have been thought to be the German *trift* = pasture. This, I see, is not an exact parallel, inasmuch as the two languages, German and English, do not exist side by side, like MR. FALLOW'S Welsh and English, but it may be useful to him for all that.

C. F. S. WARREN, M.A.

An exact parallel to MR. FALLOW'S instance of "Yr Eifl" is to be found in Pennell's Hill, near Caln. *Pen* is the Celtic for hill; to this was added the Teutonic *hull*. Penhull was corrupted to Pennell, and when the meaning of this word became insignificant, a third hill was added.

Other instances are to be found in Farrar's *Origin of Language*, p. 57, seq.; Max Müller's *Science of Language*, ii. 530, seq.; T. Taylor's *Words and Places*, p. 272, seq. F. STORR.

Marlborough.

I have no doubt that the name of the famed Swallow Falls, near Bettws y Coed, has arisen from mistaking the original Welsh name. The propriety of the name *Rhaiadr y Wennol*, "the Cataract of the Swallow," is by no means obvious; but *y Rhaiadr Ewynog*, "the Foaming Cataract," is quite apposite; and the pronunciation of the two Welsh names is so similar that the substitution of one for the other would be perfectly natural.

SIGMA.

I beg to add the instances of Shotover Hill, near Oxford (*Château Vert*), which famous Robin Hood must needs have "shot over"; beefeater (*buffetier*); country-dance (*contre-danse*); and Wormwood (*weremuth*). See Latham's *Handbook of the English Language*, fifth edition, pp. 121-124.

C. A. FEDERER.

Bradford.

THE EQUESTRIAN STATUE IN LEICESTER SQUARE (5<sup>th</sup> S. ii. 46.)—Cunningham says it was of George II., and was brought from Canons, the seat of the Duke of Chandos, near Edgeware. Of the latter fact there can be no doubt, and this may serve to establish the identity. Cunningham says that the print of the Square, 1754, in the edition of Stow of that year, is *without* the statue. There would be no appropriateness in placing George I. there; but George II., as Prince of Wales, lived there in 1717, and in 1721 William, Duke of Cumberland, his son, was born there. If the statue represented either of these, it would have been appropriate. Appropriate or not, however, it must have been of George I., for in Brewer's *Middlesex* it is said to be George I., and he is describing Canons; and John Timbs, *Curiosities of London*, p. 454, says distinctly it is a metal equestrian statue of George I., modelled by C. Buchard for the Duke, and brought from Canons

in 1747, when it was purchased by the inhabitants of the Square. It was "finely gilt." Is there any record of this purchase? This all seems so clear that we can scarcely doubt it. Does a sale catalogue of the sale at Canons exist? If the purchase can be established, how can we account for the statue not being erected in the Square till 1754, seven years later, as inferred by Cunningham above? The history of this statue appears to be almost as curious as that of Charles I. at Charing Cross. About the year 1847, perhaps, Mr. Moxey, architect of the Hall of Commerce, now the Consolidated Bank in the City, was treating for the Square, and had absolutely acquired, or supposed he had acquired, the right to remove the statue, and he offered it to a friend of mine, who then lived at Victoria Grove, Stoke Newington, if he would cart it away; he refused it, because he had only a small garden to put it into. Some years since, the figure was unhorsed on a certain Saturday night, and on the Sunday morning following I saw it lying on the ground, and entering the broken enclosure, I found it to be of lead, and, not knowing then anything of its sculptor or modeller, C. Buchard, was struck by its excellent workmanship. It soon after disappeared, and the riderless horse followed it perhaps a year later. I have a print of it in its palmier days, apparently out of the *European Magazine*, in which there were some excellent papers on London antiquities, written by Moser, under some such title as "Collections and Recollections," which are well worthy, I should say, of being reprinted. The Square is full of large trees, and the view is given for the sake of showing Hogarth's house, which was the north half of the Sablonière Hotel. Very interesting was this house. Hogarth died in it, Kosciuszko died in it, and the Countess Guiccioli resided there. The newly-built Tenison School, transplanted from Castle Street, occupies the site, and is so well designed that I wish some correspondent of "N. & Q." would name the architect. Was it Hayter Lewis?

C. A. WARD.

Mayfair.

Having, happily, got rid of "this piece of sculpture," it is certainly desirable that the question of whom "it represented" should be set at rest.

The matter has already been discussed at some length in the pages of "N. & Q." (3<sup>rd</sup> S. i. 217; ii. 150, 170, 400; 4<sup>th</sup> S. v. 578; vi. 58), but as doubts about it still appear to exist, I repeat the authority I have before quoted, showing that the figure represented George I.:—

"His" (George II.'s) "son Frederick affected the same contradictory fondness for his grandfather, and erected the statue of George I. in Leicester Fields, and intended, if he had come to the crown, to place a monument to his memory in St. Paul's."—*Memoirs of the Reign of George II.*, by Horace Walpole, vol. iii. p. 315, Appendix.

CHARLES WYLIE.



FATHER KEMBLE'S HAND (5<sup>th</sup> S. ii. 44.)—This unfortunate priest was not hanged in the reign of Charles I., as stated in the book quoted by MR. LENIHAN. The execution took place August 22, 1679, at Widemarsh (not *Hide Marsh*), in the outskirts of Hereford, when he was far advanced in years; and I have repeatedly seen the gravestone which covers his remains in the churchyard of Welsh Newton, on the confines of the counties of Hereford and Monmouth. His sole offence was the celebration of mass in the chapel of Pembridge Castle, at a short distance from his grave. Not many years ago, a Roman Catholic tenant, who had occupied the castle as a farmhouse, on quitting it locked up the chapel, and carried away the key, apparently as a kind of sacred trust. I should much like to know, with your correspondent, where the hand of Father Kemble is now. His dying speech is in my possession. I have seen it stated that Walton has told us how tranquilly he suffered, with a reference to the *Complete Angler*, but I can find no notice of it in that book. Can any of your readers give me information about the "Kemble pipe" and "Kemble cup"? It is a sadly interesting story.

T. W. WEBB.

LUNAR RAINBOW (5<sup>th</sup> S. i. 427.)—The phenomenon described may not be a rainbow, but a halo. The conditions under which a rainbow is formed are the same for the lunar as for the solar kind: the spectator has his *back* towards the luminary, and the bow is defined against the clouds opposite.

Lunar rainbows appear very rarely; one was seen in Birmingham by the present writer about thirty years ago; it was an arc of white light, slightly tinged in parts with the prismatic colours, and was formed against a dark mass of clouds *opposite* the moon, which shone in a clear space of blue sky.

S. FOXALL.

Edgbaston.

I have at different times seen as many as a dozen lunar rainbows, and I have never had the slightest difficulty in deciding what they were. A lunar rainbow, when it occurs, is as easily recognized as a solar one; the principal difference being this, that the lunar bow is very faint as compared with the solar one, and the colours are not very distinct. Besides, your correspondent speaks of the phenomenon he witnessed as *encompassing* the moon, an altogether impossible position for a rainbow. Rainbows, both solar and lunar, are invariably directly opposite the luminary by whose rays they are caused; and the spectator necessarily turns his back to the sun or moon, as the case may be, when looking full-face upon the rainbow. What MR. HERRING saw was, no doubt, a lunar halo, a phenomenon altogether distinct from the rainbow.

JOS. SYMES.

Newcastle-on-Tyne.

I saw a similar phenomenon from Teddington on the 11th or 12th of April, but the sky was covered with a very thin, transparent, lofty nebula, favourable to halo, lunar or solar. In London I should have called it a cloudless sky; and it doubtless was an unusually fine display of halo.

Having seen a lunar rainbow in the Vale of the Severn two years ago, I think I can safely say, without pretending to be scientific, that rain is essential to its formation; and though it does not exhibit the several colours of the spectrum, nor partake of the grand proportions of the solar arch, it is, nevertheless, otherwise subject to the same natural laws of refraction and reflection of rays on drops of falling rain, and consequent opposition to, and not encircling of, the planet, as described by MR. HERRING.

L. H. H.

What your correspondent saw was not a lunar rainbow, but a paraselene—false moon beside the true moon. A lunar rainbow is similar to a solar rainbow, only the colours are so faint as to be scarcely visible. I have seen both.

E. L. BLENKINSOPP.

"MARGERY MAR-PRELAT" (5<sup>th</sup> S. i. 489.)—In addition to the tract named by MR. HAILSTONE, I have copies of the two following:—

1. "A Sermon Preached in London by a Faithfull Minister of Christ. And Perfected by Him: And now set forth to the publike View of all, for the Justification of the Truth, and clearing the Innocencie of his long suffering for it. Acts 5. 29. We ought to obey God rather than men. Printed by Margery Mar-Prelate. 1641."

2. "Vox Borealis or The Northern Discoverie: By Way of Dialogue between Jamie and Willie."

3. "Amidst the Babylonians. Printed, by Margery Mar-Prelat, in Thwackcoat-Lane, at the Signe of the Crabtree Cudgell, without any priviledge, of the Cater-Caps, the yeare coming on, 1641."

These three tracts are evidently from one printing press; they are very peculiarly printed, and the type is rude and remarkable. The second tract (*Vox Borealis*) is a scurrilous attack on the bishops, and characterized by all the violence and bitterness of language of the Mar-Prelate tracts of the sixteenth century. I give the following address, "The Printer to the Reader," in order to explain to MR. HAILSTONE the reason why the printer assumed the name of Margery Mar-Prelat:—

"THE PRINTER TO THE READER.

Martin Mar Prelat was a bonny Lad,  
His brave adventures made the Prelats mad:  
Though he be dead, yet he hath left behind  
A Generation of the Martin Kind.  
Yea, there's a certaine aged bonny Lasse,  
As well as He, that brings Exploits to passe;  
Tell not the Bishops, and you's know her Name,  
Margery Mar-Prelat, of renowned fame.  
But now, alas, what will the Prelats doe?  
Her Tippet's loose, and Boreas 'gins to blow;



Shee'l scould in Print; whole Volumes till they roare,  
And laugh to see them strangled in their goare;  
While Boreas blows, shee'l put his Wind in Print,  
And venture Life to strike their fatall dint;  
Shee'l doe as much for South, for East, or West,  
If they'll but venture to blow at the Beast:  
For 'tis high time the Winds should joyne as one,  
To bluster vengeance on that cursed Throne;  
Margery will joy, to see that happy day,  
The Winds conjoynd to blow the Beast away;  
How e're the North sends forth a lusty gale;  
A Board ye Prelats, and goe hoyst up Sayle:  
This Wind will drive you to the Romish Coast,  
Feare not to goe, the Pope will be your Host," &c.

I doubt whether any information can now be given as to the printer or publisher. They were evidently privately printed. About this period some of the sixteenth-century Mar-Prelate Tracts were reprinted by the Puritan party, in order to excite hostility against the bishops. One, "A Dialogue wherein is Plainly Laide open, the tyrannicall dealing of Lord Bishops against God's children," &c., which first appeared about 1589, was reprinted in 1640. On a careful examination of the type and printing of this, I think there is no doubt but that it proceeded from the same press as the three named above as "printed by Margery Mar-Prelat." GEORGE W. NAPIER.  
Alderley Edge.

CHARLES I. AS A POET (5th S. i. 322, 379, 435).—MR. THORNBURY evidently indorses the view that King Charles was "weak and vacillating." Of his "weakness," is there the slightest evidence except what is based upon party and sectarian rancour? As to his "vacillation," the extremely difficult circumstances in which he was placed is complete justification for any hesitation he might exhibit; for hesitation and not vacillation is the word that ought to be applied to King Charles's conduct, and hesitation is generally the offspring of caution and wisdom, and, in his case, there can be no doubt that it was so. It was very easy for Cromwell to be very determined, when a cunning, designing, ambitious man like him had a strong pack of fools and fanatics at his back, ready to do his bidding, whether it consisted in putting a king to death, or in cashiering successive Parliaments,—when these Parliaments found to their surprise that they were no longer treated with due respect, as they had been by King Charles and King James, according to the spirit of the English Constitution, but were struck down at once and extinguished by the iron hand of military usurpation, despotism, and personal ambition. As for Cromwell's so-called vigorous foreign administration, it simply arose from the fact that, by his military power, he compelled the English people, without the authority of Parliament, to pay to him sufficient money for the purpose, and which money King Charles and King James could never obtain by constitutional means. King Charles

had better objects in view than what any mere military usurper like Cromwell could have: he (Charles) wished to reign constitutionally if he possibly could, and "hesitated" to do anything which seemed to run counter to the constitution, even when strongly provoked to do so by the cunning, knavery, and unscrupulousness of his opponents in wilfully perverting and misapplying constitutional rules and forms.

In short, King Charles was a man of the greatest honesty, ability, firmness, and accomplishments, placed in the most trying circumstances, through which he bore himself with the utmost dignity.

HENRY KILGOUR.

Edinburgh.

THE EVIL EYE (5th S. i. 324, 374).—This superstition is also alluded to by Persius, *Sat.* ii. :—

"Ecce avia, aut metuens divum matertera, cunis  
Exemit puerum, frontemque atque uda labella  
Infami digito et lustralibus ante salivis  
Expiat, urentes oculos inhibere perita."

JABEZ.

Athenæum Club.

DR. WILLIAM VAUGHAN AND SIR HENRY HALFORD, M.D. (4th S. iv. 20).—A writer signing himself TEWARS impugns MR. GROSART'S accuracy in numbering William Vaughan amongst the ancestors of the late Sir Henry Halford, the celebrated physician. He observes: "It is notorious that Sir Henry Halford's father, Dr. Vaughan, was the son of an auctioneer of humble origin"; and he refers to the *Gentleman's Magazine*, May, 1844, p. 534. MR. GROSART is unquestionably right. It is not a fact that Sir Henry Halford's father, Dr. Vaughan, was the son of an auctioneer, or of any person of humble origin. His birth and baptism under the name of James (Vaughan) took place at Leominster in 1740. He was the son of Henry Vaughan, a surgeon in that town, whose father, Henry Vaughan, had been for many years vicar of the parish, being himself the son of Dr. William Vaughan, of whom Anthony Wood gives some account in his *Athenæ Oxonienses*. The statement in the *Gentleman's Magazine* is possibly a misprint; certainly it has no foundation in fact. Since the error of the *Gentleman's Magazine* is so confidently endorsed as truth by TEWARS, it needs correction all the more.

H. HALFORD VAUGHAN.

Upton Castle, Pembroke.

ABBREVIATED PLACE-NAMES (5th S. i. 146).—Pampisford (Cambridge), *Paunser*. A Cambridge Fellow, riding to do duty at this place, and not being sure of his road, inquired of nearly every one he met his way to "Pam-pis-ford." But nobody had ever heard of such a place in all his life. Accordingly the bewildered Fellow rode for many miles till he came unto a certain village. There, fortune being gracious to him, he put the



usual query to an individual of superior intelligence, who straightway answered—"Oh, you mean *Paunser*; why this is *Paunser*!" and "*Paunser*" sure enough it was. C. F. S. WARREN, M.A.  
Ellerslie, Bexhill, Hastings.

Cholmondely, Chumly; Cholmondestone, Chumston; Davenham, Daneham; Ringway, Rungy (g soft); Weaverham, Wareham; Wildboardclough, Wilbercluf; Macclesfield, Maxfield (by some old people, and used to be so spelt), (Cheshire). Wavertree, Wartry (Lancashire). Avebury, Abury (Wilts). Churchdown, Chozen (Gloucestershire).

ROBERT HOLLAND.

Averham, Airham; Southwell, Suthell; Cortlingstock, Costock (Notts). Belvoir, Beavor; Croxton, Crozen; Quorndon, Quorn (Leicestershire). Felmersham, Fensham; Pavenham, Paeton (Bedfordshire). Bicester, Bister (Oxon). Rothwell, Rowell (Northamptonshire). Uttoxeter, Utceter (Staffordshire); Hawarden, Harden (Flintshire); Launceston, Launceton (Cornwall).

F. C. S. WOOLLEY.

S. Collingham, Newark.

Wednesfield, Wedgefield; St. Thomas, Sentimus (Staffordshire). Hopwas, Hoppus; Alrewas, Arlus; Buildwas, Buildus (Shropshire). Temple Balsall, Bussle Temple (Warwickshire). Alfreton, Arfston (Sussex). Leckhampton, Lackington (Gloucestershire). Daventry, Daintry (Northamptonshire). Slaugham, Slaffham (Sussex).

W. J. BERNHARD SMITH.

Temple.

Rocester, Roester (Staffordshire). Tideswell, Tidsa (Derbyshire). Wolstanton, Ussiton (Staffordshire). Wybunbury, Wimbury (Cheshire).

G. W. N.

Alderley Edge.

I send the following from our district (Craven):

Appletreewick, Aptrick; Barnoldswick, Barlick; Grassington, Girston; Malham, Maum.

STEPHEN JACKSON.

MILTON'S "L'ALLEGRO" (5<sup>th</sup> S. i. 406.)—I think there can be no doubt as to Milton's meaning in the line—

"And every shepherd tells his tale,"

though MR. AINGER is loth to give up the poetical idea of the *lovers* for the more prosaic one of *counting the sheep*. It should be borne in mind, first, that the verb "to tell" was ordinarily used in Milton's time, instead of the more modern word, "to count." Thus in the Psalms—"Thou tellest my flittings"; "He telleth the number of the stars," &c. To this day a shepherd would say of his sheep, "They was all right last night when I told 'em." Such a man would have no doubt as to the meaning of the line in question. But take the context, as MR. AINGER proposes. Milton is describing an English landscape, such as, with little exception, we may see now, with the usual incidents. Now, after picturing the ploughman, the milkmaid, and the mower, engaged in their several *real* occupations, it is as difficult to imagine

the poet suddenly jumping, in the case of the shepherd, to an *ideal* one, as it is to suppose that *every* such person should be making love when he ought to be tending his sheep. Milton was too well acquainted with England (not Arcadia) to make such a mistake, and properly reserves the pastime for the rustic holiday that follows.

T. I. BENNETT.

ARCHER FAMILY (5<sup>th</sup> S. ii. 21.)—Thomas Le Archer, parson of Elmsett (co. Suff.), in 4th of Edward III., held one-third part of the lordship of the manor of Bricett Magna (co. Suff.). He and Richard his brother, in 1330, presented to the church of Riddlesworth (co. Norf.), and held that manor, which they seem to have inherited in right of the heiress of the house of Bathonia, or Bathun.

The east window of the south chapel of the church of Thaxted (co. Essex) contained the arms of the Archer family: ermine, a cross, sable.

C. GOLDING.

Paddington.

WATER-MARKS (5<sup>th</sup> S. i. 88.)—By consulting Sotheby's *Principia Typographica*, MR. JESSE may find information as to the water-marks of early paper-makers. GASTON DE BERNEVAL.

"LITTLE MONITOR FROM THEE," &c. (5<sup>th</sup> S. ii. 47.)—The lines here quoted—not quite verbatim—are a portion of a "posy" or inscription, which, amongst others, was frequently printed some fifty years ago on the "watch papers," which were at that period usually inserted between the inner and outer cases of watches. The whole runs as follows:—

"Little monitor impart  
Some instruction to the heart.  
Shew the busy and the gay  
Time is hasting swift away;  
Pleasure cannot long endure,  
Life's uncertain, death is sure.  
Happy they who wisely learn  
Truth from error to discern;  
Truth immortal as the soul,  
Firm enduring as the pole."

I do not know who is the author of the lines.

J. A. PICTON.

Sandyknowe, Wavertree.

An elderly lady, although on this side fourscore, has pleasure in putting into my hands, from the memorials of her childhood, the answer to Z. Z.'s elder lady-friend's asking:—

"TO MY WATCH.

Little monitor! by thee  
Let me learn what I should be:  
Learn this round of Life to fill,  
Useful and progressive still.  
When I wind Thee up at night,  
Mark each fault and set Thee right;  
Let me search my bosom too,  
And my daily thoughts review;  
Mark each movement of my mind;  
Nor be easy when I find



Latent errors rise to view,  
Till all be regular and true."

I remember it among children's current poetry early in the century, but not the name of the writer, which, I think, went with it. EREM.

[A. C. sends the above rendering from "*The Girl's Week-Day Book*, by Dorothy White," but with the two following lines interpolated after the fourth:—

"Thou canst useful hints impart  
How to regulate the heart."]

"AND WONDER," &c. (5<sup>th</sup> S. ii. 47.)—This line should run—

"And wonder with a foolish face of praise."

It is in the well-known satire on Addison by Pope. W. W.

"THE SAVAGE" (5<sup>th</sup> S. i. 429.)—The author was John Robinson, a native of the eastern part of Tennessee. He was born in 1782. In early life he became involved in a fight, originating in political differences, and killed a man, which caused him to leave the State and remain away for several years. It is many years since I read these essays, but my impression is that they display much originality and vigour of mind, but are tinctured with sceptical opinions, not inconsistent with the character of an American Indian, assumed by the writer. He died in Tennessee about the year 1833, in a house in the woods, built for him by the students of Tusculum College, and is buried at Greeneville, Tenn., the residence of ex-President Andrew Johnson. A second edition of *The Savage* was published at Knoxville, Tenn., in the year 1833. UNEDA.

Philadelphia.

"LE PROCÈS DES TROIS ROIS" (5<sup>th</sup> S. i. 468.)—The curious French tract inquired after is usually attributed to Bouffonidor (*vide* Barbier); but in N. David's careful bibliography, appended to an edition of Linguet's *Mémoires sur la Bastille*, which appeared in the *Bibliothèque Nationale* in 1866, the work is attributed to that author.

WILLIAM E. A. AXON.

THE MUSIC TO "MACBETH" (5<sup>th</sup> S. i. 486.)—I write not to disprove what MR. C. WYLIE has written, because if the music to *Macbeth* was first performed in 1672, that fact puts Richard Leveridge out of court, as he is said to have been born in 1670. But I find this in *The Imperial Dictionary of Universal Biography* (Mackenzie, London), *sub voce* "Leveridge":—

"In Rowe's edition of *Shakspeare*, the music of *Macbeth* is said to have been set by Leveridge. This is the charming witch-music which has so long passed current as the composition of Matthew Lock."

And, *sub voce* "Lock":—

"The 'rude and wild excellence' of his music to *Macbeth* is a constant theme of admiration by musical critics and historians. But unfortunately Lock's music

is lost. That so popularly known, and for which he gets credit, is the composition of Richard Leveridge, thirty years later."

*Palmam qui meruit, ferat.* Dates, like facts, are stubborn things, and biographers should heed both. It may be right to add that the above biographies are both written by "E. F. R."

FREDK. RULE.

Ashford.

THE SUBSTITUTION OF "L" AND "W" FOR "R" (5<sup>th</sup> S. i. 481.)—The substitution of *w* for *r* is usually owing to organic defect or inveterate bad habit. But it is seldom a distinct *w* that is uttered. An indescribable soft guttural, which no combination of letters (unless, perhaps, *ghw*) could represent, is heard in place of *r*. Many schoolboys may recall the sentence fabricated in ridicule of this failing:—"Wichawd hit Wobewt," &c. A gentleman who idolized Lord Byron's poetry had displayed his devotion by writing some verses addressed to him, and some wags of my acquaintance amused themselves by getting him to recite his verses, which began—

"Imperial wulew of the wealms of wime."

S. T. P.

"BRITISH AND CONTINENTAL TITLES OF HONOUR" (5<sup>th</sup> S. ii. 23.)—It is by no means "a vulgar error to suppose that a commoner may not be noble." The eldest son of an earl (to take an extreme case) is certainly not noble, by the common law of England, in the lifetime of his father; for, if he commit felony, he will not be tried by the House of Lords, or the Court of the Lord High Steward, but by a jury. Why? Because he is not "the peer" of a Lord of Parliament. On the other hand, he is the peer of any common jurymen; else is Magna Charta broken. This being so, how can he be said to be "noble"? "The commoners, though some are greatly superior to others, yet all are, in law, peers, in respect of their want of nobility."—2 *Co. Inst.*, 29.

MIDDLE TEMPLAR.

Bradford.

THE BLESSED THISTLE (5<sup>th</sup> S. ii. 48.)—The legend that the white streaks on the leaf of the *Carduus beatus* came from the milk of the Blessed Virgin is common in many parts of England. Miss Yonge's *Herb of the Field* (Mozley) will give information on this and other plants named after Our Lady and the saints.

E. L. BLENKINSOPP.

"A VALLOMBROSIAN NUN" (5<sup>th</sup> S. ii. 34.)—What does the author of *Sacred and Legendary Art* mean by this term? I am well acquainted with Vallombrosa, and I never heard of any *nuns* either there or near it. The convent (now dissolved) was occupied by *monks*. Vallombrosa has now a very comfortable hotel. JAMES HENRY DIXON.



THE BRIG "TEMPLE," OF LONDON (5<sup>th</sup> S. ii. 28), 208 tons, built at Ipswich in 1816, was owned by John Bourke Ricketts, of Leadenhall Street, London, and Charles Nicholas Pallmer, Norbiton House, Kingston-upon-Thames. The following notice appears in "Lloyd's List" of 30th June, 1829:—

"The 'Temple,' Midwinter, from Jamaica to London, was wrecked on the night of the 30th April, off the east end of Caymanes. Crew and part of the cargo saved."

EVERARD HOME COLEMAN.

Brecknock Road.

"WHEN YORK TO HEAVEN" (5<sup>th</sup> S. ii. 47.)—The lines quoted by T. W. W. S. belong to the literature, not of the seventeenth, but of the eighteenth century. They were written by the Duke of Wharton. Foss (*Judges of England*, p. 245) quotes the line about Tracy differently from T. W. W. S., thus,—

"When Tracy's generous soul shall swell with pride."

I have not seen a copy of Wharton's poems, therefore I cannot say which is the more correct version.

All the persons named in the lines were judges, except Hungerford. Parker, of course, was Lord Macclesfield, the well-known Chancellor. Pratt, King, and Eyre, were the Chief Justices of the three Courts. Biographies of all may be found in Foss's *Judges of England*.

John Hungerford was a leading barrister, and counsel to the East India Company. He represented Scarborough as a Tory, from April, 1692, to March, 1695, when he was expelled the house; again from 1702 to 1705; and finally from November, 1707, until his death (June 8, 1729).

ALFRED B. BEAVEN, M.A.

Preston.

LORD COLLINGWOOD (5<sup>th</sup> S. ii. 48.)—He was of Northumberland family, and his great-great-grandfather, Ralph Collingwood, married the niece of Anthony, Earl of Kent, seventh in descent from Joan Plantagenet, the Fair Maid of Kent, who was wife of the Black Prince. He went to school, at Newcastle, with Lord Stowell and Earl Eldon. His brother was Capt. Wilfred Collingwood, of the "Rattler." He married Miss Sarah Blackett, daughter of Q. C. Blackett, of Newcastle, and had two daughters, Sarah and Mary Patience. In *Selections from the Public and Private Correspondence of Vice-Admiral Lord Collingwood*, J. Ridgway, Piccadilly, 1829, a great number of the letters are addressed to his father-in-law. Mary Patience married Anthony Denny, Esq., and died in 1822; and Sarah married G. L. Newnham Collingwood, Esq., F.R.S., who published the selection above named.

C. A. WARD.

Mayfair.

A brother of Lord Collingwood lived at Churton, near North Shields; his son now lives at Lilburn Tower. One daughter married the Rev. Christopher Reid, Vicar of Tynemouth; the other, John Frederick Collingwood, Esq., of Glanton Pyke, all in Northumberland.

E. L. BLENKINSOPP.

SHIRLEY FAMILY (5<sup>th</sup> S. i. 248, 294, 477; ii. 76.)—Lady Anne Shirley, fourth daughter of Robert, first Earl Ferrers, by his Countess, Selina Finch, was born at Staunton Howard May 24, 1708, and married May 15, 1729, Sir Robert Furnese, of Waldershare, in Kent, Baronet. She died February 25, 1779, and was buried in Grosvenor Chapel, South Audley Street, London.

EV. PH. SHIRLEY.

The name of the Baronet who married Anne, daughter of the first Earl Ferrers, was Sir Robert Furnese. Burke (who, by the way, is *facile princeps* amongst incorrect compilers) makes him M.P. for Bramber in 1698, confounding him with his father, Sir Henry. Sir Robert entered Parliament as M.P. for Truro in December, 1708, sat for Romney from 1710 to 1727, and for the county of Kent from 1727 until his death in 1733.

ALFRED B. BEAVEN, M.A.

LONDON COMPANIES, OR GUILDS (5<sup>th</sup> S. ii. 48.)—A complete list, with the date of incorporation, the situation of the hall, where any exists, and the amount of livery fine, will be found in Noorthouck's *History of London*, 4to., 1773, p. 887.

VIRION NIGHTON.

TINTERN ABBEY (5<sup>th</sup> S. ii. 28, 75.)—MR. MACKENZIE WALCOTT is wrong in his statement that there is no local handbook to Tintern Abbey. I have myself written one, containing many freshly gathered details, including, for the first time, the accurate dates of the erection of the Abbey church, the ruins of which constitute the chief remains of the monastery. The title of the work is *Tintern Abbey and its Founders*. It was reviewed in the *Athenæum* of August 6, 1870, and has reached a second edition.

JOHN TAYLOR.

Bristol Museum and Library.

THE EMPEROR ALEXANDER II. (5<sup>th</sup> S. i. 464; ii. 36, 55, 72.)—The argument adduced by A. H., that the Russian claims to be the successor of the Cæsars as connected by marriage with the Byzantine Emperors, is certainly in favour of that theory, but I think the arguments in my last letter apply to it.

I do not wish to deny the assertion made by B. Y. H., that the form Czar has been in use for fifty years, as age is no excuse for an error, and the Polish spelling would naturally be the earlier to reach Europe, and Russians would be as foolish



to feel insulted by such an error, as Englishmen would be if they took offence at the "Lord Gladstone" and "Sir Disraeli" of some ignorant French newspapers. The title of the heir-apparent is directly derived from that of the Tsar, and would have been in use as long as the latter, and it is both written and pronounced Tsarévitch, and not Tsesarevitch or Cesarévitch. I am pleased to find that B. Y. H. agrees with me in deriving it from a non-Aryan root, but I cannot accept his theory, Khazar being, I believe, not a title, but the name of a race, who were almost certainly not Tatars.

The inability of foreigners to hear or pronounce the soft breathing at the end of many Russian words is a common source of amusement among Russians, and B. Y. H. seems to be no exception to the rule; but can he perceive no difference (quoting his own example) between *un* and *une*? I was certainly *not* thinking of the lines which he quotes, and am well aware that Tsaria is in the genitive case (Czarieh would represent no form with which I am acquainted).

The French translations of Russian official documents are notoriously inaccurate. I have a large pile of Russian post-orders, &c., before me, and in every one the title is "Samoderjets Vssrossiiski," in the nominative singular, not the genitive plural (which would not end in *kia*, but in *kikh*).

As for B. Y. H.'s last sentence, I am at a loss to construe it. If he thinks that "veliela" (why the feminine?) can govern the nominative "tchelaviek," he is much mistaken; nor is the "t" at the end of the verb "priiti" absolutely faultless. I know very well that Russian has no article and that English has, but I cannot see the bearing of those facts on this question. At all events, sentences in very doubtful Russian are not calculated to strengthen the writer's authority on difficult points in one of the hardest languages of Europe.

ASHTON W. DILKE.

THE BALTIMORE AND "OLD MORTALITY" PATERSONS (4<sup>th</sup> S. vi., vii. *passim*).—In "N. & Q." some years ago, I gave some curious information respecting the family of "Old Mortality," investigating the truth of the statement, which had been long believed, that Madame Jérôme Bonaparte, *née* Patterson, was descended from John, the eldest son of "Old Mortality." I showed, by a letter from Mr. Baylies (4<sup>th</sup> S. vii. 218), a friend of Madame Bonaparte, that she believed her ancestors to have come from Ireland, and that they were in no way connected with the Scottish Patersons. In a volume just published (1874), *Letters to His Family by Nathaniel Paterson, D.D.*, with a Memoir by the Rev. Alexander Anderson, West Free Church, Helensburgh, the question has been further investigated by the son of Dr. Paterson, great-grandson of "Old Mortality," who, happening to be in Baltimore, was courteously permitted to

examine the will of Madame Jérôme's father. I quote the following passage from the memoir, which sets the question for ever at rest:—

"The Rev. Nathaniel Paterson, a son of Dr. Paterson, and minister in Martin Town, Canada, visited Baltimore last autumn, found Mr. Pennington, the lawyer who drew out the will of Madame Bonaparte's father, and was permitted to examine it for himself. From this document, which is prefaced by a short autobiography of the testator, it appears that Madame Bonaparte's father's name was William; that he was a native of Tanat, County Donegal, Ireland, and brought up in connexion with the Episcopal Church. After settling in Baltimore, he had seven sons and one daughter, whom he mentions under the name of Betsy, and as the wife of Jérôme Bonaparte. There seems no reason to doubt the statement made in the will, especially in view of the scanty evidence for the truth of the story so long and so widely circulated."

C. T. RAMAGE.

INVERTED COMMAS (5<sup>th</sup> S. i. *passim*; ii. 37, 56.) Setting aside former examples, I still feel no doubt that in all good modern usage inverted commas *imply* a quotation at least; and this is the only modification suggested by JABEZ'S remarks. The quotation he gives from the *Times* seems to me quite to illustrate this. The commas no doubt import a sneer more or less. But they also, I have no doubt, taking this example, mean this: "The education may become *what we have so often seen described as less accomplished*, but not therefore," &c. A reference is intended, and so, I believe, it always is.

LYTTELTON.

"LIKE" AS A CONJUNCTION (5<sup>th</sup> S. i. 67, 116, 157, 176, 237, 498).—Here is a clear instance from the Shakspeare part of *Henry VIII.* The Duke of Norfolk says to the Duke of Buckingham,—

"Not a man in England

Can advise me *like* you,"—

that is, "like you can advise me." It is true that here too is the shrinking from setting the verb after *like* which I noticed before; but that *like* is here a conjunction, and not a preposition, is undeniable.

F. J. FURNIVALL.

P.S.—As the great authority with whom I am at issue on the point will not admit the above instance,—he says *you* is in the objective,—compare "like him." I add an incontestable instance of the conjunctival use of *like*, which Schmidt's excellent *Shakspeare-Lexicon* referred me to:—

"And knowing this kingdom is without a head—

*Like* goodly buildings, left without a roof,

Soon fall to ruin,—your noble self. . . .

We thus submit unto,—our sovereign."

*Pericles*, I. iii. 36.

(Not Shakspeare's part: probably Wilkins's.)

This confirms my explanation of the conjunctival use of the adverb *like*, from the dropping of the *as* that followed it, and its consequent taking of the function of *as*; just as in *like* = like-to, the adj. *like* takes the prepositional form of *to*. I ask



"N. & Q." men again for other early instances of conjunction *like*, with the verb *express*.

F. J. F.

WORDS AND PHRASES PREVALENT IN ULSTER (5<sup>th</sup> S. i. 245, 374.)—I have been accustomed to hear Ulster people use the word "Beddy" from my earliest recollections, and never with but one meaning, and that none of those given by your correspondents, or the authorities whom they quote. The sense in which I have heard it used is somewhat akin to *saucy*, yet not in the sense of boldness or forwardness, but rather negatively or defensively; thus, a menial servant who would reject food served up a second time, on the ground that it was not good enough for *him*, would be considered very "beddy."

*Gigit* (I am not certain of the orthography) is another Ulster word, which signifies elated with the novelty of anything. It may be a corruption of *giglet* or *giglot*, giddy, light, inconstant.

GASTON DE BERNEVAL.

Philadelphia.

"CRACK" (5<sup>th</sup> S. i. 124, 175, 332.)—It is evident, as MR. WEDGWOOD has pointed out, that I was wrong in suggesting, without qualification, that the word "wag" was an abbreviation of "wagtail." I have since met with another passage confirming MR. WEDGWOOD'S derivation of it from "waghalter" \*:—

"Oh, thou crafty *wagstring*,  
And could'st thou thus delude me?"

Heywood's "English Traveller," in  
Dilke's *Old Plays*, vi. 205.

I cannot, however, help thinking that the word "wag" is sometimes an abbreviation of "wagtail." In a collection of sketches of Dutch life and manners, entitled the *Camera Obscura*, by Hildebrand (Nicolaus Beets), fifth edition, pp. 252-261, I find a gentleman, by name Heer Wagestert (Mr. Wagtail), invited to a dinner-party, to entertain the company with very indifferent jests and jokes; in fact, he exactly corresponds to the Mr. Wagg of *Pendennis*. Now I cannot think

\* Our ancestors were singularly fond of these complimentary allusions to the gallows. Thus we have "waghalter," "wagstring," "crackrope," "crackhemp," "gallows-bird," which last we still retain. Besides these, in Fletcher alone I find "rope-runner"—

"Stand farther, friend; I do not like your rope-runners."  
*Coxcomb*, ii. 3.

Also "slipstring" and "haltersack," in *King and no King*, ii. 2.

"Rope-runner," I conceive, means "one who has run away from the rope"; "slipstring" will have nearly the same meaning; "haltersack" is not so clear, but probably the idea is, that as a sack has a halter round its neck, so the person addressed deserves to, and will in due time have one round his.

Besides these there are the Shakspearian words "rope-tricks" and "ropery," and doubtless many others may be found in the writings of that era.

that this coincidence is merely accidental. As the Dutch connect the idea of jesting and joking with the word "wagtail," our ancestors may have done the same. It seems to me quite possible that the word "wag" may sometimes have been an abbreviation of the word "waghalter," or "wagstring," and sometimes of "wagtail"; and that in a short time people used the word without having any clear idea in their minds whether they meant "rogue" or "jester," the two meanings running easily into each other.

With respect to the word "crack," I find with pleasure that it is not quite obsolete in its Shakspearian sense: the other day I heard a lady say—"There was only a *crack* of a boy in the shop."

F. J. V.

P.S.—I find that in my former note on the word "wag" I have followed Professor Latham in giving "pert person," whereas above I have given "jester" as its meaning, the latter being that in which it is commonly used at the present day. The two meanings are, however, as is obvious, closely akin.

LEOLINE: CHRISTABEL (5<sup>th</sup> S. i. 405, 515.)—The latter name would seem to be the same as *Cristóbal*, the Spanish form of *Christopher*.

R. S. CHARNOCK.

Gray's Inn.

"IBHAR" (5<sup>th</sup> S. i. 469; ii. 13.)—J. H. says that *Ibhar* "is Gaelic, and means an adder." How comes it that no such word occurs in Armstrong's copious *Gaelic Dictionary*, and that it does not resemble any of the Gaelic names for an adder, or other serpent, given in that work? S. T. P.

TAVERN INSCRIPTIONS (5<sup>th</sup> S. i. 165, 274.)—The following inscription stood for many years over the door of a tavern, occupying a portion of the present site of the Wistar Museum of Anatomy in this city:—

"I, Michael McDermott, lives here,  
And sells good Porter, Ale, and Beer;  
I makes my sign a little wider,  
To let you know I sell good Cider."

In quoting the foregoing, I have thought it best to preserve the syntax of the poet just as he indited it.

GASTON DE BERNEVAL.

Philadelphia.

RANCKE RIDERS (5<sup>th</sup> S. i. 203, 271, 419; ii. 38.)—In *Memoirs of Vidocq*, written by himself, translated from the French, 4 vols., London, 1829, vol. iv. p. 210, will be found a description of a somewhat similar class of swindlers to those described by MR. WALTER THORNBURY, which flourished during the French revolution, and reaped a golden harvest from French innkeepers.

HARRY BLYTH.

Barnstaple.



**Miscellaneous.**

## NOTES ON BOOKS, &amp;c.

## THE COUNTESS OF NITHSDALE.

In the current number of the *Quarterly Review*,—a most attractive number for the importance and variety of its articles, and for the ability with which they are written,—the old and ever interesting story of the escape of the Jacobite (and capitally-convicted) Earl of Nithsdale once more challenges and wins attention and sympathy. Under the title of *The Book of Carlaverock*, Lord Herries, the head of the Maxwell family, has sanctioned the printing of 150 copies of his collection of family papers. These form two quarto volumes, which are not for sale. In this collection are to be found the Countess's narrative of how she effected her husband's escape from the Tower on the eve of the day on which he was to suffer death on the scaffold.

It has never, perhaps, been noticed that the means employed by this noble daughter of the Herberts (she was the youngest daughter of the Marquis of Powis) may be said to have been more likely to fail than to succeed; and how success crowned the attempt is yet inexplicable.

Lord Nithsdale was doomed to die on Wednesday, the 24th February, 1716. On the night previous, Lady Nithsdale took two women with her into the Tower, in order that her lord might pass out as one of those women. Their names were Mrs. Morgan and Mrs. Mills. Mrs. Morgan, tall and thin, like Lord Nithsdale, was the first introduced, as a visitor, into the Earl's room, where, having deposited a riding-hood which she wore under another of her own, Lady Nithsdale re-conducted her to the stairs (on which, from the prisoner's door to the foot of the stairs, were several sentinels), and there bade her farewell. The first lady had thus gone in, and had thus departed.

Next, Mrs. Mills was ushered into the room. Arrived there, she and Lady Nithsdale proceeded to disguise the Earl, so as to make him as like Mrs. Mills as possible. This done, Mrs. Mills put on the riding-hood, which had been left behind for the purpose by Mrs. Morgan, and withdrew, passing through the guards, as well as various people about the landing and stairs, in the character and similitude of Mrs. Morgan, who had been seen to come from my lord's chamber some time before! Two women had gone into that chamber, and two had left. No one remained save the Earl and Countess. Notwithstanding this fact, in a few minutes, the Earl issued, dressed partially in Mrs. Mills's clothing, and through guards, servants, and warders, successfully wended his way into the street, and got clear off. Thus far, two women, with the Countess, had been introduced to the Earl's room, and apparently three

had departed! Subsequently, Lady Nithsdale herself passed out unquestioned, pretending that her husband was still in the now empty chamber. That this little drama could have been played out successfully without collusion, which must have been well paid for, seems impossible. Lady Nithsdale remains as heroic as ever, for her risk and peril were undoubtedly great; but if all the guardians of the Tower were not confederates, they were the greatest simpletons that ever wore a uniform, or acted as gaolers. George I., who was half enraged and half amused at the incident, insisted, nevertheless, that he was betrayed, and that the escape could not have been effected but by means of a guilty confederacy.

The heroism on this occasion saved no hero, though the lady strove hard to the last to believe that she had a hero for her husband. After Lord Nithsdale had reached the Continent, disguised as a servant of the household of the Venetian Ambassador, "Lady Nithsdale," says the *Quarterly*, "for whom no search was made, remained for the time in London." The truth is that she baffled all search, and lived undiscovered in a house in—then not unfashionable—Drury Lane. She seems to have encouraged a report that she really had no hand in the escape, in hopes that she might live at liberty. She wisely lay hid the while, but search was made after her. As it was unsuccessful, the Solicitor-General made it known that, as Lady Nithsdale had the decency, as he called it, not to appear in public, the Government would give her no further trouble, but that if she showed herself outside her hiding-place she would certainly be arrested. After a farewell visit to the family estate in Scotland, she passed through London and subsequently landed on the coast of Flanders, where she was detained some time by a miscarriage and dangerous illness.

There was never a more selfish man than the husband for whom Lady Nithsdale had made so many sacrifices. When they again came together at Lille, he vexed her soul by his extravagance, and by living over their little income. He accused her of grudging him! "I am sure," she writes to her sister, "I would not grudge my heart's blood, if it would do him any service." While Lord Nithsdale was in Italy, his wife, in France, endured the sharpest poverty, but felt no cross, save that of having to live apart from him. Neither could have existed but for the charity of Lord and Lady Traquair. The latter was Lady Nithsdale's sister. Instead of acknowledging the kind aid extended by Lord Traquair, Lord Nithsdale protested that he was the lender of money to Lord Traquair! What the former Lord got he spent on his own pleasures. "He has never been the man," is the melancholy, ultimate remark of the heroic wife who had once thought him a hero, "that has offered me a farthing of all the money



he has taken up; and, as yet, all is spent." He died at Rome in 1744; Lady Nithsdale at the same place in 1749. Out of an annuity paid to her by her son (in possession of the family estates) she discharged all her lord's debts, to save his reputation. This should have been done by the son. It was the last of the noble acts of a noble life; and the space, it is hoped, is not wasted which is devoted to the Note which adds something new to the details of the story of the Countess of Nithsdale.

HENRY S. KING & Co. have added a charming volume to Fairy Lore in "*Slavonic Fairy Tales, Collected and Translated from the Russian, Polish, Servian, and Bohemian*, by John T. Naaké, of the British Museum." In contrast with this attractive book of startling fancy is a remarkable story (from the same firm) of domestic life, called *Some Time in Ireland, a Recollection*. This is a cleverly told tale of Irish life, free from all exaggeration.

TO MESSRS. MACMILLAN & Co. we owe a handsome and interesting volume, entitled, "*The Ballads and Songs of Scotland*. In View of their Influence on the Character of the People." By J. Clark Murray, LL.D. Dr. Murray finds much that is new to be said on an old but ever pleasant subject.

MR. TEGG has added to his reprints two works that have charmed the grand-parents of the present generation, and that will charm, not only this, but successive generations, namely, Barrow's *Mutiny of the Bounty*, as full of interest as *Robinson Crusoe*, and the famous *History of a Ship, from her Cradle to her Grave*. This history has a necessary supplement as to steam and steamships, things scarcely employed in the mercantile marine and Royal Navy when *The History of a Ship* was first written.

MESSRS. WARD, LOCK & TYLER, in M. Hopewell's *Legends of the Missouri and Mississippi*, have provided general readers with above two dozen very readable stories, which refer to the lands about the two great rivers, when none but the Red Men owned them, and when the White Man and Fire Water had not yet commenced their civilizing process.

DEATH OF MR. W. D. CHRISTIE, C.B.—Every reader of "N. & Q." will, we feel assured, share the deep regret with which we announce the death of a frequent and valued contributor to its columns—Mr. William Dougal Christie, M.A., C.B.—which took place on Monday last, at his residence in Dorset Square. Of Mr. Christie's various and useful parliamentary and diplomatic services, and his exertions as a social reformer, it is not our province to treat. We would rather point attention to the extensive historical knowledge and sound critical taste exhibited by Mr. Christie in the too-few published works which he has left. His *Life of the First Earl of Shaftesbury* (2 vols., 1871), and *The Letters Addressed to Secretary Williamson*, lately edited by him for the Camden Society, furnish conclusive evidence of Mr. Christie's intimate acquaintance with the important period to which they relate; while his admirable edition of Dryden's *Poems* (in the Globe and Clarendon Series) makes it a subject of regret that we have not a fuller and more complete edition of the works of "Glorious John" from one who was so well able to do justice to his genius. The death of this lamented gentleman, who was only in his fifty-ninth year, will create a void in a wide social and literary circle.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

DESCRIPTION OF SMITHELL'S HALL. Bolton. 1787.

WOOLTON GREEN and other Poems. By J. Shaw. 1825.

ALEXIS, or the True Narrative of a Young Gentleman whose Ruin was caused by the late Rebellion. 1748.

MEMORIALS of Parker and Stanley Family, concerning the Estate at Clitheroe, &c. 1726.

DILLWORTH'S Life of Dr. Chaderton. Cambridge. 1720.

Wanted by Lieut.-Col. Fishwick, Carr Hill, Rochdale.

## Notices to Correspondents.

RAIM.—The epigram is tolerably well known, but it is worth repeating. It is said to be founded on an assertion made by Mr. Froude (at Edinburgh), that clerical writers are not truthful, and to another by Canon Kingsley, that there is no truth to be found in historians.—

"Froude informs the Scottish youth  
That parsons have no care for truth;  
While Canon Kingsley loudly cries  
That history is a pack of lies.

What cause for judgment so malign?

A brief reflection solves the mystery;

For Froude thinks Kingsley a divine,

And Kingsley goes to Froude for history."

If the above be the epigram inquired after, we have only to add that of the authorship nothing further is known, we believe, than that it is of Cambridge.

STEPHANUS.—If you will turn to Murray's *Handbook for Kent and Sussex*, p. 205, you will find your query thus answered:—"On the base of the second pilaster, N. side of choir" (in the ancient church, Minster, Isle of Thanet), "is scratched, in letters of early form, 'Discat qui nescit quod Nothus hic requiescit.' A leaden coffin was discovered underneath in the course of the restorations, possibly containing the remains of the person thus unflatteringly commemorated."

R. P.—The references which you seek are probably furnished in the following ancient lines:—

"Bernardus valles, colles Benedictus amabat,  
Oppida Franciscus, magnas Ignatius urbes."

W. A. C.—There is no proof that St. Patrick was a Somersetshire man, and little probability that he was an Irishman. The question of his birthplace is a *veraxata questio*.

W. E. thanks our correspondents for the information supplied on pp. 53, 54.

J. W. B.—It is from Plautus, "*Homo trium literarum*" = "Fur," a thief.

MIDDLE TEMPLAR.—The allusion was, doubtless, as you have stated.

H. B. P.—The authorship has not been disputed in "N. & Q."

C. G. D.—Consult the life of the Saint or any book of folk-lore.

X. should state the case to the Archbishop of Canterbury.

## NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, AUGUST 8, 1874.

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## Notes.

ON THE DERIVATION OF THE FRENCH WORD *YEUX*,

AND ON THE EMPLOYMENT OF *i*\* (OR *y*†) FOR THE PURPOSE OF SOFTENING AND DIMINISHING THE ABRUPTNESS OF UTTERANCE.

This word *yeux* is, in one respect at least, the most singular word that I am acquainted with. In every word we expect to find at least one letter of the original word from which it is derived, but in *yeux* there is not a single letter of the Lat. *oculus* (from which it is universally admitted to be derived), for the two *u*'s have nothing whatever to do with it. The successive steps seem to me to have been about the following: *oculos*, *oclos*, *ocls*, *oils* and *ols*, *oels* and *æls*, *euls*, *ieuls*, *ieus*, *yeux*,‡ and the *eu*, in some of these ex-

\* Pronounced as *ee* in *feel*, or *i* in *fin*.

† Pronounced as *y* in *yam*.

‡ I do not profess to give the exact sequence, but I have arranged the examples in the most intelligible order. The *i*, for example, was no doubt introduced at an earlier period than that which I have assigned to it, for we find *iols*. *Els* and *iels* also occur, and by the dropping of the *l* these became *ex* and *iea*. The *e* in these cases would seem to represent a shortening and softening of the *oe* (or *æ*) or *eu*, and these diphthongs themselves are a softened form of the original *o*.

The forms *oclos* and *ocls* I have not met with. The other forms given will be found in Burguy's *Gramm.*,

amples, seems to be merely another way of expressing the sound of *oe* or *æ*, just as the *æ* in *œil* at the present day has much the same sound as the *eu* of *yeux*, and exactly the same sound as the *eu* in *deuil*. The *u* cannot be the *u* in *oculos*, because it is not found in the oldest forms;§ besides which a short Latin vowel in the position of the *u* in *oculos* invariably disappears in French (see Brachet's *Gramm.*, 2nd ed., p. 121). Nor is the *u* either to be regarded as due to the change of the *l* (a change which I deny ever takes place), for an accented Lat. short *o*, regularly (or invariably as Brachet has it, *ibid.* p. 119, note 1) becomes *eu* in French. Comp. *feu* from *fœcus*, *jeu* from *jœcus*, *lieu* from *lœcus*, in which words there is no medial *l*, and no one can say, therefore, that the *u* in the corresponding French words is due to the change of an *l*.

However, it is not to the *u* of *yeux* that I wish especially to direct attention, but to the *i* or *y*, which has been added in the middle of *œil*, and at the beginning in *yeux*, and which in the first case diminishes the hiatus between the *æ* and the *l*,|| and in the second gives a softened sound to the *eu* by diminishing the abruptness of its utterance.¶

This use of *i* and *y* is exceedingly common, and to be found in a great many languages, and yet I am not aware that it has ever been remarked upon. It is impossible to go into the matter exhaustively in the pages of "N. & Q.," and I will therefore content myself rather with pointing out where the examples may be found than with giving many of them.

I do not often find *i* and *y* used thus at the beginning of a word, as in *yeux*. Still it does occur, and especially it would seem in old French, as in *iert* (=ert, *i. e.*, erat, was), *ieve* (=eve=aqua), *ierbe* (=herbe). Comp. also in Ital. *jeri* (pronounced *ieri*, from Lat. *heri*), and in Span. *yedra* (*ivy*, Lat. *hedera*), *yerba*, Lat. *herba*. And we might almost comp. our *yester*(day) with the Lat. *hesternus*.

In the middle of words *i* and *y* so used are very common indeed. In French, in *miel* (from *mel*),

or Littré's *Dict.* In the sing. we find *oil*, *oel*, *œl*, *uel*, *ueil*, and it is easy to see how the present form *œil* has arisen out of them. The *u* in the last two forms is not either of the *u*'s in *oculum*. (See text.)

§ Burguy says, that *oil* (or *oyl*) is the oldest known form.

|| I do not think that this first case is nearly so common of occurrence as the second.

¶ The buccal cavity or tube (as Max Müller calls it) is much narrowed in pronouncing *i* (=ee in *feel*, or *i* in *pin*) or *y* (as in *yam*), as the dorsum of the tongue is brought into close proximity with the palate, and so the volume of breath emitted is considerably lessened and a softer sound is produced. One is thus gradually let down, as it were, into the vowel (or consonant) following the *i* or *y*. The stream of breath, instead of being all the way along of the same volume, begins small and gradually widens out. It is as if one breathed through a funnel reversed instead of breathing through a cylinder.



*piéd* (from *pedem*), *fiel* (from *fel*), *bien* (from *bene*), and in a great many other instances. And so in Italian and Spanish, though by no means always in the same words as in French. Thus the Fr. *membre* is in Span. *miembre*, the Fr. *merle* is in Span. *mierla*. And so again the Fr. *flamme* is the It. *fiamma*, where the *i* does not, in my opinion, result from the change of the *l*.

In English we find this auxiliary sound likewise, though it is commonly not written at all, and when written, not as *i* nor *y*. The sound occurs in *mule* (=myoole), *refuse* (cf. the It. *rifiuto*), *rebuke*, *duke*, &c., but is not written. In *pew* (O. Fr. *poi*, *pui*, or *puy*=hill, as in Puy-de-Dôme, from Lat. *podium*), the sound is expressed by *e*,\* and so, perhaps, also in *new* (cf. Germ. *neu*), and in *few* (cf. Swed. *fa*, Dan. *faa*).

In French again it is heard, but not written, after *ll*, when they are *mouillées*, and in their place, when they are pronounced like *y*. In Ital. the *i* is written after *gl*. In Span. *ll*, and in Port. *lh*, are pronounced as if a *y* followed them. And so *gn* in Fr. and Ital., as in *agneau*, *agnello*, *n* in Span. as in *año* (year), and *nh* in Port., as in *anho* (lamb). In Dutch I find it, as in *nieuw* (=new). In Swed. it occurs also, especially after *k*, when followed by soft vowels, and in Irish it is much heard (though as in Swed. not written) after consonants followed by soft vowels. In German, which is a robuster language, it scarcely seems to occur, though I seem to detect a little of the sound in *ch* soft, as in *milch*, *ich*. But what need to multiply examples? This *i* or *y* is, doubtless, to be seen or heard in nearly all languages.

F. CHANCE.

Sydenham Hill.

#### THE FIRST WORK OF THE BALLANTYNE PRESS.

*The Minstrelsy of the Scottish Border* is, upon the authority of Sir Walter Scott, universally believed to be the first work which issued from the famous Ballantyne press, and, as far as the general public is concerned, there can be no question that this belief is founded on fact. But the readers of Lockhart's *Life of Scott* must have observed that a volume printed for private circulation by James Ballantyne preceded the *Minstrelsy* by three years. At p. 316 (first edition), Mr. Lockhart relates a conversation which took place in December, 1799, between Scott and Ballantyne relative to the latter's trying to get some bookseller's work. Ballantyne said—

"That such an idea had not occurred to him; that he had no acquaintance with the Edinburgh 'trade'; but,

\* In Ital. and Span. *u* is sometimes used with the same view of softening and preparing the way, as e.g., *buono*, *bueno*, from *bonus*.

if he had, his types were good, and he thought he could afford to work more cheaply than town printers."

Scott, with his good-humoured smile, said—

"You had better try what you can do. You have been praising my little ballads; suppose you print off a dozen copies or so of as many as will make a pamphlet, sufficient to let my Edinburgh acquaintances judge of my skill for themselves."

Ballantyne assented; and, I believe, exactly twelve copies of "*William and Helen*," "*The Fire King*," "*The Chase*," and a few more of these pieces, were thrown off accordingly, with the title (alluding to the long delay of Lewis's collection) of *Apology for Tales of Terror*, 1799. This first specimen of a press afterwards so celebrated pleased Scott, and then follows the projection of the *Minstrelsy*.

As the *Apology* is, perhaps, one of the rarest works of a celebrated author, and more especially as Lockhart does not seem to have seen a copy himself, a brief description of the volume may be of some interest to your readers. In the first place, then, it is something more than a "pamphlet," being a quarto volume of 60 pp., and bound (at least my copy is so) in strong boards, the name "Poems" being stamped on the back. The title-page is as follows:—

"An Apology for Tales of Terror. 'A thing of shreds and patches.'—*Hamlet*. Kelso: Printed at the Mail Office. 1799."

It will be remarked that, in the conversation with Ballantyne above quoted, Scott wishes some copies of *his own* ballads, and in the *Life*, p. 319, Lockhart speaks of the *Apology* as Scott's "own little volume."

Of the six ballads which compose the book, however, only three—"The Erl-King," "The Chase," and "William and Helen"—are to be found in Scott's works. The other three are "The Water-King: a Danish Ballad" (*quære*, who is the author?), "Lord William," and "Poor Mary, the Maid of the Inn." The last-named is stated to be by Mr. Southey, but his authorship of "Lord William" is not acknowledged, and the others are likewise printed without the name of the writer. "Lord William," and, I presume, also "Poor Mary," were written for Lewis's *Tales of Wonder*; and, as that work was not published till 1801, these ballads must have made their first appearance in the *Apology*. Scott's "Fire-King" is not contained in the volume. It would be interesting to know the reason why Scott departed from his first intention, and included in the *Apology* other ballads than his own. Perhaps it was from modesty, which was not the least prominent characteristic of the author of *Waverley*. The translations from Bürger appear in the *Apology* in their original form, i.e., with all the false rhymes and Scotticisms pointed out by Lewis, and which were corrected before the ballads were printed in



the *Tales of Wonder*. It only remains to be added that, as a specimen of typography, the *Apology* is worthy of all the praise bestowed upon it.

W. B. COOK.

Kelso.

#### SHAKSPEARIANA.

SHAKSPEARE'S NAME (5<sup>th</sup> S. ii. 2.)—I think that we may go too far in giving to every name the derivation that seems most natural. Waghorn, for instance, may be derived from Wigorn, and Shakspeare, like "Fewtarspeare," from some Norman name denoting a very different origin to that we should accord it in English. I do not at all disagree with MR. BARDSLEY'S note, but insist on exceptions. Many also who acquired these nickname surnames were not only servants, but the sons and kinsmen of feudal lords; and whatever the origin of Shakspeare's name, as quite as probable as its origin would be the supposition that the first who bore it was kinsman to some feudal lord. Men of Shakspeare's appearance, in the days of our more uncouth ancestors and "wild Irishmen," did not usually spring from a mediæval *residuum*. True, his mother was an Arden; but from specimens of various animals one may study even in these better days (when all classes are more mixed), I do not think the coarse grain would be very greatly improved by only one descent; at all events, not so much as to turn the rude, brutal-looking features of the agricultural classes of Elizabeth's day into the refined and noble features of a Shakspeare. Still, it must be borne in mind that long before Shakspeare's time the descendants (even younger sons occasionally) of feudal lords took to agriculture, as husbandmen, and married those whose origin was serfish, so that it may be inferred the mixture of classes was very considerable in Elizabeth's time, and the lower agriculturist was not the gross, brutal, or weird-looking animal of, say, King John's time. On the whole, however, whatever the origin of Shakspeare's name, I decidedly believe, with many others, that two or three hundred years before his day his male ancestors were more likely to be of gentle than of villain blood.

Not to adopt the Darwinian belief, animals in this respect are much the same, whether biped or quadruped; and every one knows that when an obscure outsider beats the whole field in a race, it is usually found, on one side or another (usually on both sides), that, however far back, he comes of "a good stock." But the accomplishments of the horse are not those of the man. Nevertheless, the end is still the same—the development of the animal breed, whether the race is animal or intellectual, or one that engenders habits conducive to the formation of more perfect forms of head, face, and body, particularly of the fine-bred tapering man or horse. A great deal more might be said

on these matters, for either horse or man may have (however well-bred the dam) quite a yokel-bred issue, and these again a really fine breed, because some "strain" or other, imported, perhaps, in remote times, occasionally "crops up." On all these grounds (and I could prove that there is nothing invidious in them), I say Shakspeare's *appearance* points to a far better origin than that which the bias and vanity of not a few would assign to him.

X. Y. Z.

Wagstaff and Waghorn are without doubt local surnames. Staff is from *sted*, a place. Conf. Eavestaff, Bickerstaff. *Horn* is a winding stream.

R. S. CHARNOCK.

Gray's Inn.

IS SHAKSPEARE RIGHT? (5<sup>th</sup> S. i. 485.)—It appears to me that Shakspeare is right; that the meaning of the lines in question is easily understood, and the grammar correct. The lines are—

"Osric. How is't, Laertes?"

Laertes. Why, as a woodcock to \* mine own springe, Osric;

I am justly kill'd with mine own treachery."

*Hamlet*, v. 2.

First, as to the grammar in "How is't, Laertes?" "with you" is omitted; the complete expression would be, "How is't with you, Laertes?" Osric says this, and Laertes answers, "It is with me (in relation) to my own springe or treachery, as it is with a woodcock (in relation) to his own springe."

Now as to the meaning: a woodcock is trained to decoy other birds into a springe; first, the fowler places him just outside the springe; then, while strutting about just outside the springe, and calling, and by various arts alluring other birds, the woodcock incautiously places his foot in or on the springe, and so is caught. The springe is termed the woodcock's "own" springe, not because the woodcock contrived it, as ZOILUS jocularly suggests, but because he stands in a certain relation to it, *i.e.*, struts round it, with the view of decoying other birds into it. The comparison seems to me perfect: the woodcock is treacherous towards other birds, and is caught himself; Laertes is treacherous towards Hamlet, and is caught himself.

F. J. V.

"FAVOUR" (5<sup>th</sup> S. ii. 64.)—"Favour" is still used in its old sense in Lancashire, though pronounced *favvor*. Thus, when a son resembles his father in look, or gesture, it will be said, "He favvors his father." "Hard-favoured" and "well-favoured" are expressions common enough in the North of England. The cattle in Pharaoh's dream were "well-favoured" and "ill-favoured."

E. L. BLENKINSOPP.

This word is in common use here as an expres-

\* The quarto of 1676 reads "in" for "to," but "to seems to me, at least, far preferable.



sion of similitude between parent and child; thus, "She favours the father," and "He favours the mother," are accepted as meaning a resemblance in features.

F. D.

Nottingham.

"LOVE'S LABOUR'S LOST" (5th S. i. 368; ii. 3).—I am obliged to JABEZ for answering my query, but he is surely wrong in attributing to Queen Elizabeth the mention of "the quene" in a letter written in 1604, when Elizabeth was in her grave. There can be no question of an error in the endorsement, for the nobleman to whom the letter was addressed was only created Viscount in August, 1604.

SPERIEND.

[JABEZ acknowledges the error, and states that Anne of Denmark, wife of James I., was the Queen to whom reference was made.]

"WHO WROTE SHAKSPERE?"—In the article so entitled, in *Fraser's Magazine* for August, 1874, I find this assertion:—

"Mr. Halliwell observes: 'It is remarkable that contemporary writers refer to them (the *Sonnets*) much oftener than to the plays.'"

Knowing that "contemporary writers," with the single exception of Meres, do not refer *at all* to Shakespeare's *Sonnets*, I turned with some curiosity to Mr. Halliwell's *Life of Shakespeare*, 1848, pp. 158-9, which is the foot-reference in *Fraser*. I found there the sentence quoted in *Fraser*, with the exception of the parenthesis; and in Halliwell, the pronoun "them" refers to Shakespeare's *Poems* (*Venus and Adonis*, and *The Rape of Lucrece*), which are, in fact, the topic of this and the preceding sentence.

Seeing that this sentence is employed by the writer in *Fraser* to discredit the poems and plays as the work of Shakespeare, by showing that the *Sonnets* are referred to by Shakespeare's contemporaries much oftener than the plays (nothing in this place being said of the poems), I think it but fair to expose this extraordinary mistake.

I note also that the actual assertion in Mr. Halliwell's *Life of Shakespeare* is not correct. Shakespeare's contemporaries mention or refer to his plays *much* more frequently than to his poems.

JABEZ.

Athenæum Club.

#### BUNYAN'S COMPEERS AND PREDECESSORS.

Deutsch, on the *Talmud*, says:—

"We shall devote the brief space that remains to this *Haggadah*, and for a general picture of it we shall refer to Bunyan, who, speaking of his own book, which—*mutatis mutandis*—is very *Haggadistic*, unknowingly describes the *Haggadah* as accurately as can be."—*Literary Remains of Emanuel Deutsch*, p. 47.

Deutsch then gives the poetry of Bunyan prefatory to his *Pilgrim's Progress*, as explanatory of the contents of the *Haggadah* to be found in the work

of Bunyan. Bunsen, in his second work on Hippolytus, compares the author of the *Pastor of Hermas* to Bunyan and his *Pilgrim's Progress*.

In the use of allegory there is a similarity between *The Pastor of Hermas* and *The Pilgrim's Progress*; and there may be between the *Haggadah* and *The Pilgrim's Progress*, which Mr. Deutsch, such an authority on the *Talmud*, may trace between them. There are but few, however, acquainted with the *Haggadah* or *Talmud*. Bunsen compares *The Shepherd of Hermas* to the trilogy of Dante as well as *The Pilgrim's Progress* of Bunyan. He appears to put on an equality of merit the three authors and their works. It may be asked whether Bunyan could have been acquainted with *Haggadah* or *Talmud*, *Shepherd of Hermas* or Dante and his poem, or whether, which appears most probable, he only wrote the same on the same subject, as all write, without knowing or following in the footsteps of each other?

The judgments of celebrated writers on the works of others have been recently given, and not only that, but variations of their own opinions at different times on the same authors and their compositions.

Irenæus, against heresies, at one time quotes *Hermas* with approbation, when he supports his views, and on another occasion condemns him and his works, when contrary to him.

Tertullian, on prayer, assumes the Scriptural dignity of the book called *The Shepherd of Hermas*; yet in another, *De Pudicitia*, when the text is against him, he treats the same work as impure, apocryphal, and scouted by all the churches.

It is curious after so many ages Bunsen should follow the same course as his predecessors in his criticism of the same work. Bunsen, in his first book on Hippolytus, says *The Shepherd of Hermas* is an absurd composition; and only in his second book on Hippolytus, he says *Hermas* with his shepherd is equal to Dante and his poem, to Bunyan and his *Pilgrim's Progress*. *The Shepherd of Hermas* seems to have been a most popular work in the first ages of Christianity. Eusebius says it was used by the earliest churches as a book of elementary instruction.—*E. H.*, b. III. ch. iii.

And not only this may be said to be the place of Bunyan's *Pilgrim's Progress*, but it may be said to have kept it in popular estimation. *The Pastor of Hermas*, from being bound up with the New Testament, accounted Scripture, and read in churches, fell into entire disuse. Lately, from three translations of it into English, there may be thought to be a revival of interest in its favour.

W. J. BIRCH.

"RELATION OF ENGLAND."—A Relation with this title was written about A.D. 1500, by some noble Venetian in the suite of the Ambassador from Venice to the Court of England. A translation



of this curious document, with the text at foot, was published by the Camden Society in 1847. It is very interesting, and written by a man of good sense and observation. Amongst many interesting matters, he starts one question that perhaps some reader of "N. & Q." can settle, viz., that Julius Cæsar sets the three sides of England at 2,000 miles, whilst Bede makes it 3,600. Who is right? The rivers abound, he says, in every species of Italian fish, "except carp, tench, and perch" ("ma nō però carponi, o temoli, ne persici"). As to the carp, it seems there is a distich in Baker's *Chronicle*:—

"Hops and turkeys, carps and beer,  
Came into England all in a year."

Now Rondelet (born 1507) says of the perch that it abounds more in the Po and in England than anywhere else. It is strange that before the middle of the century it should have been abundant if unknown at the commencement. Leonard Mascall, or Marshall, of Sussex, is said to have introduced the carp about 1514.

Cæsar says we had abundance of trees, but neither beech nor fir.

Vines, too, were cultivated; and Bede mentions vineyards. The Vale of Gloucester was very favourable to the vine, and Richard II. made wine in the little park, Windsor. It is supposed that when the English had possession of Gascony the cheapness of wine thence imported destroyed the home manufacture; but I have read that the cutting down of the forests so changed the climate that the vine would no longer thrive. Disafforesting lowers greatly the temperature of a district.

The Italian makes a curious remark that the horns of English oxen are much larger than the Italian, which proves the mildness of the climate, as horns will not bear excessive cold ("imperò che il corno nō tollera freddo eccessivo").

There are many more points to which attention may be drawn if any of these lead to the establishment of facts touching any of them. The simple observations of keen observers are more pregnant than the theories of half the philosophers; and these publications of the Camden Society have never been, I think, duly searched for the marrow they contain. They teem with facts physical, social, and political; and if a man could bring such a faculty as that of Lord Bacon or Buffon to bear upon them, marshalling all that is of value in them into one book, I, for one, should value the work as of higher price by far than all the semi-historical, quasi-philosophical disquisitions of Hume's so-called *History of England*.

C. A. WARD.

Mayfair.

WORKS OF EDGAR ALLAN POE.—Mr. John Camden Hotten opens the "Preliminary" to his edition (1872) with the statement that "the pre-

sent edition is more complete than any yet published in this country." It may be worth while to inform English readers that this edition is, nevertheless, far from *complete*. In fact, no complete collection of Poe's writings has yet been published even in America. Mr. Hotten's edition wants at least one-half of the matter contained in the editions of Redfield and Widdleton (New York), which contain, I believe, all of Poe's known writings, excepting his two series of papers on "Autography and Cryptography" (published in *Graham's Magazine*, 1841), and perhaps some minor reviews. Mr. Hotten, probably, means to claim that his edition contains more of Poe's writings (a thing cannot be either *more* or *less complete*) than any edition previously published in England (or Britain); and this claim may be fully justified by the facts. But he follows this with a statement that is not thus justifiable. This edition, he says, "gives the *whole* of the poems and stories which have been left us by this fine genius," &c. This statement is so far from true, that there are just *nineteen* stories contained in the American editions which are *not* contained in Mr. Hotten's. Among them are, the "Narrative of Arthur Gordon Pym," which is by far the most lengthy of Poe's tales, and, in some respects, the most remarkable; and "The Fall of the House of Usher," which has been pointed out by each of his three literary biographers in this country (U.S.A.) as the most characteristic production of Poe's peculiar genius, and the best example of his highest powers in the department of prose.

I will only add that of this author's essays and criticisms Mr. Hotten's edition contains but a fragment, and that the one essay which has called forth the most unqualified praise of his critics, viz., "Eureka," is omitted. G. L. H.  
Greenville, Ala.

"STREEL."—There is one word in common use in Ireland I do not find noticed in "N. & Q.," i. e., the word *streel*. It is not in Webster nor in the *Slang Dictionary*, although its derivation, perhaps, from the Latin *stratum*, or the same root as the English *strew*, may be plain enough. It signifies generally to drag along the ground in a careless manner, as the following quotations of Dublin slang will show:—

"He streeled his coat all over the fair, but could get no one to tread on it."

"She is a dirty sthreel (i. e., careless in her dress)."

"He streeled me up the Coombe and up and down Francis Street till I thought I'd drop in my stannin'."

"Let us go out and take a streel (a stroll?) up and down the quay."

"And she went along streeling her dirty gownd in the gutter behind her."

It appears to be a very expressive word.\*

H. H.

\* Köhler gives the word in his *German Dictionary*,



BLOOD.—The want of precision in some popular ideas is often very perplexing. I refer chiefly to the pride of birth. In India, there is a strong prejudice against the offspring of a European father and a Hindustani mother, or, as they are called, *Eurasians*. There seems to be no really sound ethnological reason, however, for this objection, and the Eurasian is generally proud of his paternal origin. In England, on the contrary, *Eurasians*, especially of the gentler sex, are often very much admired. One of the most Highland of all Highlanders I ever met was a mulatto, the legitimate son of an Aberdeenshire gentleman by a negro mother. Unfortunately, he took very much after the latter, and, for this accidental circumstance, he was unable to enforce his pretensions in society, to be considered "an armiger" and representative of a good old family. His want of sufficient means, however, may have had a great deal to do with the cold water thrown on his just claims.\*

But it does not require, after all, a *bonâ fide* Norman descent to make some men the "proudest of the proud." Some of the most fastidious men I have ever known were not aware that they had no descent whatever beyond that which is common to all; but their hallucination had the good effect of making them courteous and honourable.

Again, the common expression, "aristocratic looking," is equally applicable to occasional individuals in all classes of society where actual want is not found, and the converse holds good. The "indecent clown" is not alone found in the fields. S.

BALZAC AND SHELLEY.—The *Christian World* observes—

"In Balzac's tale of the *Peau de Chagrin*, the possessor finds his amulet shrinking day by day, and as it contracts to a span, so his life shrinks away in equal proportions."

If we turn to Shelley's *Alastor*, we find something very similar. The enthusiast dies, gazing on the moon—

"Still as the divided frame  
Of the vast meteor sunk, the Poet's blood  
That ever beat in mystic sympathy  
With nature's ebb and flow grew feebler still.

... till the minutest ray  
Was quench'd, the pulse still lingered in his heart."

There is no plagiarism. I merely allude to the two writers to show a similarity of ideas. Shelley's conception is more sublime than that of Balzac; but we must bear in mind that one occurs in a poem, the other is found in a prose romance.

N.

although he evidently does not know the Irish meaning of it, as he translates it "strahlen," to beam or irradiate.

\* There is a curious saying in the West Indies that you can always detect black blood by the gristle of a man's nose, i. e., if he has black ancestry, the gristly point of the nose has no division in it.

PARALLEL PASSAGES (5<sup>th</sup> S. i. 466.)—

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

Compare Waller's song, "Go, lovely Rose," 2nd and 3rd stanzas:—

"Tell her that's young,  
And shuns to have her graces spied,  
That had'st thou sprung  
In deserts, where no men abide,  
Thou must have uncommended died.

Small is the worth  
Of beauty from the light retired:  
Bid her come forth,  
Suffer herself to be desired,  
And not blush so to be admired."

J. W. W.

PALINDROME.—I have met with the following one in Camden's *Remaines*. Camden says,—

"I will end with this of Odo, holding Master Doctour's mule, and Anne with her table-cloth, which cost the maker much foolish labour, for it is a perfect verse, and every word is the very same, both backward and forward.

'Odo tenet mulum, madidam mappam tenet Anna.  
Anna tenet mappam madidam, mulum tenet Odo.'

FREDK. RULE.

DR. SOUTH AND THOMAS FULLER.—In one of South's speeches, as *Terræ-filius*, at the Oxford Commemoration of 1657, he mentions, among other droll exaggerations of Fuller's person and character, that he was once an unsuccessful candidate for a post as sub-librarian in the gift of the University of Oxford:—

"Unum hoc superest notatu dignum, quod nuper vacante Inferioris Bibliothecarii loco, Academiae nostrae supplicavit per literas, ut sibi illum conferret: sed negavit Academia, nec illum admisit Bibliothecarium, ob hanc rationem, ne Bibliothecae scripta sua ingereret!"

What position is here referred to, and is the petition extant? One refuses to believe that the fact was made up by South. It is noteworthy that Heylyn twitted Fuller for this very speech, to whom the latter replied—

"For the seventeen years I lived in Cambridge, I never heard any Prevaricator mention his senior [South was then only twenty-four years old, Fuller double the age] by name: we count such particularizing beneath an University. . . . I regret not to be Anvile, for any ingenious Hammer to make pleasant musick on; but it seems my Traducer was not so happy."—*The Appeal of Injured Innocence*, pt. i., p. 28.

J. E. BAILEY.

"THE PICKWICK PAPERS."—During a recent visit to London, I remarked with satisfaction that tablets have been affixed to many notable houses; *ex. gr.*, Franklin's house at South Kensington, Dryden's house in Gerrard Street, Soho, &c. Regarding this as a most praiseworthy act, I beg to suggest that one of these tablets should be put up on the wall of the house facing Wood's Hotel (the right-hand entrance), in Furnival's Inn, Holborn,



to record that in that house Charles Dickens wrote *The Pickwick Papers*.  
Belfast. F. D. F.

DR. WATTS.—A great deal of fuss was made lately by the newspapers because Dr. Watts (the bicentenary of whose birth has just been celebrated at Southampton), when only nineteen years of age, gave an impromptu description of the first miracle in the following words:—

“Modest water, pressed by power divine,  
Saw its Lord, and blushed itself to wine.”

Surely Isaac Watts is not to have the credit of that beautiful conceit. Richard Crashaw, the poet, died twenty-four years before Watts was born. The latter knew Latin well, and it is highly probable he was acquainted with the Latin poems and epigrams which the former composed while resident at Cambridge, and which, doubtless, were more widely read during Watts's time than they are now. In this volume we find a reference to the miracle thus:—

“The conscious water saw its God and blushed.”  
WM. TRANT.

THE SALE OF DR. MEAD'S PICTURES IN 1754.—The *quarto* sale catalogue of Dr. Mead's pictures in 1754 is very scarce. In the British Museum is a copy with the prices marked in ink; but I have another to which some person attached, many years since, *The Evening Advertiser*, dated, “London, from Thursday, March 21, to Saturday, March 23, 1754.” This newspaper was, in fact, a penny paper, if we deduct the halfpenny stamp, as the price was three halfpence. In it are given the following particulars, which are reprinted from the original newspaper. There is an octavo catalogue of Dr. Mead's pictures, published in 1755, but it is not a reprint of this *quarto* sale catalogue as the pictures are placed in a different order. The former is a descriptive catalogue. Many of the pictures have been engraved. In the above-named number of *The Evening Advertiser* are recorded the death of Destrade, the dancing master, and the sentence of “Elizabeth Newton, for breaking open a House, to be whipt.” RALPH N. JAMES.  
Ashford, Kent.

[The priced catalogue is too long for insertion. We may, however, remark, that we collect from *The Evening Advertiser* that Dr. Mead's hundred and sixty pictures were sold in three nights' sale for 3,417*l.* 11*s.* The highest price was realized by “An holy Family with two Saints attending, and one playing on a Harp, *Carlo Marratti*,” 183*l.* 15*s.* This was the last lot sold on the third night. The next highest price was fetched by “Sir Theodore Mayerne, half-length, *Rubens*,” 115*l.* 10*s.* The lowest sum given was for “A Man's Head, Corn. Jansen, 1*l.* 1*s.*”; and the next lowest was for “Mrs. Barber the poetess, in Water Colours, 1*l.* 9*s.*” A three-quarters of Dr. Cole, by Kneller, went for 2*l.* and Walker's Oliver Cromwell, three-quarters, for two guineas and a half.]

## Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

## SKATING LITERATURE.

Will those who are able kindly help to perfect the following list?

I give a transcript of the title-page within commas, followed by other particulars within brackets:—

“A Treatise on Skating; founded on certain principles deduced from many years' experience: by which that noble exercise is now reduced to an art, and may be taught and learned by a regular method, with both ease and safety. The whole illustrated with copper plates, representing the attitudes and graces. By R[obert] Jones, Lieutenant of Artillery. . . . London, printed for the author: and sold by J. Ridley, in St. James's Street. MDCCCLXXII.”

[8vo., pp. xvi-64, 4 plates and 2 figs., 2*s.* 6*d.*]

“The Art of Skating, practically explained, by Lieut. R. Jones, R.A., with revisions and additions by W. E. Cormack, Esq., with plates. . . . London: Baily Brothers, 3, Royal Exchange Buildings.”

[“Baily Brothers, printers.” 1855? 8vo. pp. 40, five plates.]

“The Art of Skating practically explained. With plates. . . . London: Baily Brothers, 3, Royal Exchange Buildings.”

[“Baily Brothers,” printers. On wrapper, “. . . . A. H. Baily & Co. . . . 1865. Price one Shilling.” 8vo., pp. 40, 5 plates. This pamphlet and the preceding one are reprints, with slight alterations, of the 1772 pamphlet.]

“Garcin (J.), Vrai (le) patineur, ou principes sur l'art de patiner avec grâce, etc. Paris, Delespinasse; Delaunay; Neveu de l'Auteur, 1813, in-12. 1 fr. 50 c.”

This I find as an entry in tom. iii. p. 256, of Quérard (J. M.), *La France Littéraire*. 12 tom. Paris, 1827-64. 4to. I have not seen a copy.

“The Art of Skating, containing directions for beginners, learners, and good skaters, and explaining all the movements and figures. By a Skater. London: Basil Steuart, 139, Cheapside, 1832.”

[“P. White & Son, printers, 25, New Street, Bishopsgate.” 8vo., pp. 16. 7 plates. Plate 1 was “designed and lithographed by A. Gordon, 145, Strand.”]

Who was the author?

“The Art of Skating; with plain directions for the acquirement of the most difficult and elegant movements. By Cyclos, a member of the Glasgow Skating-Club. Glasgow: Thomas Murray & Son, Argyle Street. London: David Bogue. Edinburgh: John Menzies. MDCCCLII.”

[“John Neilson, printer, Trongate.” 8vo. pp. 4-viii-80. 3 plates and a lithog.]

A work on skating, published at Belfast, is noted in the preface. I have not seen a copy of it.

“John Cyclos, mitglied des Schlittschuhfahrer-Clubs zu Glasgow, die kunst des schlittschuhfarens, mit deutlichen anweisungen zur erlernung der schwierigsten und graziosesten bewegungen. Zweite vermehrte auflage. Mit 4 erläuternden tafeln. Weimar, 1858. Verlag, druckt und lithographie von B. F. Voigt.”

[8vo., pp. viii-60, 4 plates.]



The first edition of this translation I have not seen.

"The Art of Skating; containing many figures never previously described, with illustrations, diagrams, and plain directions for the acquirement of the most difficult and elegant movements. By George Anderson ('Cyclos'), for many years president of the Glasgow Skating Club. Second edition. London: Horace Cox, 346, Strand, W.C., 1868."

["Printed by Horace Cox." 8vo., pp. viii-72. 8 plates and 2 figs.]

"The Art of Skating; containing many figures never previously described, with illustrations, diagrams, and plain directions for the acquirement of the most difficult and elegant movements. By George Anderson ("Cyclos"), vice-president of the Crystal Palace Skating-Club. Third edition. London: Horace Cox, 346, Strand, W.C., 1873."

["Printed by Horace Cox." 8vo., pp. x+82. 10 plates and 5 figs., 3s. 6d.]

"Physiologie du patineur, ou définition complète des principes et des règles qui s'appliquent à l'exercice du patin par un ancien patineur. Paris. Dentu, Libraire-Editeur, Palais-Royal, galerie d'Orléans. 1862. Tous droits réservés."

["Typographie, Monnoyer Frères, Au Mans (Sarthe)." 12mo., pp. iv-116. 5 lithographs.]

Who was the author?

"Skates (The). 18mo., cl. 75 cts. Boston, Mass. S. S. Soc., 1864."

An entry in vol. i. p. 193 of Kelly (J.), *The American Cat. of Books* (Jan., 1861, to Jan., 1871). 2 vols. New York and London, 1866-71. 8vo.

I have not seen a copy, but suppose it to be a work relating to skating. Who was the author, and what is the full name of the "Mass. S. S. Society"?

"Gill, E. L., *Skater's Manual*. Revised ed. 18mo. pap. 10 cts. N. Y. A. Peck & Co., 1867."

This is another entry in Kelly's *Am. Cat.*, vol. ii., p. 151. I have neither seen this revised edition nor the edition of which it is a revision.

"The Skater's Text-Book. By Frank Swift, champion of America, and Marvin R. Clark, the noted skating critic. New York."

["Entered, according to act of Congress, in the year 1868, by Wm. H. Bishop and Marvin R. Clark, in the clerk's office of the district court of the United States for the southern district of New York." "John A. Gray & Green, printers, 16 and 18, Jacob Street, New York." 12mo., pp. ii-116. 7 cuts and 35 figs., pap. 50 cts., cl. 75 cts.]

"A System of Figure-Skating. Being the theory and practice of the art as developed in England, with a glance at its origin and history. By H[enry] E[ugene] Vandervell, and T[homas] Maxwell Witham, members of the London Skating Club. London: Macmillan & Co., 1869. The right of translation and reproduction is reserved."

["London, R. Clay, Sons & Taylor, printers, Bread Street Hill." 8vo. pp. xviii-266. 4 double plates, 84 figs. 6s.]

This last work is simply admirable. The summary (pp. 98-99) of the eight "main points that will constitute a first-class skater, as treated of" in the

work, is probably worth more than all that has previously been written on the subject—worth more, not only to those in their tyrocity in the art, but to the skater of many winters.

I had the intention of transcribing these eight points, for they are contained in as many lines, but, on commencing, I felt in anticipation so like a thief that I desisted. There are a few lines which I feel free to transcribe,—these; may they bear abundant fruit, here or elsewhere:—

"Should there be any readers of this work in possession of any authentic information that would tend to throw farther light upon the origin, and extend the history of skating, and would like, in the interests of the art, to intrust it to the authors with a view to its insertion, should this work ever reach a second edition, they will be happy to receive it" (p. 35).

Besides possessing the *System of Figure Skating*, the third edition (1873) of the *Art of Skating*, and also an American work—that of Swift and Clark, if there is not a better one with which I am unacquainted—should be read; the facts (and fallacies) will then be before the reader, and his judgment may follow.

There is a distinct class of skating literature—the "Specifications" relating to skating—"Published at the Great Seal Patent Office, 25, Southampton Buildings, Holborn," which I can only thus refer to. FRED. W. FOSTER.

DR. THOS. REEVE'S "PUBLIKE DEVOTIONS; OR, A COLLECTION OF PRAYERS." London, 12mo., 1651.—I should be glad to obtain from any owner of this book one or two particulars of it. It is not to be found in the public libraries. Though catalogued in the British Museum Collection, the copy cannot now be found. It bears, I am informed, an "old Library" press-mark, and when the collection was re-marked, more than forty years ago, it was missing. It seems to be an earlier and unnoticed edition of "*Pulpit Sparks; or, Choice Forms of Prayer*," by several learned and godly divines, used by them both before and after Sermon," London, 12mo., 1659, a copy of which is said to be at Trinity College, Cambridge. An earlier edition of the same book apparently is found on the registers of Stationers' Hall, Feb., 1653-4,—"A book containing y<sup>e</sup> prayers of Dr. Gillingham, Dr. Reeves, Dr. Holdisworth, Dr. Tailor (Jeremy), Mr. Goddard, Mr. Fuller, Mr. Harding, Mr. Machinest, and other divines, used before their sermons."

"THE CHURCH REVIVED," by J. F., 1663, 12mo.—The querist wishes to make a reference to this scarce book, and would be grateful to any possessor of it who would oblige him. JOHN E. BAILEY. Stretford, Manchester.

WYAT, WYATT, AND WOOD FAMILIES.—I should be glad to be informed as to the descen-



dants of Isaac Wyat, of Bobbingworth, Essex, who married Elizabeth Ridge, Mary Preston, and a third wife, whose name I do not know; of Edward Wyat, of Bocking, Essex, who married Jane, second daughter and co-heiress of Wilton Brown, of Rookwood, Essex; of Edward Wyat, of Kent, who married Cecilia, daughter of H. Dingley, of Charlton, Worcestershire; and of Thomas Wyat, of Braxted, Essex, in 1624, who married Sarah, daughter and heiress of Paul Ambrose Vincent, of London, goldsmith. Several of the Wyat family appear to have resided at Tillingham, Essex, in the sixteenth century. George Wyatt, of St. Margaret's, Westminster, son of John Wyatt by his wife Elizabeth (Browne), married 23rd July (not June, as at p. 409), 1722, at St. Paul's, Covent Garden, Hannah Wood, of St. Margaret's, Westminster; but of her family I have gleaned nothing, nor do I know where her birth, on 26th September, 1703, took place, or who her mother was. I find a Thomas Wood, Vestry Clerk of St. Margaret's, Westminster, in 1733.

REGINALD STEWART BODDINGTON.

15, Markham Square.

BIBLIOGRAPHICAL descriptions of the following works are requested:—

The Russian edition of J. B. du Halde's *Description of China*. Have any editions of this work been published in other languages besides French, English, German, and Russian?

*Idée Générale du Gouvernement Chinois*, Paris, 1729, by Étienne Silhouette, Comptroller of the Finances in France in 1759. Is this the exact title? Has it been translated?

The Swedish edition of Osbeck's *Travels to China* (1757). Have they been published in languages other than German (1765) and English (1771)?

Have the *Lettres Édifiantes* been published in languages other than French, German (Stöckleiz), and Spanish?

SUBSCRIBER IN THE FAR EAST.

AUTHORS' NAMES wanted of the following:—

1. Abbess of Shaftesbury; or, the Days of John of Gaunt. A Tale. Lond., Rivington, 1846.

2. Abbotsmere. A Tale. By Mary Gertrude. Lond., Whittaker, 1846.

3. Academic Errors; or, Recollections of Youth. By a Member of the University of Cambridge. Lond., Valpy, 1817.

4. The Acadian Code of Signals. . . . By a Practical Telegraphist. . . . Lond., W. Lewis, St. John's Square, 1817 (see *Gentleman's Magazine*, part i. p. 439).

5. Accomplished Hypocrite; or, Brass Glitters more than Gold. A Moral Tale . . . in two vols. By A. D. Lond., A. K. Newman, 1822.

6. Across the Channel. By Theophilus Oper. 1857.

OLPHAR HAMST.

New Barnet, Herts.

SPAGNOLETTA.—I want a complete list of this celebrated painter's works. A gentleman of my

acquaintance has recently purchased a painting of St. Jerome, which represents the saint in a sitting position, gazing earnestly upon a skull before him, on an acclivity of a cave or hermitage. The picture is more than two hundred years old, as the canvas and frame are of very old manufacture. The reason I have for wanting a list of Spagnoletto's paintings is this, viz., the painting was bought under rather peculiar circumstances, and was always said to be his; my friend paid rather a high price for it, and wishes to satisfy himself as to its authenticity. Chalmers, in his *Biographical Dictionary*, says, "St. Jerome was one of his darling subjects; he painted, he etched him, in numerous repetitions, in whole lengths and half figures." I shall be very much obliged to any one who will kindly give the list. FREDERICK OVERTON.

"THE SWORD WEARING OUT THE SCABBARD."—Lord Byron, in a letter, uses the expression in reference to himself, that "the sword is wearing out the scabbard." Carlyle, in his *Life of John Sterling*, says that he wore holes in the outward case of his body by his restless vitality, which could not otherwise find vent; and, in a biographical notice of the painter Titian, it is said that, in extreme old age, his soul was keen and brilliant, like a sword which had worn out its scabbard. The expression, with little variation, has been frequently employed by writers since Byron's time. Is it to be found in the works of any author prior to the noble poet? W. A. C. Glasgow.

HAYTIAN POET.—I have a cutting some years old from the *New York Tribune*, which reads:—

"There is a simple and beautiful stanza—beautiful because simple—which I found in a book of poems by a Haytian author. It is written; of course the original (which I have lost) is in French, but my translation is very literal, containing one word only—*faintly*—which is not in the author's verse:—

'LAST WISH OF A MOTHER.

O God! she faintly said, upon her dying bed,

If I have followed Thy divine behest,

As my entire reward grant this request:

Make me the guardian angel to my babes when dead!"

Can any reader supply the original and the author's name? W. E. A. A.

GIPSY MARRIAGE.—In the *Times* list of marriages on July 21, 1874, appeared the two following curious announcements:—

"On the 11th instant, at Vallö Herregord, Norway, Hubert Smith, Esq., the author of *Tent Life with English Gipsies in Norway*, to Esmeralda, the Heroine of his book."

"On the 11th instant, Adreg Vallö Phillissin, Norway, the Rye Hubert Smith, Esq., romado to Tarno Esmeralda Lock, who pookers covah Lava to saw Romany Palors."

By the aid of Borrow's *Romano Laro Lil*, I read the last announcement—



"On the 11th, in the &c., Norway, the Noble Hubert Smith, Esq., married to Tarno, &c., who talks bewitching words to laugh at her Gipsy brethren."

Am I right?

PELAGIUS.

OSTEMAN.—Will some one be good enough to state what is the meaning of this term? To what profession, trade, or craft does it apply? It occurs in some Chancery proceedings in 1677, in which one Thomas Armorer, of Newcastle-upon-Tyne, is described as "Osteman." Halliwell gives "Oast" (1) as curd for cheese (north), and (2) as a kiln for malt or hops (Kent). Does it, in the present case, signify "maltster"? JOHN MACLEAN.

Hammersmith.

"LITTLE POEMS FOR LITTLE READERS."—In this little volume, recently published by Routledge & Son, there is one called "The Orphans," the first line of which is,—

"My chaise the village inn had gained."

These simple verses I have known for forty years, having been taught them by my father, five and thirty years dead. Can any one inform me who is their author? JOHN BOWER.

JOHN CHURCHILL, M.P. FOR NEWTOWN, 1679.—What authority is there for identifying him with the great Duke of Marlborough? Foss identifies him with Sir John Churchill, Master of the Rolls; but he was knighted before 1679, and would have been described with the handle to his name. Coxe says that Marlborough never sat in the House of Commons. ALFRED B. BEAVEN, M.A.  
Preston.

ALBIZZIA SERICOCEPHALA.—This is a tree of Southern Kordofan, and is described in Dr. Schweinfurth's *Heart of Africa*. But there is one point in this description, as it appears in the English translation (1874, 2nd edit., vol. i. p. 144), which I am unable to comprehend. The translator thus gives it: "The finely-articulated, mimosa-like leaf consists of from 5,000 to 6,000 particles." "Particles" cannot be right. Can the proper word be *joints*? JABEZ.  
Athenæum Club.

"KING COAL'S LEVÉE."—Is the author known of—

"King Coal's Levée, or Geological Etiquette, with Explanatory Notes, and the Council of the Metals; also Baron Basalt's Tour, 3rd ed. 12mo. 1819." which I find in a recent catalogue?

DUDLEY ARMYTAGE.

THE TEMPLARS AND HOSPITALLERS.—I should be much obliged to any correspondent who will tell me the distinctive symbols or badges of the Templars and Hospitallers. Did not a change take place in that (or those) of the Templars? T. W. WEBB.

"MR. FRY, YE KING'S COAL PORTER."—I have a miniature portrait in water-colours, on card, inscribed in pencil as above. It represents a man with aquiline nose, blue eyes, and deep hollows in his cheek. As the face is in profile, one cheek only can be seen. He has a blue coat, red waistcoat, and white neckerchief. Was this man a celebrity? W. H. PATTERSON.

"HAROUN ALOMPRA, OR THE HUNTER CHIEF."—Who is the author of this drama, acted at Portsmouth Theatre, April 19, 1824? He is said to have been a literary gentleman of Portsmouth, a "knight of the lancet." R. INGLIS.

COL. VALENTINE WAUTON.—What was the name of the father of Col. Valentine Wauton, or Walton, the regicide?

Is anything known of the present whereabouts of the manuscript of the *History of the Civil Wars* which Valentine Walton is said, by Hearne, to have written (Hearne's *Diary*, 2nd edit., iii. 108)? CORNUB.

SANDWICH ISLANDS.—Wanted the date of birth and death of the late Princess Victoria Kamamalu, sister of the two former kings, Kamehameha IV. and V. JNO. A. FOWLER.

"GIPSY QUEEN."—Who is the composer of the *Gipsy Queen*, in which the words "Ride forth, ride forth, ye rolling thunders of the night" occur? CARMENI.

DOMINGO GONSALES.—Is the authorship known of a curious fiction (of which I have a copy of the second edit., printed 1768), entitled *The Strange Voyage and Adventures of Domingo Gonsales to the World in the Moon*? D. A.

### Replies.

"KIKE" IN CHAUCER.

(5<sup>th</sup> S. ii. 41.)

The amount of learned ingenuity which has been expended in mystification of the clear and explanation of the simple is perfectly amazing. An eminent instance of this occurs in the remarks of Mr. H. H. GIBBS on the word *kike* in Chaucer. To ordinary readers, the passage in the *Wife of Bath's Tale* presents no difficulty. The knight-errant is sent forth by the Queen to ascertain, on pain of death, within "a twelvemonth and a day,"

"What thing it is that women most desiren."

In answer to his inquiries, he receives the most conflicting opinions; but, by the aid of a witch or fairy, he ultimately solves the question satisfactorily:—

"Women desiren to han soverainetee  
As well over hir husbond as hir love,  
And for to ben in maistrie him above."



This is the key to all the illustrations of female character in the *Wife of Bath's Tale*, and will materially aid in the explanation of any doubtful passages, if such there be.

The various feminine proclivities are treated in separate paragraphs, beginning "Some saiden" this, that, and the other. One paragraph is devoted to women's love of flattery, to which succeeds another on their propensity to have their own way, independent of reproof. MR. GIBBS takes half of the former paragraph, and reads it as if it belonged to the latter, with which it has no manner of connexion, and thus imports a factitious meaning into what is straightforward and easy if taken by itself. It is necessary to quote the whole paragraph:—

"And some men saiden, that we loven best  
For to be free, and do right as us lest,  
And that no man reprove us of our vice,  
But say that we ben wise and nothing nice.  
For trewely ther n'is non of us all,  
If any wight wol claw us on the gall,  
That we n'ill *kike*, for that he saith us soth :  
Assay, and he shal find it that so doth.  
For be we never so vicious withinne,  
We wol be holden wise, and clene of sinne."

The meaning of the passage surely lies on the surface. The reference is similar to that in *Hamlet*:—

—"It touches us not,

Let the galled jade wince; our withers are unwrung."

*Gall*, Fr. *gale*, is a sore place, a scab, a raw; when this is touched, or "clawed," the jade will wince and kick. So says our text; the woman, whose reputation is *clawed* in a sore place metaphorically will *kick*. Let any one try, and he shall find it that so doth.

The application is so obvious, that very powerful reasons would be required for giving any other interpretation.

MR. GIBBS says, "*Kike* (or *kyke*) is evidently the modern *keek*, meaning to peep or look . . . . a *keek* signifying a stolen glance." Subsequently he interprets it as looking pleased, and so applies it in the passage in question. *Keeking*, then, would be equivalent to ogling or leering. Let us see how this view is borne out by the evidence.

He says, "Our *kick*, with its short *i*, would seem to require a form *kikken* in Early English; but the *i* in *kike* is long, like the *ee* in *keek*." Why so? The prosody of the line—

"That we n'ill *kike* for he seith us sooth,"

requires the final *e* in *kike* to be sounded. It will be found that the short *i* suits the measure much better than the long.

Etymologists have searched a long way round for the derivation which lay all the time at their very doors. There can be no doubt that it is derived from Cymric *ciciaw*, to kick, from *cic*, the foot.

The old English word *keek*, *keik*, or *kyke*, is now

principally confined to the Scottish. It is of Low German or Scandinavian origin, Dan. *kige*, Swed. *kika*, Dutch *kijken*, Flemish *kijchen*, allied, no doubt, with High Ger. *gucken*, all having the primary meaning of the English word "peep,"—as Jamieson explains it, "to look with a prying eye," "to spy narrowly," "to look by stealth," as in the following examples:—

"By double way take kepe

First for thyn owne estate to *keke*."

Gower, *Conf. Amantis*.

"Then suld I cast me to *keik* in kirk and in market."

Dunbar.

"*Keek* into the draw well,

Janet, Janet,

There ye 'll see yer pretty sel,

My jo Janet."

Old Scotch Song.

"Conceal yoursel as weel 's ye can

Frae critical dissection,

But *keek* thro' every other man

Wi' sharpened, sly inspection."

Burns's *Epistle to a Young Friend*.

A *keeking*-glass, a looking-glass; a *keek*-hole, a peep-hole. The same meaning will be found uniformly adopted by Chaucer:—

"This Nicholas sat ever gaping upright

As he had *kyked* on the newe moone."

Miller's *Tale*, 3445.

"Into the roof they *kyken* and they gape."

Miller's *Tale*, 3841.

In none of these, nor in any other passage, can I find the least trace of the sense of ogling or looking pleased. Rather the reverse; the feeling of anxious gazing. Jamieson, it is true, gives us a secondary meaning of *keek*, "to take a stolen glance"; but stolen glances are not necessarily amatory nor cheerful; in the great majority of cases they are the reverse.

I cannot help, therefore, coming to the conclusion that the proposed emendation is forced and unnatural, and is not sustained by the reasons brought forward in its defence. J. A. PICTON.

Sandyknowe, Wavertree.

I am much surprised at the extraordinary meaning assigned by MR. GIBBS to the word *kike* in Chaucer. It simply means to *kick*, and nothing else. The mistake has arisen from mistaking the whole drift of the passage. What the *Wife of Bath* really says is this: "Some said, that we are most eased in our hearts when we are flattered and praised. And I will not deny that such a one comes very near to the truth. A man will best win us by flattery; and by attention and constant waiting upon we are all alike caught, both the greatest and the least of us." So far we have one opinion; but we are next introduced to an opinion of a totally different character. The good lady goes on to say: "And some said, that we like best to be free, and to do just whatever we please; and that no one ought to reprove us for any fault, but



ought to say that we are always wise, and never foolish. For truly there is not one of us all, but—if any one rubs us upon the sore place—will be sure to *kick*, merely because he dares to say the truth. Try it, and he who does so will find it as I say. For however vicious we are at heart, we like to be considered prudent and free from sin." How this passage can be forced into any other meaning, I do not understand. On the *one* hand, women are said to be pleased with untrue flattery; on the *other*, they are displeased with unflattering truth. The one they receive with graciousness and smiles, the other they kick at and resent.

The word *kike*, to kick, is in Wiclif's Bible, Acts ix. 5; with a past tense *kikide*, Deut. xxxii. 15; and a past tense plural *kikiden*, 2 Kings vi. 6. That Chaucer also employs the word in the different sense of to *peep*, is, of course, granted; but how the sense of *peeping* can have any place here, I do not see. We have no authority for making it signify to *look with approval*; it simply means to peep, gaze, or look about searchingly without either approval or disapproval. Surely, too, the galled jade winces, not peeps about.

WALTER W. SKEAT.

Cambridge.

"POVERTY PARTS GOOD COMPANY" (5<sup>th</sup> S. i. 288.)—This forms the last line of the eighth verse of that rare old Gloucestershire ballad, *George Ridler's Oven*; and as it is good enough to be more widely known, although printed in Halliwell's *Prov. and Arch. Dict.*, and in Dr. Latham's *English Language*, vol. ii., it would, I am sure, please the taste of many of your readers to see it given at length in "N. & Q.," where it would be in keeping with similar ballad literature to which you have already accorded space. It is remarkable that a society of charitable aim, called the "Gloucestershire Society," meet annually at the White Lion Hotel, in Bristol, where its members dine together, and retain the custom of singing this song of *George Ridler's Oven* directly after the removal of the cloth. I should like to know the origin of the society, and the date of the song, which they thus so pleasantly perpetuate.—

"GEORGE RIDLER'S OVEN.

1.

The stowns that built George Ridler's Oven,  
And thany geum from the Bleakeney's quar;  
And George he wur a jolly old mon,  
And his yead it graw'd above his yare.

2.

One thing of George Ridler I must commend,  
And that were not a notable theng;  
He mead his brags avoore he died,  
We any dree brothers his zons z'hould zeng.

3.

There's Dick the treble and John the mean,  
Let every mon zing in his awn pleace;  
And George he wur the elder brother,  
And therevoore he would zing the beass.

4.

Mine hostess's moid (and her neaum 'twur Nell)  
A pretty wench and I lov'd her well;  
I lov'd her well, good reazon why;  
Because zhe lov'd my dog and I.

5.

My dog is good to catch a hen,  
A duck or goose is vood for men;  
And where good company I spy,  
O thether gwoes my dog and I.

6.

My mwother told I when I wur young,  
If I did vollow the strong beer pwoot,  
That drenk would pruv my auverdrow,  
And meauk me wear a thread-bare cwoat.

7.

My dog has gotten zitch a trick,  
To visit moids when thany be zick:  
When thany be zick and like to die,  
O thether gwoes my dog and I.

8.

When I have dree zispences under my thumb,  
O then I be welcome wherever I come;  
But when I have none, O then I pass by,  
'Tis poverty pearts good company.

9.

If I should die, as it may hap,  
My greauve shall be under the good yeal tap;  
In rouled earms there wool us lie,  
Cheek by jowl my dog and I."

F. S.

Churchdown.

"When my o'erlay was white as the foam on the linn,  
And my pouches were clinkin' wi' siller within;  
When my lambkins were bleatin' on meadow an' brae,  
As I hied to my sweetheart, I sang a' the way:  
Kind was she, an' my freens they were free,  
But Poverty pairts guid company!

We met at the fair, and we met at the kirk,  
We met i' the sunshine, we met i' the mirk;  
And the sound o' her voice, an' the blink o' her e'e,  
Seemed a Paradise opened for ever to me!  
Leaves frae the tree, at Marti'mas flee,  
And Poverty pairts guid company!

Wharever I gaed, the blythe lasses smiled sweet,  
An' mithers an' aunties were mair than discreet;  
While kebbuck an' becker were set on the board;  
But noo they pass by me, an' never a word!  
Sae lat it be,—for the warldly an' slie  
Wi' Poverty keep nae companie!"

A. T.

Dunfermline.

This song is in Allan Cunningham's *Songs of Scotland*, i. 330. It is called "Todlen Hame," and begins—

"When I hae saxpence under my thumb."

According to Cunningham, it is not modern, but very old. C. F. S. WARREN, M.A.

This song was first inserted in an annual, *Friendship's Offering*. STEPHEN JACKSON.

A CURIOUS RELIC OF OLD CALCUTTA (5<sup>th</sup> S. i. 466.)—The second verse in this very curious



and interesting ballad-epitaph probably refers to J. Townsend's earliest recollections of some local encounter between the Roundheads and Royalists in the last days of Cromwell, when the country was in a disturbed state, and such collisions were frequent. "An Ashburnham!" "A Fairfax!" would naturally be the war-cries of the different factions, even if these two leaders were not actually present, Ashburnham (John) being one of Charles I.'s most devoted adherents and followers, and Fairfax being the great Parliamentary leader. From the wording of verse 2, I should infer that J. Townsend was not himself engaged in the fray described, but that he is supposed, when dying, to refer to some very early recollection:—

"Hark how the Corslets ring!

Why are the Blacksmiths out to-day, beating those men at the spring?" &c.

The allusions to Fairlight Church and Fairlight Lee in the next verse point to Sussex and the neighbourhood of Hastings as the scene of Joseph Townsend's early recollections. The Ashburnhams were an ancient and distinguished Sussex family, which makes it all the more probable that "an Ashburnham" would be the representative champion of the Royalist party in that district. The remembrances of the skirmish in verse 1 probably describe an event which happened many years before the seizure of J. Townsend by the press-gang, verse 2, immediately before his intended marriage. No doubt verse 3 describes (as your correspondent suggests) the rescue of two Indian widows from the funeral pile—one of whom I infer became the "nut-brown bride" of J. Townsend, and the mother of "Young Joe," who was "nearly 60" at the time of his father's death in 1738, aged 86. LINDIS.

P.S. Joseph Townsend died in 1738, aged 86. See epitaph. He was therefore born several years after the battles of Marston Moor and Naseby (1644 and 1645), and one year after the battle of Worcester (1651). His earliest recollections could, therefore, only be of the local skirmishes following these battles in various parts of England.

"THE BONNY HOUSE OF AIRLIE" (5<sup>th</sup> S. ii. 28, 74.)—May I beg the Editor kindly to grant me a little more space in his valuable pages? I am as much puzzled as ever, though in a different way. I must own I had forgotten, when I wrote my note, that the destruction of Airlie Castle took place before Montrose's rupture with the Covenanters. I cannot plead ignorance of the fact, but I carelessly and stupidly forgot it. Of course, as W. G. (whom I beg to thank for his kind reply) reminds me, it would be quite natural to find Montrose and Argyle acting in at least apparent concert at that time. But I cannot reconcile the Duke of Argyle's statement, that "*the raid* was *actively supported* by Montrose," with Spalding's

account, nor with those quoted by Mr. Mark Napier, in a note to *Montrose and the Covenanters*, as follows:—

"Bishop Guthrie records that, in the year 1640, Argyle persisted in destroying the house of Airlie, with whom he was at personal feud, although Montrose had put a garrison into it, and had written to Argyle to that effect."

James Gordon, in his MS., has this account:—"Thus far is certain, that . . . Montrose, with a party, was the first who besieged Airlie, and left the prosecution of it to Argyle, who," &c. Here follow Argyle's atrocities. The passages I have omitted contain merely a discussion whether the right date of these events is 1639 or 1640.

If the Duke really meant no more than this, I cannot see why he should have spoken of it as a new and accidental discovery, when it was all to be found in Spalding and Guthrie, and more easily in Napier. Still less can I understand how he could have called this "actively supporting the raid." According to Guthrie, Montrose was directly opposed to it; according to Spalding and Gordon, he had nothing to do with it, but his own proceedings against Airlie had been distinct from Argyle's, and quite different from them,—as different as the characters of the two men. Still, perhaps this is all that was meant, and I have interpreted a passage in a playful speech too literally and seriously. If so, my excuse is my desire for historical information, and my zeal for the memory of one, the details of whose career, I firmly believe, have no need to fear the strongest light. M. L.

"THE ALTHORPE PICTURE GALLERY": MARY J. JOURDAN (5<sup>th</sup> S. i. 348, 435, 516; ii. 70.)—I wish to add a few particulars to Mr. MASON's account of the Jourdan family, which may interest him and OLPHEAR HAMST. The "weaver," John Jourdan, was the grandson of Anthony Jourdan, of Toulouse, who was one of the band of noble refugees who sacrificed their property and their national ties for the sake of religion and conscience, at the Revocation of the Edict of Nantes. Many of these established themselves in the silk trade, in consequence of their connexions in the South of France. Among these was John Jourdan, who, in partnership with Mr. D'Albiac (grandfather of the Duchess of Roxburgh), carried on the business of a silk-weaver in Spitalfields. His wife, Susanna, was the third daughter of John Jacob Zornlin (my grandfather), of the firm of Battier & Zornlin, who ranked very high among the English merchants of the last century.

Colonel Jourdan was married early in the year 1815, in Java, where he held a high official appointment. Some of his children died young. Henry Francis Holcombe was the first who attained maturity. The armorial bearings of the Jourdan (or Jourdain) family are—gules, a cross pattée, or;



crest, a mailed arm embowed, holding a cutlass. It is not in my power to give any information respecting Mary J. Jourdan, except that she was the daughter of Colonel *Holcombe*, not *Halcombe*.

Z. Z.

TURQUET DE MAYERNE (5<sup>th</sup> S. ii. 48.)—Is this, or Turquet Mayerne, the real name? It appears, I believe, in the latter form in a volume of his works in the British Museum Library.

T. W. WEBB.

TO PROAT (5<sup>th</sup> S. ii. 49.)—*To proat* is the G. *protzen*, to show one's ill will or displeasure by a surly silence.—Küttner. A somewhat different form of the word is given by Halliwell, "*Prutten*, to be proud, to hold up the head with pride and disdain." The origin of the foregoing, as well as of the G. *trotzen*, is to be found in the interjection of displeasure, *prut! trut!* representing a blurt of the mouth with the protruded lips. See *Pout* in my Dictionary.

H. WEDGWOOD.

Halliwell has *prute*, "to wander about like a young child," and this, I take it, is a form of the word for which F. H. inquires.

W. T. M.

Shinfield Grove.

MARY OF BUTTERMERE (5<sup>th</sup> S. i. 47.)—In "N. & Q." 1<sup>st</sup> S. viii. 26, under the heading of "Gossiping History," is a note of mine on De Quincey's account of Hatfield. I have nothing to add or alter, but wish to withdraw an opinion too hastily formed. I said, "I do not blame Mr. De Quincey, having no doubt that he believed what he was told." When I wrote that I was *reading* the Boston edition of his works. Long before I came to the end I felt that the compliment was entirely undeserved, for which, I think, satisfactory reasons are given in "Leslie and Dr. Middleton," 1<sup>st</sup> S. x. 33.

H. B. C.

U. U. Club.

ALDERMAN JOHN PORTER (5<sup>th</sup> S. ii. 67) was MP. for Evesham in part of one Parliament, viz., from the general election of 1754 until his death, April 11, 1756.

ALFRED B. BEAVEN, M.A.

Preston.

Allibone, in his *Dictionary*, says that Sir James Porter died at Bath.

C. F. S. WARREN, M.A.

THE FYNDERN MONUMENT IN CHILDRY CHURCH (5<sup>th</sup> S. ii. 68.)—P. will find a description of the Fynderne brasses, with a copy of the inscriptions on them, in Ashmole's *Berks*, vol. ii., pp. 208, 209, and 210, of the edition of 1719; also in Clarke's *Hundred of Wanting*, pp. 76 and 77.

C. J. EYSTON.

See Relton's *Sketches of Churches*, London, 1843, for a plate and full description in the accompanying text. It is a brass of a peculiar

character, the crosses of the figures being filled with lead. The figure of Sir William Fynderne to the knees is in Boutell's *Brasses and Slabs*, p. 71, London, 1847. A description of the monument will also be found in the *Oxford Manual*, No. 168, p. 61.

SAMUEL SHAW.

Andover.

THE WILLOW PATTERN (5<sup>th</sup> S. ii. 69.)—See the *Family Friend* (Houlston & Stoneman, London), vol. i. p. 124.

H. FISHWICK, F.S.A.

Vide *Bentley's Miscellany*, vol. iii., p. 61, published in 1838, where will be found "A True History of the Celebrated Wedgwood Hieroglyph, commonly called the Willow Pattern," by Mark Lemon.

WILLIAM WING.

Steeple Aston, Oxford.

HISTORY OF SCOTLAND (5<sup>th</sup> S. ii. 68.)—If MR. MASON, who is good enough to appeal to me as to this work, will turn to that admirable *Catalogue of the Printed Books in the Advocate's Library*, now printing, on p. 680 of vol. ii. he will find that William Duff, M.A., was the author of the work he inquires for. See also Lowndes by Bohn, p. 2215. Allibone mentions an edition of 1750, probably after Watt, to whose *Bibliotheca* I cannot refer here. I take this opportunity of thanking MR. MASON for his reply on p. 70.

OLPHAR HAMST.

New Barnet, Herts.

"LIKE" AS A CONJUNCTION (5<sup>th</sup> S. i. 67, 116, 157, 176, 237, 498; ii. 97.)—I am surprised that MR. FURNIVALL cannot see, in the passage that he quotes from *Henry VIII.*, that the preposition which governs the *you* is understood:—

"Not a man in England

Can advise me like [unto] you."

It is a parallel passage to that which I before quoted from the same play:—

"Said I for this the girl was like to him."

So in the passage from *Pericles*:—

"And knowing this kingdom is without a head,

Like [unto or to] goodly buildings left without a roof."

In Cowden Clarke's *Concordance* there is a reference, *Tempest*, Act i. sc. 2, "like to a nymph." In the only *Shakspeare* that I can refer to, being away from home, I find the *to* is omitted, "Enter Ariel like a water nymph." To what edition did the writer of the *Concordance* refer?

CLARRY.

"HUDIBRAS" (5<sup>th</sup> S. i. 489; 5<sup>th</sup> S. ii. 35.)—The Rev. Dr. T. R. Nash, in his edition of *Hudibras* (1835), remarks in a note to these lines (ll. 559–562, Part I. canto i.):—

"Thus Cleveland, page 110. 'The next ingredient of a diurnal is plots, horrible plots, which with wonderful sagacity it hunts dry foot, while they are yet in their causes, before materia prima can put on her smock.'"

Nichols (*Literary Illustrations*, edition 1822,



vol. iv. p. 246) gives a letter from the Rev. Montagu Bacon to Dr. Zachary Grey on the same subject :—

“Bedford, Aug. 31, 1746.

“Rev. Sir,—Going by this way, I send you this salutation. I am much pressed in my journey, otherwise I might perhaps venture to call upon you. I send you a passage from Regnier (Sat. 10), the famous French satirist, whom, I am sure, Butler had read.

“I am, rev. Sir, your most obedient humble servant,  
“M. Bacon.

“‘Qu'en son Globe il a veu la matière première.’

“So Hudibras says,

‘First matter he had seen undress’t,  
Before one rag of form was on.’

“Regnier describes his pedant so.

“So Milton (*Par. Lost*, book 7) describes Light at first,

as

‘Sphear’d in a radiant cloud (for yet the sun was not).’”

In a very rare little book, *Notes upon Hudibras*, by Zachary Grey, LL.D., 1752, there is a note (p. 23), signed M. B. (Montagu Bacon), which after quoting the above line from Regnier continues :—

“And ’tis manifest, from the Context, that Butler means only a Ridicule on the *Hermetick Gibberish*, where there is much Talk of *First Matter*, and *Chaos*, and *First Mass*, and such Stuff: And by *First Matter* they mean *Materia* and *Forma*; which appears from a Book entitled *A short Inquiry into the Hermetick Art*, P. 79.”

The lines, then, are not “supposed to point to a particular individual,” but are “only a Ridicule on the Hermetick Gibberish.”

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

SINGLE EYE-GLASSES (5<sup>th</sup> S. i. 489; ii. 50.)—I fully endorse what E. D. F. says. I have used a glass in the left eye only for about twenty years, and now find that in shooting I invariably fire too much to the left. I have tried to counteract it by shutting the left eye, at the recommendation of an eminent gunmaker, and as that is very difficult always to do, he now recommends me to blacken the left glass of my shooting spectacles,—we shall see with what result.

BLACK EYE.

ZINZAN STREET (5<sup>th</sup> S. ii. 9, 53.)—A Reading Guide-Book says that “Zinzan Street most probably derives its name from Dr. Zinzani, a gentleman of Italian extraction, who had a residence in this locality during the last century.”

H. A. KENNEDY.

“THE GLORY OF THEIR TIMES” (5<sup>th</sup> S. i. 408; ii. 33) is a book that is often priced according to a scale set upon it at the sales of famous collections; but it is occasionally to be had at its proper value. My copy cost me a few shillings. The same peculiarity in paging as is in D. C. E.’s copy appears in mine. This I take to be a dishonest printer’s device for making the book seem bigger than it is. The companion volume about the *Moderne Protestant Divines* is of far greater rarity,

but I have seen it on sale at much less prices than those named by MR. BUCKLEY, the copy in my possession having been bought for about one-fifth of the sum. It appears to have been acquired by Mr. Mitford in 1824, and he has added the date when he read it, viz., “Sept. 1836,” with the note, “See *Brit. Bibliog.*, vol. i. p. 478.” The engraved front. has been most cleverly imitated by pen and ink.

J. E. BAILEY.

SONGS IN “ROKEBY” (5<sup>th</sup> S. i. 428, 515.)—Writing my former note on this subject hurriedly, I omitted from it the most beautiful of the songs :—

“O Brignall banks are wild and fair,  
And Greta woods are green;  
And you may gather garlands there  
Would grace a summer queen.”

Canto iii. stanza 16.

JOHN PICKFORD, M.A.

KNIGHT BIÖRN : DÜRER’S ETCHINGS (5<sup>th</sup> S. i. 167, 215, 356.)—I suppose the “snare” mentioned by MR. HOLT and MR. ADDIS in the “Knight and Death” is the curious twisted line near the hoof of the horse’s off hind leg. I have the auto-type of the etching before me, and believe that Mr. Ruskin and MR. ADDIS have undoubtedly explained it. I think the readers of “N. & Q.” would be glad to have the picture in question and the *Melencolia*, its companion, interpreted on MR. ADDIS’S theory by that gentleman. The one seems to me the type of “The Steadfast Will,” the *Melencolia* of “The Intermittent, too versatile Will,”—tendencies to which latter the artist, if he were not more than human, must have felt and deplored in himself.

PELAGIUS.

FIELD-LORE : CARR, ING, &c. (4<sup>th</sup> S. xi. xii.; 5<sup>th</sup> S. i. *passim*; ii. 71.)—M. inquires what is the meaning of *Flash*, and suggests it may be reclaimed bog. In this parish, there is a marshy place in the hills known as the Flush-moss, in which peats were formerly cast, but it has been surface-drained, and is now grazed by sheep. There is a farm of the same name near Stewarton in Ayrshire, and the name *Flosh* occurs as the designation of two or three places in Annandale. Halliwell (fifth edition) has *Flosche*, “a pit or pool”; but, in the old English couplet quoted as an example, the word will apply equally well to a marsh. See, too, *Flash*, *Flosh*.

*Peat hag*, also mentioned by M., is a common term here for the hollows made by casting peat.

Another name applied here to marshy places is *corse*, which appears to be the same as *carse*, and to have some connexion with *carr*.

W. E.

Rulewater, Roxburghshire.

“SITUATE” (5<sup>th</sup> S. i. 407; ii. 53.)—SIGMA asks, “Are there any examples of the use of the word as a verb by any respectable writer?” In *Love’s Labour’s Lost*, Act i. sc. 2, Armado says,—



"I will visit thee at the lodge.

Jaq. That's hereby.

Arm. I know where it is situate."

Again, *Comedy of Errors*, Act ii. sc. 1, Luciana says,—

"Why, headstrong liberty is lash'd with woe.

There's nothing situate under Heaven's eye

But hath his bound."

I should be glad to know whether grammarians would call "situate" in these two passages an adjective.

H. B. PURTON.

Weobley.

FALCONET, THE ARTIST (5<sup>th</sup> S. ii. 8, 54.)—MR. TRIMMER will find some interesting and authentic facts about the Falconets in Jal's *Dictionnaire Critique de Biographie et d'Histoire*. See the second edition, and refer also to the corrections at the end of the volume.

OLPHAR HAMST.

INVERTED COMMAS (5<sup>th</sup> S. i. *passim*; ii. 37, 56, 97.)—I differ very much from JABEZ. I have proved (from Timperly) that these marks were originally used (1496) for the purpose of quotation only. Other writers have shown that they were afterwards employed for emphasizing also, but not before the time of Queen Elizabeth; and when they ceased to be used in this latter way, has not been decided.

As to the "modern instance" from the *Times*, it is quite clear that the word "accomplished" is not used there according to its real meaning, but according to its misapplication; and it is therefore quoted in this sense, and marked accordingly.

MEDWEIG.

CHARLES I. AS A POET (5<sup>th</sup> S. i. 322, 379, 435; ii. 93.)—Before this subject is dismissed, I would beg leave to quote a passage from the late Professor Craik's *Literature and Learning in England*, ed. 1845, vol. iv. p. 66:—

"It is not easy to understand the meaning of Horace Walpole's judgment on Charles's style, that '*it was formed between a certain portion of sense, dignity, and perhaps a little insincerity.*' What he says of a copy of verses said to have been written by his majesty during his confinement in Carisbrook Castle, is more to the purpose: '*The poetry is most uncouth and inharmonious; but there are strong thoughts in it, some good sense, and a strain of majestic piety.*' Though not very polished, indeed, or very like the production of a practised versifier, which goes so far to furnish a presumption of its authenticity, this composition, which is entitled '*Majesty in Misery, or an Imploration to the King of Kings,*' indicates poetic feeling, and an evident familiarity with the highest models."

The above quotations from Horace Walpole are out of his *Royal and Noble Authors*. J. W. W.

REV. STEPHEN CLARKE (5<sup>th</sup> S. i. 208, 255, 298, 438; ii. 77.)—Provincial printing is a subject that has claimed my attention for a year or two past, but I have at present failed to discover an earlier specimen of Malton printing than a tract quoted

by Archdeacon Cotton in his *Typographical Gazetteer*, of which the following is a collation:—

"Modest and Candid Reflections on Dr. Middleton's Examination of the Right Reverend the Lord Bishop of London's Use and Intent of Prophecy: In a Letter to the Honourable G. Lyttelton, Esq., from Thomas Comber, A.B.

"Malton: Printed by J. N. for Messrs. Knapton, Booksellers in St. Paul's Church yard. M,DCC,L. [Price One Shilling and Six-pence.] 12mo. pp. 100. Dated from East-Newton, Feb. 3d, 1750."

The second edition of Rev. Stephen Clarke's *Discourses*, being posthumous, may be as late or later than this; it is certainly after 1746, for in that year I find Mr. Clarke subscribing 1*l*. 6*s*. to the Yorkshire Association.

Mr. Robert Davies, in his *Memoirs of the York Press*, tells us that Nicholas Nickson, printer, became a freeman of York by patrimony in 1754, and carried on business till 1777. What relation was he, if any, to Joshua Nickson, of Malton?

W. H. ALLNUTT.

Oxford.

REV. SAMUEL HARDY, B.A. (5<sup>th</sup> S. ii. 8, 55), the author of many astronomical and theological works, was born in 1720, and became a Fellow of Emanuel College, Cambridge. From a sermon of his, entitled *The Eucharist prov'd to be a Material Sacrifice; and the Necessity of Constant Communion; prov'd from the Nature of the Christian Covenant*, preached on "Good Friday, April the 8th, 1748," I find he was then "Curate of Layham." He was afterwards Rector of Blakenham Parva, Suffolk, and Lecturer and Master of the Free School at Enfield. His most important work seems to have been an edition of the New Testament, "*cum Scholiis Theologicis et Philologicis,*" published anonymously in 1768, and again in 1778. A third edition appeared in 1820. He died in 1793.

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

In my copy of the *Account of the Nature and Ends of the Holy Eucharist*, 12mo., 1763, I find the following, in the handwriting of the Rev. Wm. Layton, fifty years rector of St. Matthew's, Ipswich:—

"Hardy, Sam. Eman. A.B., 1741; rector of Blakenham Parva 1764; many years lecturer and master of the Free School at Enfield. He died at Tottenham, Dec. 14, 1793, aged 73."

On the title of his book on the Eucharist, he is said to be curate of St. Clement's, Ipswich. I believe he was resident in this town many years, consequently he comes into my collection of Ipswich authors. I find I have the following:—

"An Answer to Mr. Chubb's Enquiry concerning Redemption: the Substance of Nine Sermons at Layham, Suffolk. 8vo. Ipswich, 1744."

"Nov. Testamentum Græcum: cum scholiis Theol. et Phil. 2 vols. 8vo., 1768."



"A Translation of Scherffer's Treatise on the Emen-  
dation of Dioptrical Telescopes; with Explanatory Notes.  
8vo., 1768."

"The Principle Prophecies: compared and explained.  
8vo., 1770."

"Nov. Test. Græcum, editio secunda, 2 vols., 8vo., 1778."  
JAMES READ.

Ipswich, 31, Cornhill.

MORTIMER OF WIGMORE (5<sup>th</sup> S. i. 188, 234, 358, 476, 498; ii. 37.)—The chief object of Mr. STONE's inquiry seems to be whence such a singular title as Mortimer De Mortuo Mari could have been derived; an interesting question, and one which none of your correspondents has attempted to answer. Mr. EYTON says that Ralph de Mortemer, to whom William I. gave Cleobury and Wigmore, came from castle Mortemer, in Normandy. How so named, I did not attempt to explain, except that I pointed out that there was at this time a connecting link between the ducal family of Normandy, of which Ralph de Mortimer was a soion, and the East. Duke Robert, father of William, went on a pilgrimage to the Holy Land, and died at Nicæa, in Bithynia; some of the junior members of the family may have accompanied him. The great Earl Roger de Montgomery, another member of the family, was so called from his castle of Montgomeri, in Normandy, the ruins of which are, I believe, still standing. The name of this castle, the Mount of Gomer, written in Latin De Monte Gomerico, may also have resulted from this pilgrimage. Asia Minor, where Duke Robert died, is said to have been peopled by the descendants of Gomer, the son of Japheth. Gaul took its name from Gallicia, one of the provinces. The connexion here suggested may be fanciful and far-fetched; and I should much rejoice if a more satisfactory one could be supplemented. I have thought much about it, and, a short time before I saw Mr. STONE's query, I wrote to "N. & Q.," asking if it were known how Mauley or Mawley came to be written in Latin De Malo Lacu. This, I thought, must have some relation to De Mortuo Mari. Mr. EYTON says that the Saxon name of Mawley, near Cleobury, was Melela, and that it was granted with other manors to the Mortimers at the Conquest. Dr. Ainsworth, who was a bit of an antiquary, gives the Latin synonyms of these three surnames, with others, at the end of his *Latin Dictionary*; and I have no doubt they are all to be found in Latin chronicles, though I have only met with Demortuomari. WILLIAM PURTON.

ANCIENT ENGLISH EPISCOPAL SEES (5<sup>th</sup> S. ii. 47.)—According to Hasted (*History of Kent*) we may conclude that the Archbishops of Canterbury ceased to describe their sees as "dorobernensis civitatis" about the time of the Norman Conquest, for he tells us that,—

"Bede, and others, call it (Canterbury) *Dorovernia*, and *Dorobernia*, which is said to be its old name. The

Saxons called this city *Cant-wara-byrg*, i. e., the Kentish men's city. The Latins afterwards modelled it to *Can-tuaria*, and the English to its present name of Canterbury, by which it has been in general called, from about the time of the Norman Conquest."

Of the others, two are quite clear, namely, "*Sciraburnensis civitatis*," and "*selesego ecclesiæ episcopus*," meaning respectively, as your correspondent supposes, the bishops of Sherborne and Selsea.

In Dugdale (*Monasticon*, vol. i. p. 137, fol. 1682) we have an account of certain episcopal sees founded in the kingdom of Mercia—five in number—among which occur the names *Leogora* and *Syddena*, which seem in some degree to answer to *legorensis* and *syddensis*, but to what towns these refer I am quite unable to say. On "*dammucæ civitatis episcopus*," unless it be *Domnoe*=*Dunwich*, I can throw no light at all. Other readers better informed may do better for your querist.

The document I quote from is headed,—

"*De pontificali sede, quomodo primitus statuta sit Wigornæ; et de possessionibus quæ a regibus, subregulis, et à bonæ recordationis viris datæ sunt Wigornensi ecclesiæ.*"

EDMUND TEW, M.A.

GODWIT (5<sup>th</sup> S. i. 129, 212.)—After having been so buffeted by Mr. TEW and others for my explanation of Milton's "Grim feature," I very humbly venture to suggest that as the Knot, the shore-companion of the Godwit, is undoubtedly named after Canute, so the Godwit carries on the fame of the famous Earl Godwin, of the Goodwin Sands. Morris (*Brit. Birds*) gives "Godwyn" as a synonym of Godwit. PELAGIUS.

ELIZABETH CANNING (5<sup>th</sup> S. ii. 27, 75.)—A good summary of the chief points of the evidence on both sides is given in the *Gentleman's Magazine*, 1754.

It is singular that Mr. Paget, who has evidently read the account in the *State Trials* most carefully, should have overlooked the note at the end of the volume, in which the date of Canning's death is given. Mr. Paget says (*Judicial Puzzles*, p. 336), "the last notice we find of her is contained in the *Annual Register* for 1761"; whereas, in the *State Trials*, he might have seen a reference to the *Gentleman's Magazine* for August, 1773 (vol. xlii. pp. 412, 413), which mentions Canning's death as occurring at "Weathersfield, in Connecticut, North America," on the 22nd of July in that year.

By-the-way, the extract from the *Annual Register*, quoted by Mr. Paget, represents that "Elizabeth Canning is arrived in England, and received a legacy of 500*l.* left her three years ago by an old lady of Newington Green"; whereas the *Gentleman's Magazine* says, "In August, 1754, she was sent by her friends to New England, where she has resided ever since."

ALFRED B. BEAVEN, M.A.

Preston.



**Miscellaneous.****NOTES ON BOOKS, &c.**

*Letters addressed to Thomas Hearne, M.A., of Edmund Hall.* Edited by Frederic Ouvry, M.A. (London, Privately Printed.)

THE late Rev. Joseph Stevenson having made copies of certain letters among the Rawlinson MSS. which are preserved in the Bodleian Library, presented those transcripts to Mr. Ouvry. This gentleman, whose literary and antiquarian tastes are well known to all who enjoy his friendship or have the honour of his acquaintance, believing that these letters are of considerable interest, has, in liberal spirit, printed them, and given copies to his friends.

The collection consists of fifty-five letters, extending in date from January, 1705, to November, 1730. Among the writers are the names of Bishop Wilson, Henry Dodwell, Hilkeah Bedford, Dr. Richard Mead, John Anstis, and George Hearne. The last was the father of Thomas. His letters are by far the quaintest in the book. The old parish clerk had a hard time of it. His only pride was in the scholarship and the comparative success in life of his son, from whom the sire occasionally asked for the gift of a pair or two of stockings, a shirt, and some comfort against winter.

Thorough Jacobite, sincere and savage Tory as Hearne was, he was on very good terms with numerous Whig friends, some of whom appear also to have been on equally good terms with all who would help them to make life not merely tolerable, but "jolly." Among the illustrations of the manners and morals of the day, there is a striking one in a letter of old George Hearne's, in which he says:—"At Kerscomb, Squire Aldworth having invited some Gentlemen to dinner on Sunday the 6th of March, which, I think, they said was his Birthday, there was, among the rest, Owen Buckingham, Esq., of Reading; it so happened that in the evening Mr. Aldworth and he had som words, and went out from the house som distance and, they say, drew, and Mr. Aldworth's hard fate was to kill Mr. Buckingham on the spot." Hospitable dinners and angry disputants often came to this conclusion. It only remains for us to congratulate those who possess copies of this book through the generosity of the editor.

*Macmillan's Magazine.* No. 178, August. (Macmillan & Co.)

THIS is a capital number. The leading article on "Victor Hugo's Dramas" (by Camille Barrère) will please dramatic readers generally, and the ghost of Madame de Sévigné in particular; for M. Barrère speaks disparagingly of Racine, for which we too are profoundly thankful. For example:—"The tragedies of Racine are absolutely dull; and the few spectators 'Britannicus' can muster now-a-days are those who suppose that Racine is admirable, and must, in consequence, be yawned

over, with due respect to his great but unfettered genius. What can be more dreary than the emphatic tirades of those pompous and extra-human personages who entwine the simplest expressions with paraphrases and circumlocutions, and, instead of 'Il est minuit,' give us this curt and neatly put euphemism?—

—"Du haut de ma demeure,  
Seigneur, l'horloge enfin sonne la douzième heure."

The lines quoted by M. Barrère remind us of a similar stilted passage in Saurin's tragedy, *Beverly* (lately referred to by our excellent French contemporary, *L'Intermédiaire*):—

—"C'est une lettre,  
Qu'entre vos mains, Monsieur, l'on m'a dit de remettre."

M. Barrère, in the course of the above article, mistakes Edmund Kean, "the great English actor," for his son Charles.

DR. KARL ELZE has published, at Dessau (London, Williams & Norgate), a pretty and, we might add, a perfect edition of Rowley's chronicle-history play, *When You See Me, You Know Me*. Dr. Elze supplies an Introduction and Notes; and he states of Rowley's play, with its boisterous Henry VIII., that it "in all probability served Shakespeare as an inducement to dramatize the life of Henry VIII." The whole volume reflects the greatest credit on Dr. Elze as a dramatic scholar, chronicler, and critic.

WE have only space to make further record here of Mr. Cornelius Brown's *Notes upon Notts* (Nottingham, Formen), which is a most amusing volume, and one to be used for reference as well as amusement. To books on London, Messrs. Bemrose have added a very graceful one, illustrating the history of St. Bartholomew's Priory Church, with pictorial illustrations by G. L. Evans; and last, but not least, Messrs. King & Co. have published the second volume of their handy and handsome edition of Tennyson.

**THE DEVELOPMENT OF THE PRESS.**

1824—1874.

At the recent Festival of the Printers' Pension Corporation, Mr. Walter spoke of the early efforts of his father as a printer, and expressed his regret that he himself had not been practically instructed in the art; and he referred to the vast influence of machinery in promoting the development of the press.

The *Times*, as we know, was established in the year 1788. From the first the question of machinery became a study, and improvement at repeated intervals has been the result. The machinery employed fifty years ago, 1824, could not give out more than twelve to fifteen hundred copies per hour. The Applegarth, or "mangle" machine, introduced, we believe, about the year 1830, was a great improvement upon its predecessors, and gave a decided stimulus to the sale. With the present machinery (the "Walter") the speed is at the rate of *twelve thousand* per hour. It was, however, the fiscal restriction imposed upon the press that retarded its progress. We have looked carefully over a copy of the *Times* for the 1st of January, 1824, a small sheet of four pages only, and have arrived at the conclusion that for that one day's issue its proprietors paid no less



a sum than 1811. in taxes to the State. No mitigation of these laws took place until 1836, when the advertisement duty, the compulsory stamp, and the paper duty were all reduced. The prosperity of the newspapers, of course, dates from that time.

In 1824 there were published in the United Kingdom 266 papers in all, thus divided: London, 31; in the country, 135; in Ireland, 58; in Scotland, 33; in the British Islands, 9. In the present year the aggregate number is 1,585. Estimating the news sheets printed in 1824, we cannot place the number at more than thirty millions of sheets. At the present period, we do not doubt that the issue is six hundred and fifty millions of sheets per annum.

The Post-Office Directory for the year 1824 gives the names of 136 master printers in London. The present year's Directory gives the names of 777.

We subjoin the list of daily papers, morning and evening, published in 1824. The curious in such matters should examine the list of weekly papers issued in London at that period, and also the lists including the country papers, and for Ireland, Scotland, and the British Islands.

#### *Daily.*

British Press.	Morning Advertiser.
Chronicle.	Public Ledger.
Post.	Times.
Herald.	New Times.

#### *Daily Evening.*

British Traveller.	Star.
Courier.	Statesman.
Globe and Traveller.	Sun.

*From the Athenæum of July 25.*

In continuation of the above a correspondent gives the list of all papers published in the United Kingdom in the year 1824:—

#### *Monday.*

Farmer's Journal.	County Chronicle.
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#### *Monday, Wednesday, and Friday.*

Evening Mail.	London Packet.
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#### *Tuesday, Thursday, and Saturday.*

English Chronicle.	St. James's Chronicle.
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#### *Tuesday and Saturday.*

London Gazette.	Hue and Cry, every 3d week.
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#### *Wednesday.*

British Mercury.
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#### *Thursday.*

Law Advertiser.	Law Chronicle.
	Law Gazette.

#### *Weekly.*

Friday—Baldwin's Journal.	Saturday — Literary Gazette.
Saturday—Cobbett's Register.	„ Museum.
„ Literary Chronicle.	„ Westminster Gazette.

#### *Sunday.*

Dispatch.	Sunday Monitor and Recorder.
Englishman.	Real John Bull.
British Monitor.	Weekly Register.
Observer.	„ Gazette.
Bell's Messenger.	Sunday Times.
John Bull.	Heming's Express.
The News.	The Guardian.
Examiner.	
Bell's Life.	

#### COUNTRY NEWSPAPERS PUBLISHED IN 1824.

Bath Chronicle.	Hereford Journal.
„ Journal.	Hull Packet.
„ Herald.	„ Advertiser.
„ and Cheltenham Gazette.	„ Rockingham.
Berwick Advertiser.	Huntingdon Gazette.
Birmingham Gazette.	Ipswich Journal.
„ Chronicle.	Kentish Gazette (Canterbury).
Blackburn Mail.	Kentish Chronicle (Canterbury).
„ Journal.	Kent Herald (Canterbury).
Bolton Express.	„ Mercury.
Boston Gazette.	Lancaster Gazette.
Brighton Herald.	Leeds Intelligencer.
„ Gazette.	„ Mercury.
„ Chronicle.	Leeds Independent.
Bristol Gazette.	Leicester Journal.
„ Journal.	„ Chronicle.
„ Mirror.	Litchfield Mercury.
„ Mercury.	Liverpool General Advertiser.
„ Observer.	„ Advertiser.
Beccles Chronicle.	„ Saturday's Advertiser.
Bury Post.	„ Courier.
„ Gazette.	„ Mercury.
Cambridge Chronicle.	„ Mercantile Advertiser.
Cambrian (Swansea).	Macclesfield Courier.
Carmarthen Journal.	Maidstone Journal.
Carlisle Journal.	„ Gazette.
„ Patriot.	Manchester Mercury.
Chelmsford Chronicle.	„ Herald.
„ Gazette.	„ Chronicle.
Cheltenham Chronicle.	„ Gazette.
Chester Chronicle.	„ Volunteer.
„ Courant.	„ Guardian.
„ Guardian.	Newcastle Courant.
Colchester Gazette.	„ Chronicle.
Cornwall Gazette (Truro).	Northampton Mercury.
County Chronicle.	Norfolk Chronicle.
„ Herald.	Norwich Mercury.
Coventry Mercury.	Nottingham Journal.
„ Herald.	„ Review.
Cumberland Pacquet.	North Wales Gazette (Bangor).
Derby Mercury.	Oswestry Herald.
„ Reporter.	Oxford Journal.
Devizes Gazette.	„ Herald.
Devonshire Freeholder.	Plymouth Telegraph.
Dorchester Journal.	Plymouth and Dock Journal.
Dorset Chronicle.	Pottery Gazette (Hanley).
Doncaster Gazette.	Preston Chronicle.
Durham Advertiser.	Reading Mercury.
„ Chronicle.	Rochester Gazette.
Essex Herald (Chelmsford).	Salisbury Journal.
Exeter Flying Post.	Salopian Journal.
„ Gazette.	Shrewsbury Chronicle.
„ News.	Sherborne Mercury.
Gloucester Journal.	
„ Herald.	
Hampshire Chronicle (Winch).	
Hampshire Telegraph (Portsmouth).	



Sheffield Iris.	Westmoreland Advertiser.
" Mercury.	" Gazette.
" Independent.	West Briton (Truro).
Southampton Chronicle.	Western Luminary.
" Herald.	Weymouth Gazette.
Stamford Mercury.	Whitehaven Gazette.
" News.	Windsor Express and Bucks
Staffordshire Advertiser.	Gazette.
Stockport Advertiser.	Wolverhampton Chronicle.
Suffolk Chronicle (Ipswich).	Worcester Journal.
Sussex Advertiser (Lewes).	" Herald.
" Chronicle.	York Courant.
Taunton Courier.	" Chronicle.
Wakefield Journal.	" Herald.
Warwick Advertiser.	" Gazette.

## BRITISH ISLANDS.

Guernsey Gazette.	Jersey Constitutional.
" Mercury.	Manks Advertiser.
" Star.	" Sun.
Jersey British Press.	" Man.
" Gazette (Mourant's).	

## SCOTCH PAPERS.

Aberdeen Journal.	Edinburgh Star.
" Chronicle.	" Weekly Chronicle.
Arbroath Review (Mon-	" Scotsman.
trose).	" Observer.
Ayr Advertiser.	Fife Herald.
" and Wigtonshire Cour-	Glasgow Courier.
ier.	" Herald.
Cupar Herald.	" Journal.
Dumfries Journal.	" Chronicle.
" Courier.	" Sentinel.
Dundee Advertiser.	Greenock Advertiser.
" Courier.	Inverness Journal.
Edinburgh Caledonian Mer-	" Courier.
cury.	Kelso Mail.
" Evening Courant.	" Weekly Journal.
" Advertiser.	Montrose Chronicle.
" Gazette.	Perth Courier.
" Weekly Journal.	Stirling Journal.

## IRISH PAPERS.

Armagh Volunteer.	Dublin Evening Mail.
Athlone Herald.	" Warder.
Belfast Newsletter.	" Times.
" Commercial Chro-	" Commercial Gazette.
nicle.	" Weekly Register.
" Irishman.	" Mercantile Adver-
Carlow Morning Post.	tiser.
Cavan Herald.	" Hue and Cry.
Cork Mercantile Chronicle.	Drogheda Journal.
" Advertiser.	Ennis Chronicle.
" Constitution.	Enniskillen Chronicle.
" Mercury.	Galway Chronicle.
" Southern Reporter.	" Advertiser.
Clare Journal.	Kerry Western Herald.
Clonmel Herald.	" Evening Post.
" Advertiser.	Kilkenny Moderator.
Connaught Advertiser.	Limerick Chronicle.
Dublin Antidote.	" Evening Post.
" Evening Post.	Leinster Journal.
" Freeman's Journal.	Londonderry Journal.
" Saunder's Newslet-	Mayo Constitution.
ter.	Newry Telegraph.
" Morning Post.	Sligo Journal.
" Correspondent.	Strabane Morning Post.
" Gazette.	Tuam Gazette.
" Faulkner's Journal.	Ulster Chronicle.
" Weekly Freeman's.	Waterford Chronicle.
" Farmer's Journal.	" Mirror.
" Hibernian Journal.	Westmeath Journal.
" Evening Herald.	Wexford Herald.—J. F.

THE GOLDEN ROSE.—This valued compliment from the Pope has been given this year to the Baronne Vigier, formerly Sophie Cruvelli, and a Queen of Song.

THE "SHREWSBURY SHOW."—This remnant of the old Corpus Christi festival was celebrated this year with renewed spirit and splendour.

## BOOKS AND ODD VOLUMES.

## WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

OLDFIELD'S Representative History of Great Britain. Either the first or the last Edition.

Wanted by Rev. J. Hawes, 83, King William Street, E.C.

OGILBY'S Africa. 1 vol. folio.

THIMBERG'S Travels in S. Africa. 1 vol. 4to.

ANY other Old Travellers in S. Africa, in any Modern European Language.

Wanted by Mr. H. Hall, 4, Glynde Terrace, Lavender Hill.

## Notices to Correspondents.

R. S.—T.—Ravaillac asserted that twice, at the sign of the "Ecce Homo," near Estampes, the idea came into his head to kill Henri IV. The motives alleged by Ravaillac were that the king would not compel those of the Reformed Religion to become Roman Catholics, and that Henri was about to make war "against God, inasmuch as the Pope is God, and God the Pope."—See the "Trial of Ravaillac," at the end of the *Mémoires de Sully*.

M. T. PRESTON.—The line is neither Pope's nor Dryden's. The former has (*Imit. of Horace*, Book ii., Ep. 1):—

"Praise undeserved is scandal in disguise";

but it is a quotation from the author of a poem *To the Celebrated Beauties of the British Court*. Dryden, in the dedication of *Don Sebastian* to the Earl of Leicester, says—

"Where Praise is undeserved 'tis Satire."

PAL.—For Streater, or Streeter, see Pepys, Pinkerton, Redgrave, &c. For his work at St. Michael's, the following extract speaks for itself:—"1672, 15th November. Ordered that Mr. Streater, the Painter, who hath bin discoursed with to paint Moses and Aaron, the Ten Commandments, the Beliefe, and Lord's praier, in the chancell, and hath required for it 30*l.*, he performing it as he hath proposed, shall have that sum for it."—*Accounts of Par. of St. Michael, Cornhill*.

C. A. W.—C. B. T. (Eton) writes:—"The architect of the Tenison School was Frederick Marrable, who died suddenly last year. He was the first superintending architect under the Metropolis Local Management Act. Hayter Lewis's work in the square was the Alhambra."

J. P.—The first article of the sort was Noah's Ark.

JAYDEE.—See p. 64 of present volume.

## NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, AUGUST 15, 1874.

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## Notes.

## CRICKET.

The following is abridged from an article called "The Centenary of Cricket," by Mr. Arthur A. Gilmore, and printed in *The Hour*:—

"Few votaries of cricket are aware that this year is the centenary of that noble game. Cricket seems to be indigenous to England and the English race. Wherever the English race takes root, there to a certainty cricket becomes an institution. The game has taken deep root in Scotland, but golf cannot be forced to give way, and still holds its own. Ireland has not shown any great predilection for the game; indeed, I do not know that Erin has any national sport except hunting. Cricket is supposed to be identical with an offshoot of a game called club-ball, which was played in the fourteenth century; but it was not until 1774 that cricket was an acknowledged game and was legislated for. In the autumn of that year a number of noblemen and gentlemen formed themselves into a committee, of which the Duke of Dorset was the chairman, and drew up a code of laws for the regulation of the game, which only existed before in a loose and desultory form. Although the first club was formed at Hambledon, in Hampshire, Kent was, in reality, the nursery of cricket. Coleman, writing many years ago, says: 'Kent is fertile in pheasants, cherries, hops, yeomen, codlings, and cricketers.' The game is supposed to take its name from the Saxon word 'cricc,' a stick. There is, however, an old English word, 'kriget,' which means 'a little elevation': perhaps in the older times players were in the habit, as indeed modern players are, of 'skying' their balls. All the saints in the calendar

have their anniversary and centenary. Why should not Saint Cricket's centenary be held? I do not think the players of the North and South have ever met with their strongest teams. Might not a great match be got up between North and South, each side to pick out their twenty best men, the names being then sent to the M.C.C., the committee of which would choose by ballot the two elevens? The cricketing season is nearly over, certainly; still there is time to get the teams together and wind up the season of 1874 with the greatest match on record."

There is no doubt, I apprehend, that cricket, as a regular game, "under a code of laws," is older than Mr. Gilmore imagines.

Several instances of the early use of the word have been given in former numbers of "N. & Q." It had found its way into dictionaries long before 1774. The earliest instance I have met with is in Kersey's *English Dictionary*, third edition, 1721, where it is explained to be—

"An insect like a grass-hopper; also a low stool such as children usually sit on; also a sort of play with a ball." Fenning's *Royal English Dictionary*, 1741, is rather clearer as to the sort of game meant. There we are told that cricket means—

"An insect which frequents fire-places or ovens, and is remarkable for a continual chirping or creaking noise; a game which is played with a bat and a ball."

The *Gentleman's Magazine*, for September, 1743, quotes an article on "Publick Cricket Matches," from the *British Champion* of the 8th of that month, from which it seems that, much to the disgust of the writer, "noblemen, gentlemen, and clergymen" were then, as now, in the habit of joining with their social inferiors in playing the game; that notices of the matches were given by advertisement in the newspapers, and that large numbers of people used to flock to behold them.

This certainly indicates that the game had then a well-understood constitution. In the same magazine, for October, 1756, a poem is printed which does not leave much room for doubt that cricket was then played much in the same manner as it is now. I do not think it has ever been reprinted, and therefore enclose a transcript for your columns.

## "THE GAME OF CRICKET. AN EXERCISE AT MERCHANT TAYLORS' SCHOOL.

Peace, and her arts, we sing—her genial pow'r  
Can give the breast to pant, the tho't to tow'r,  
Tho' guiltless, not inglorious souls inspires,  
And boasts less savage, not less noble fires.  
Such is her sway, when Cricket calls her train,  
The sons of labour, to the accustom'd plain,  
With all the hero's passion and desire,  
They swell, they glow, they envy, and admire;  
Despair and resolution reign by turns;  
Suspense torments, and emulation burns.  
See! in due rank dispos'd, intent they stand,  
In act to start—the eye, the foot, the hand,  
Still active, eager, seem conjoin'd in one;  
Tho' fixt, all moving, and while present gone.  
In ancient combat, from the *Parthian* steed,  
Not more unerring flew the barbed reed  
Than rolls the ball, with vary'd vigour play'd,



Now levell'd, whizzing o'er the springing blade,  
 Now toss'd to rise more fatal from the ground,  
 Exact and faithful to th' appointed bound,  
 Yet vain its speed, yet vain its certain aim;  
 The wary batsman watches o'er the game;  
 Before his stroke the leathern circle flies,  
 Now wheels oblique, now mounting threats the skies.  
 Nor yet less vain the wary batsman's blow,  
 If intercepted by the circling foe,  
 Too soon the nimble arm retorts the ball,  
 Or ready fingers catch it in its fall:  
 Thus various art with vary'd fortune strives,  
 And with each changing chance the sport revives.  
 Emblem of many-colour'd life—the state  
 By Cricket-rules discriminates the great:  
*The outward side*, who place and profit want,  
 Watch to surprize, and labour to supplant:  
 While those who taste the sweets of present winnings,  
 Labour as heartily to keep their *innings*.  
 On either side the whole great game is play'd,  
 Untry'd no shift is left, unsought no aid:  
 Skill vies with skill, and pow'r contends with pow'r,  
 And *squint ey'd prejudice* computes the score.  
 In private life, like *single handed play'rs*,  
 We get less *notches*, but we meet less cares.  
 Full many a lusty effort, which at court  
 Would fix the doubtful issue of the sport,  
 Wide of its mark, or impotent to rise,  
 Ruins the rash, and disappoints the wise,  
 Yet all in public, and in private strive  
 To keep the ball of action still alive,  
 And just to all, when each his ground has run,  
 Death *tips the wicket*, and the game is done."

MABEL PEACOCK.

Bottesford Manor, Brigg.

[By consulting the General Indexes of "N. & Q." all who are interested in the game of Cricket will be referred to passages wherein it is shown that long before 1774, when the game underwent, as it has often done, some modifications, it had been played at Eton in Horace Walpole's younger days; that Pope had alluded still earlier to the fact that "Senators at Cricket urge the ball"; that it was mentioned in Swift's *John Bull*; that it was named distinctly in a song by Tom D'Urfy at an earlier period; that "Cricket" was noticed by Edward Phillips, Milton's nephew, in 1685; and that the scholars of the Free School at Guildford played "Cricket" in the reign of Queen Elizabeth. This is the earliest mention of the game by its modern name. That it existed long previously under another name, may also be seen by all who will turn to the word "Cricket" in the Indexes.]

#### ULTRA-CENTENARIANISM.—No. 6.\*

MRS. MARY ARTHUR.—MISS CATHERINE GREAR.

As the centenarian season seems to be, as Horace Walpole said of the summer, "setting in with its accustomed severity," I will, with your permission, avail myself of a little leisure to clear off a number of cases, more or less authenticated, which have lately reached me, either directly or through the medium of "N. & Q."

Mrs. Mary Arthur, the subject of the first of these communications, is an old acquaintance of mine. She was introduced to me, some two years since, by a lady correspondent, to whom, although

I have not the advantage of her personal acquaintance, I am indebted for several most interesting photographs of supposed centenarians and notices of their claims. The case of Mrs. Arthur was one which I was quite disposed to credit,—supported as it was by the recollections of the lady in question and her family (to one of whom so long since as 1799 Mrs. Arthur had stated her then age),—but wanted such further corroborative evidence of that from the parish registers, as that which is now furnished by my friend SIR JOHN MACLEAN, whose habit of sifting evidence, in the pursuit of his historical and genealogical inquiries, has been turned to good account in establishing the centenarianism of Mrs. Mary Arthur.

"Mrs. Mary Arthur. Two or three weeks ago I cut the following paragraph from the *Royal Cornwall Gazette*, and I have since made some inquiries as to the facts. It will be observed that Mrs. Arthur is stated to have been born nearly a year before she was baptized. This I am unable to establish; but she was baptized on the day stated, as is proved by the following extracts from the parish registers of the parish of St. Clement's, near Truro, obligingly sent to me by the vicar. I give the baptism of all the children of Thomas and Ann Shear, so that it may be seen that the baptism of Mary comes in natural sequence:—

- '1770. Andrew son of Thomas and Ann Shear, Nov. 26.
- 1772. Mary, daughter of Thomas and Ann Shear, Jan. 28.
- 1773. Ann, daughter of Thomas and Ann Shear, Mar. 18.
- 1774. Elizabeth, daughter of Thomas and Ann Shear, Aug. 24.
- 1777. Nancy, daughter of Thomas and Ann Shear, Feb. 20.
- 1778. Betsey, daughter of Thomas and Ann Shear, Oct. 26.'

"With respect to these baptisms, the date of birth is not stated in the registers, but commencing with Oct. 5, 1783, there is a record of the day of birth as well as of baptism, with the addition, 'Duty paid £0. 0. 3.,' in each case as far as March 21, 1784. There are in all fifteen entries of this kind. This tax was levied under the Act 23 Geo. III., which provided that the clergyman should charge a stamp duty of 3*d.* upon every entry, under a penalty of 5*l.* It came into operation from 1 Oct., 1783, and was not repealed until 34 Geo. III.; so that being in force for ten years, it is curious that there should be only these fifteen entries. It is still more curious that in all my acquaintance with parish registers, and it has been somewhat extensive, I do not remember to have noticed any similar entries.

"But, returning to Mrs. Arthur, I have ascertained from another clergyman that she was married in 1792, as stated, and as to the date of her death there can be no doubt. It is, therefore, clearly established, I hope to the satisfaction of

\* Continued from "N. & Q.," 5<sup>th</sup> S. i. 221.



my friend Mr. Thoms, that the old lady, on the day of her death, was at least 102 years and 76 days old.

'DEATH OF THE OLDEST INHABITANT OF CORNWALL.—The mortal remains of Mrs. Mary Arthur, the oldest inhabitant of Cornwall, were deposited in the cemetery at Lostwithiel on Monday last, in the presence of a large number of those amongst whom she had lived for the greater portion of a century. She resided at Lostwithiel since her marriage there, on November 26, 1792, to Nicholas Arthur. She was the daughter of Thomas and Ann Shear, and was born in February, 1771, was baptized at the parish church of St. Clement, near Truro, on January 28, 1772, and died at Lostwithiel, April 14, 1874, in her 104th year.'

JOHN MACLEAN.

Hammersmith."

It is very characteristic of the tendency to make the marvellous more marvellous that the *Royal Cornwall Gazette* follows up the announcement of Mrs. Arthur's baptism on January 28, 1772, and her death on April 14, 1874, by stating that her death took place in her 104th year. It is said she was born nearly a twelvemonth before her baptism; but this I doubt, as her brother Andrew had been baptized only fourteen months before, namely, on the 26th Nov., 1770.

"Miss Catherine Grear.—The following slip, from the *New York Times*, of May 9th, 1874, may contribute to MR. THOMS'S investigations. I presume the materials for verification are ample:—

'DEATH OF A CENTENARIAN.—Miss Catherine Grear died on Tuesday, at No. 2001, Turner Street, Philadelphia, aged 106 years. The *Ledger* says that she was a native of that city, having been born in the year 1768, in a house on Star Alley, near Fifth and Cherry Streets. She was of German descent, her parents having come to this country in the early part of the last century. Two of her sisters are now living, one aged ninety, and the other eighty-six, while a third died two years ago at the advanced age of ninety. Miss Grear was quite strong and hearty until within a short period of her decease, and recollected distinctly occurrences that took place during the latter part of the last century.'

M. B. S.

Passaic, N.J., U.S.A."

I am much indebted to M. B. S. for his courtesy, but am quite unable at this distance from Philadelphia to make that searching investigation which would be necessary to establish the exceptional age of 106 years claimed for Miss Grear.

WILLIAM J. THOMS.

#### SPELLING REFORMS.—No. III.

We have now made the following suggestions:—

1. The 10 words derived from the Latin *cedo* should be all spelt alike, hence the 3 exceptions, *exceed*, *proceed*, and *succeed*, should be written *excede*, *procede*, and *succede*.

2. Of the 120 words ending in *e* mute, which take the suffix *-ment*, only 3 drop the *e* in so doing, These words should be made to conform to the

117 others, and should be spelt *abridgement*, *acknowledgement*, and *judgement*.

3. Of the 180 words ending in *e* mute which take the suffix *-able*, some reject the *e* in so doing, and some retain it. All should conform to one rule, and I suggest that the simplest plan would be to retain the *e* throughout.

4. We have 672 words altogether which take the suffix *-able*, and 208 which take the suffix *-ible*. As this distinction does not point out any conjugational difference (for between 60 and 100 of those in *-able* are not of the first conjugation), I suggest that the suffix *-ible* be abolished, as a delusion and a snare, and that all the 880 words be spelt alike with the termination *-able*.

5. The next suggestion is this: No dissyllable accented on the first of its syllables shall double its final consonant on receiving a suffix, but all of them without exception shall retain their simple form throughout.

There are 9 of such dissyllables ending in *-p*, 3 of which double the *p* on taking certain suffixes, viz., *gossip*, *kidnap*, and *worship*. I suggest that the extra *p* be abolished, and that the suffixes be added to the simple word without any alteration in its spelling.

The same with dissyllables ending in *-il*, *-el*, &c. In a word, no dissyllable accented on the first syllable shall in any case change its original form on receiving a suffix.

These easy rules will simplify the spelling of some 2,000 words, without causing any striking change in the appearance of a page, and certainly without obscuring the etymology or violating any rule of spelling. The help they will afford to simplicity and uniformity will be very great, and the drawback balanced against these advantages will be almost *nil*, and very temporary.

I will now, with permission, continue the subject, and take for my text this axiom: The plural suffix *-es* is never to be used except when it makes a distinct and separate syllable, as in *church*, *church-es*; *gas*, *gas-es*, &c. Of course the immediate reference is to the plurals of nouns ending in *-f*, *-fe*, and *-o*. The present plan is most complex, confused, and absurd.

The rules for nouns ending in *-f* are these:—

1. All nouns in *-ef* (except *thief* and *handkerchief*) form their plural by adding *s*, as *belief*, *beliefs*; *brief*, *briefs*; *chief*, *chiefs*; *clef*, *clefs*; *fief*, *fiefs*; *grief*, *griefs*; *reef*, *reefs*.

2. Similarly, nouns in *-if* and *-iff* add *s*, as—  
*Bailiff*, *bailiffs*; *caitiff*, *caitiffs*; *calif*, *califs* (?); *cliff*, *cliffs*; *coif*, *coifs*; *mastiff*, *mastiffs*; *plaintiff*, *plaintiffs*; *sheriff*, *sheriffs*; *skiff*, *skiffs*; *tariff*, *tariffs*; *waif*, *waifs*; *whiff*, *whiffs*.

3. The same with nouns in *-of* and *-off*, as—  
*Hoof*, *hoofs*; *proof*, *proofs*; *reproof*, *reproofs*; *roof*, *roofs*; *woof*, *woofs*; *scoff*, *scoffs*.

4. The same with nouns in *-uff* and *-ulf*, as—



Cuff, *cuffs*; huff, *huffs*; muff, *muffs*; puff, *puffs*; ruff, *ruffs*; snuff, *snuffs*; stuff, *stuffs*; gulf, *gulfs*.

5. And lastly, nouns ending in *-rf* follow the same rule, as—

Dwarf, *dwarfs*; scarf, *scarfs*; wharf, *wharfs*; surf, *surfs*; and turf, *turfs*.

Altogether 39 words, only two of which are irregular. Why is the plural of "thief" to be *thieves*, and of "handkerchief" to be *handkerchieves*? Of course "thief" is our native word *theóf*, which makes *theófas* (*thiefs*) in the plural, and could not by any possibility change *f* into *ves*, seeing there is no such letter as *v* in the language. The letter *v* is wholly Latin, but there is no probability that it had any resemblance in sound to our modern letter so-called.

Again, "handkerchief" is a mule and an ass yoked together, for *hand* is a native word, and *kerchief* is French. Why should this hybrid word be still further deformed by an impossible plural? Of course the French *couvr'-chef* makes *couvr'-chefs* in the plural, and "handkerchieves" is a monster which ought not to be tolerated an hour.

Without doubt, therefore, the words "thief" and "handkerchief" should be reduced to rule, and we should write their plurals *thiefs* and *handkerchiefs*, conformably with the 37 other examples.

Now for the reverse of the medal. Nouns in *-af* or *-aff*, *-alf* and *-elf*, change the *f* into *ves*. Strange enough, all these nouns are native words, not one of which makes such a plural, or indeed could do so. There are 11 in all; they are:—

Calf, *calves*; half, *halves*; elf, *elves*; self, *selves*; shelf, *shelves*.

Leaf, *leaves*; sheaf, *sheaves*; loaf, *loaves*; staff, *staves*; but not "distaff," which makes *distaffs*.

Now, the original of staff is *stæf*, plural *stafas* (*stafs*). The original of loaf is *hláf*, plural *hláfas* (*hlafs*), and so with the rest. To these may be added *beef*, plural *beeves*, which, of course, misrepresents the French *bœufs*.

Where is the inconsistency of demanding the restoration of these 11 words to their normal and original condition? By such a restoration we should gain thus much for uniformity of spelling: every word ending in *-f* would form its plural in the regular way, by adding *s*, and not 38 in one way, 11 in another, and 3 deviating from either method.

In regard to *-fe* the case is worse, and even more absurd. We have 6 nouns with this ending, 3 native and 3 borrowed from other languages. The native words are *knife*, *life*, and *wife*. The naturalized strangers are *fife*, *strife*, and *safe* (a closet).

The 3 native words have for their plurals *knives*, *lives*, and *wives*. The three aliens *fifes*, *strifes*, and *safes*. The originals of the first three are *cníf*, *líf*, and *wíf*, the final *e* being the ridiculous substitute of the accent. It need not be added that the plural suffix *-ves* finds no countenance in the ori-

ginal words. *Wíf* and *líf*, being neuter, are alike in both numbers; and *cníf* makes *cnífas* (*knifs*), or *knifes* without the accent.

The 3 strangers need no remark. What strikes me most forcibly is the gratuitous distortion of the first 3 words; and the question arises what cause or impediment exists why they should not be reduced to the general rule, so that every word in *-f* or *-fe* should form its plural by adding *s*?

E. COBHAM BREWER.

(To be continued.)

#### ALDERMAN SIR WILLIAM STAINES.

In Mr. Thornbury's *Old and New London*, it is stated of Sir William Staines (Lord Mayor 1800) that

"He began life as a *bricklayer's labourer*, and by persevering steadily in the pursuit of one object, accumulated a large fortune, and rose to the state coach and the Mansion House."—Vol. i. p. 412.

I lately fell in with a very interesting book, entitled *Economy; or, a Peep at Our Neighbours*, purporting to be a narrative of six months' residence of an English family in Guernsey in the summer of 1844, where a different account is given of the early occupation of this worthy civic dignitary, which, with permission, I extract, as follows:—

"It is well known that Alderman Staines rose to fortune from his having been employed as a *stone-cutter* at St. Sampson's. He had left England in his early youth, came to Guernsey, and to earn a living hired himself as a *journeyman stone-cutter* to a farmer at the Vale. Returning to London some years afterwards, he accidentally came to a street they were paving with the Guernsey stone, and, looking at it as he would at an associate he knew well and loved from early recollections, he saw the clumsy manner in which they were laying it down, at the same time pointing out to the workmen how they could do it better; and whilst so doing he attracted the attention of the contractor, who, struck by his knowledge of the business, was glad to employ him in his service. From this he became a contractor himself, made money, was elected Alderman, and finally became, like a second Whittington, Lord Mayor of London. This fact was unknown in the island until Sir John Doyle, when governor, dining one day at the Mansion House, happened to be seated next to Alderman Staines. The opportunity of hearing about Guernsey was not to be resisted, and he said,—

"'You seem, General, to know the people of the isle; tell me of my old master,—is he yet alive,—the worthy farmer of the Vale?'

"The Governor knew him well.

"'Then tell him,' said the Alderman, 'that his journeyman, William Staines, learnt industry and economy under his roof, and is now doing well; that he will be happy to see him in the City of London, and to return him the kindness, with interest, he received at his hands.'—Pp. 138-139.

Apropos of *Economy; or, a Peep at Our Neighbours* (London, John Ollivier, 1845), can any reader of "N. & Q." inform me who is the author?—apparently a lady of good position in society,



who, with her family, resided for some months, on the score of *economy* (hence the title), in Guernsey. The work consists of a series of graphic letters, addressed (as I gather from internal evidence) to some literary man. Assuming the author to be a lady, she was a highly-gifted and accomplished one; and her occasional reflections on life and "society," and even her views on political questions, indicate a thoughtful, intelligent and *sensible* mind. Possibly the author is now well known; but until lately I had never seen, nor even heard of, the book, and, having come upon it by chance, I began to dip into it, and became so interested as to read it through at one sitting. W. A. C.

Glasgow.

PETER THE GREAT'S VISIT TO GODALMING IN 1698.—It may not be generally known that the anecdote related in the *Memoir of Peter the Great*, p. 85, is corroborated by a no less eminent *contemporary* authority than Peter le Neve.

The celebrated herald's account differs somewhat from that given in the *Memoir* (from a letter in the Bodleian Library), as will be seen on comparison; but the latter assists us in filling up one or two *lacunæ* in Le Neve's MS., a copy of which, by Mr. Hasted, is preserved among the Additional MSS., Brit. Mus., No. 5486, under the heading "Heraldical Miscellanies and other Events beginning May 2nd, 1694, collected and carried on by Peter le Neve, Esqr., Norroy King of Arms":—

"May 16th.—About one month before" (the memorandum which precedes it is dated in July of same year) "the Czar of Muscovy, being in England, went to Portsmouth, and, in his way, lay at Godalmin in Surry. There were thirteen sat at table at supper, and the servants eight, total twenty-one. They had for supper [five ribs of beef] weighing three stone, one sheep weighing fifty-six pounds, three quarters of lamb, a shoulder roasted and a loyn of veal boyled with bacon, eight pullets, four couple of rabbits, three dozen of sack, one dozen of claret, and bread and beer proportionable.

"For breakfast" (the following morning evidently) "half a sheep, nineteen pounds of lamb, ten pullets, one dozen of chickens, and three quarts of brandy."

Besides all this—

"Six quarts of sack mulled at night, and in the morning seven dozen of eggs, and [salad] in proportion. The reckoning came to £21."

JAMES GREENSTREET.

BATTLE OF FLODDEN.—The two names here supplied are not in the late Mr. Robert White's "List of Scottish Noblemen and Gentlemen who were killed at Flodden Field, 9th Septr., 1513," printed in *Archæologia Æliana*, New Series, vi., 1865:—

1. Brisbane, Matthew, of Bishopton, Renfrewshire. Authority, *Reminiscences of the late Sir T. M. Brisbane, Bart.*, Edinburgh, 1860 (printed for private circulation), p. 3.

2. Cleland (eighth) of Cleland. *Life of Sir James Y. Simpson, Bart.*, Edinburgh, 1872, p. 12.

For John *third* Lord Maxwell read *fourth*—"N. & Q." 4<sup>th</sup> S. xi. 233.

For John *second* Lord Ross and William his *only* son, read *first*, and Ninian his *eldest* son. Riddell's *Ross Pedigree*.

To the list of "escaped" add Gib of that Ilk. *Life and Times of Robert Gib, Lord of Carribber*, London, 1874, p. 5.

J. MANUEL.

Newcastle-upon-Tyne.

EPITAPH AT SALZBURG.—In the cloistered graveyard belonging to the Monastery of St. Sebastian, at Salzburg (which contains the tomb of Paracelsus), I copied, on the 25th April, 1871, the following curious inscription, from a slab in the pavement:—

"Ah mi Viator  
Sine lacrymis ne veni ne asta  
Nam oculus qui Patri  
Matrique intempestive excidit  
Hic Jacet  
Joannes Baptista  
Kellenberger  
Supra ætate maturus gravis Puer  
Aut O rarum ! duodennis Vir  
Qui cum in scholis Co-  
Ronam Nemini cede-  
ret Mors invida scripsit eū Jonā p Imperio  
Et sola solio movit  
Nunc cœli in academia Deum audit  
docentem  
In memoriam suavissimi Filii moesti parentes  
Mon : hoc pp. obiit 10<sup>mo</sup> April. A. 1649."

V.H.I.L.I.C.I.V.

A FACT FOR MR. FROUDE'S HISTORY.—About the year 1842 the late Rev. Thomas Newland, curate of St. Peter's, Dublin, told me that he was then visiting, on her death-bed, an old woman, who, when a little girl, had been one of the Protestants shut up in the barn of Skullabogue. When asked how she had escaped being burned with the rest, she said the Romish priest had got her out, because her life was in a lease which he held.

S. T. P.

STRANGE USE OF THE "SERVICE FOR THE CHURCHING OF WOMEN."—Sir Thomas Widdrington, M.P. for York, in a speech in the House of Commons, tells an extraordinary anecdote of a clergyman who was his friend and neighbour. A butcher in the parish was severely gored in the stomach by an ox, and only narrowly escaped death. Eventually, the wound being cured, the butcher desired to give public thanksgiving in the church for his safe deliverance. The puzzled clergyman, finding himself in a fix, anxious and willing to gratify his parishioner, and yet not knowing of any authorized form for such a public act, actually read the Prayers for the Churching of Women. (*Parliamentary History*, vol. ix. p. 455.)

In my own experience, I can testify to an unintentional act of the same kind. In a church near Oxford, which I once served as curate, there was



a special pew, capacious and high, at the entrance of the church, where only women worshipped who desired this office of benediction. One Sunday afternoon three Oxford undergraduates, arriving during the evening service, hastily took their places in this particular pew; when, according to custom, towards the close of the service, the parson (who was shortsighted), looking up and seeing the pew occupied, immediately proceeded "to church" these visitors, an act which he completed to the consternation of the congregation.

FREDERICK GEORGE LEE.

All Saints' Vicarage, Lambeth.

MISPRINTS.—"N. & Q." has, from time to time, directed attention to absurd misprints. Pray, therefore, find room for the following. In the last edition of the *Monasticon Anglicanum*, vol. vi. part iii. p. 1521, is printed a contract, in English, for making certain windows in the church of the Grey Friars, in London. The printer has not understood the contraction for "con," and has not once only, but several times, represented it by the figure 9. Consequently, instead of "reconsyle," "contaynyth," and "conquest, we have "re9syle," "9taynyth," "9quest." K. P. D. E.

DR. PRIESTLEY'S MATERIALISM.—The unveiling of Dr. Priestley's statue at Birmingham, on Saturday, August 3, may perhaps give sufficient interest to the following epitaph to insure it an insertion in "N. & Q."—

"Here lie at rest  
In oaken chest,  
Together packed most nicely,  
The bones and brains,  
Flesh, blood, and veins,  
And soul of Dr. Priestley."

It is said the Doctor, when he read it, enjoyed a hearty laugh over it. The author, the Rev. David Davis, of Castle Howill, was the successor of David Lloyd, Llwynrhydowen, lately referred to in "N. & Q.," and was for fifty years the most celebrated schoolmaster in the Principality. There is a short account of him, written by the Rev. Arthur Mursell, in *Good Words*, 1863, p. 412.

T. C. UNNONE.

BUNYAN'S GOLD RING.—Who now has the gold ring found, I think, in the moat near Bedford Jail, and supposed from the initials to be Bunyan's? It belonged to the late Dean of Manchester, Dr. Bowers, who very highly prized it. The device was a death's head, surrounded by the motto, "Memento mori," and with the letters J. B. just under the skull. Such rings were often left as legacies at that time, which may account for Bunyan having so expensive an article. I forget the Dean's reasons for believing it to be his. P. P.

CARDANUS RIDER'S RULES FOR HEALTH.—Rider's *British Merlin*, for the year 1769, is, ac-

cording to the title-page, "adorned with many delightful and useful Verities, fitting all Capacities in the Islands of Great Britain's Monarchy," and was "compiled for his Country's Benefit, by Cardanus Rider." Thinking it a pity that his "Verities" should be unknown to the people of this sophisticated age, I send you the rules for health as they appear in the "Observations" for each month:—

"January.—Let not Blood, and use no Physick, unless there be a Necessity: Eat often, and avoid too much sleep.

"February.—Be sparing in Physick, and let not Blood without absolute Necessity, and be careful of catching Cold.

"March.—Purge and let Blood: Eat no gross Meat.

"April.—It is now a good Time to bleed and take Physick; abstain from much Wine; they will cause a Ferment in your Blood, and ruin your Constitution.

"May.—The Blood and Humours being now in Motion, we must be careful to avoid eating Salt, strong or stale Meats; fat People must avoid Excess of Liquors of any kind.

"June.—Cooling Sallads, as Lettuce, Sorrel, Parslane, &c., will prevent too great a Perspiration, and throw of feverish Disorders.

"July.—Forbear superfluous Drinking. Use cold Herbs. Shun boil'd, salt, and strong Meats, and abstain from Physick.

"August.—This month use moderate Diet, forbear to sleep soon after Meat; for that brings Opilations, Headachs, Agues, and Catarrhs, and other Distempers of the same Kind. Take great care of sudden Cold after Heat.

September contains no rule, so it is to be supposed you may live as you like.

"October.—Avoid being out late at Nights, or in foggy Weather; for a Cold now, may continue the whole Winter.

"November.—The best Physick this Month is good Exercise, warm Clothes, and wholesome Diet: But if any Distemper afflict you, finish your Physick this Month, and so rest till March.

"December.—Old Par's Maxims of Health. Keep your Feet warm by Exercise, your Head cool through Temperance, never eat till you are a hungry, or drink but when Nature requires it."

C. W. S.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WHAT BECAME OF SERGEANT BOTHWELL?—The Francis Stewart, grandson of Queen Mary's Earl of Bothwell, is, as we all know, pictured by Sir Walter Scott in *Old Mortality* as a private in the Scottish Life Guards. He is promoted to the grade of a sergeant, and, at the intercession of Lady Margaret Bellenden, is promised by Claverhouse a cornetcy; but, ere he obtains his commission, he is slain in single combat by John Balfour, of Burley. All this is marvellously dramatic, but it is notoriously quite "unhistorical."



The real Francis Stewart, grandson of the Earl of Bothwell, was a private in the Scottish Horse-guards, but he was promoted from the ranks to a captaincy of dragoons. He certainly was never killed in the fight at Drumclog, since he was in command of the dragoons at the battle of Bothwell-Brigg, and he seems to have survived for some years afterwards. Claverhouse was never his commanding officer, nor was that brave bad man in command of the Scottish Life Guards at all. He was the captain of an independent troop of horse. At Bothwell-Brigg the Life Guards were headed by the Marquis of Montrose (*vice* Atholl disgraced), and Claverhouse only commanded his own troop of irregular cavalry. These facts are all plainly recited in the *Memoirs of Captain John Creighton*; and it is at a period after the accession of James II. to the throne, and during Monmouth's rebellion, that the Captain incidentally refers to the death of Captain Stewart as a recent event. When and how did he die? It is curious to remark that Sir Walter, who edited Swift, who had edited Creighton's *Memoirs*, should have so deliberately perverted history in the matter of Bothwell's grandson, who appears to have been a person of some character and consideration, seeing that his name was sent up from Edinburgh to the Government in London as that of a military man likely to do the State good service in Scotland against the Covenanters. His nomination (probably on account of his royal belongings) received instant approval from the authorities at Whitehall; and he, a mere private Life Guardsman, was at once sent for to Edinburgh, and entrusted with the command of a troop of horse, in which Creighton was appointed lieutenant. Still more curious is it to note that the characteristic Sergeant Bothwell of Scott's wonderful fiction is not Francis Stewart at all, but virtually Creighton himself; and but for Sir Walter's evidently intense study of the graphic narrative taken down from the old persecutor's own lips by Swift, we should never, probably, have had the story of *Old Mortality*. All the fictitious Bothwell's impudence, profligacy, lawlessness, and dare-devil bravery are to be found in John Creighton's own character as drawn by himself. History, however, is history; and it would be scarcely justifiable, even in the greatest of historical novelists, to tell us that Oliver Cromwell was killed in single combat by Charles I. at the battle of Worcester; that Robespierre was shot in a duel by Mirabeau; or that Napoleon I. escaped from St. Helena, and became President of the United States of America. Captain Francis Stewart (or Stuart), grandson to the Earl of Bothwell, and who—odd coincidence—commanded the left wing of cavalry at Bothwell-Brigg, must have had a veracious history of his own. Can any one tell me how he came by his end?

G. A. SALA.

Brompton.

P.S. There can be no cause to doubt the authenticity of Creighton's own narrative; and the historical accuracy of his allusions to Claverhouse, Dalziel, Leslie, Sir Evan Cameron, and other personages of the time, has never been called in question.

[Scott, in *Old Mortality*, says that the "Bothwell" of the novel was "descended from the last earl of that name, not the infamous lover of the unfortunate Queen Mary, but Francis Stewart, Earl of Bothwell, whose turbulence and repeated conspiracies embarrassed the early part of James VI.'s reign, and who at length died in exile in great poverty." This earl's son, Scott states, "died in the utmost indigence." The "Bothwell" of *Old Mortality*, the last earl's son, is thus "unhistorized" in the first note to the 4th chap. of that romance:—"The character of Bothwell, except in relation to the name, is entirely ideal."]

#### STRANGE STORY OF ALLEGED PRIESTLY CRUELTY.—

"Reprieves may also be *ex necessitate legis*; as where a woman is capitally convicted, and pleads her pregnancy: though this is no cause to stay the judgment; yet it is to respite the execution till she be delivered. This is a mercy dictated by the law of nature, *in favorem prolis*; and, therefore, no part of the bloody proceedings in the reign of Queen Mary hath been more justly detested than the cruelty that was exercised in the island of Guernsey, of burning a woman big with child: and when, through the violence of the flames, the infant sprang forth at the stake, and was preserved by the bystanders, after some deliberation of the priests who assisted at the sacrifice, they cast it again into the fire as a young heretic."

This passage occurs in Blackstone's chapter on "Reprieve and Pardon." He cites in a note the martyrologist Foxe! Is there any better authority for the incredible story? MIDDLE TEMPLAR.

Bradford.

THE ROBERTSON FAMILY.—The crest of the Robertson family, which was once the Clan Donnachie (or Donnachee), is a hand holding a crown. The coat of arms rests on the figure of a man in chains (not a quartering).

A lady belonging to this family, and the only survivor of her branch of it, would be greatly obliged if any one could explain to her the origin of these armorial bearings. She is aware that there is some legend of historic interest connected with them, and believes that the incident which gave rise to them took place in the reign of James I. (she thinks of Scotland). She would gladly send an impression of the crest or coat of arms to any one who is disposed to investigate the matter.

F. CHANCE.

Sydenham Hill.

MRS. WOOD AND "THE AUTHENTIC RECORDS."—A friend of mine, a well-known man of letters, has in his possession a copy of that scandalous chronicle, *The Authentic Records of the Court of England for the last Seventy Years*, containing, among other manuscript notes, one on the title-



page which states it was "Written by a lady of the name of Wood, who was residing in the palace. Suppressed, bought up and destroyed. Very few copies in existence." I have seen Mrs. Wood's name as authoress quoted in a bookseller's catalogue, and have heard her spoken of in the same character. Was there ever such a person? If so, where can I learn any particulars of her? It has been stated that neither the *Authentic Records* nor the enlarged version of it, *The Secret History*, &c., was publicly sold, but hawked about at night by a mysterious female, who charged very high prices for them. Certain it is that the "remainder" of the *Secret History* was offered one evening, by some such agent, to a well-known bookseller, who declined to purchase. Could this be the Mrs. Wood referred to in the MS. note? M. W.

"MR. FULLER'S COMPLAINT."—I wish to ascertain the collection whence a poem, entitled as above, is taken. The following is the first of seven stanzas:—

"England, once Europe's joy,  
Now her scorn;  
Ambitious to be forlorne,  
Self, by self torn;  
Stand amaz'd,  
Thy woes are blaz'd,  
By silence best,  
And wanting words, even wonder out the rest."  
J. E. BAILEY.

RUBRICAL QUERY.—In Sir Archibald J. Stephen's edition of the Book of Common Prayer, published by the Ecclesiastical History Society in the year 1849, the first rubric touching the ornaments that were in use in the second year of the reign of King Edward VI. is scored across in blue ink, and in a foot-note we are informed that "The 40th page of the Sealed Books commences with the words 'THE ORDER,' but is cancelled. This 'ORDER' does not appear in the MS. Book, Dublin, C. R. E." On referring to his edition of the Book of Common Prayer for Ireland, I find it as he says.

My query is, was this rubric intended to be omitted at the last review, but left remaining by an oversight? EDMUND TEW, M.A.

PRIVY COUNCIL JUDGMENT: LIDDELL v. WESTERTON.—In Bayford's (ed. 1857, p. 128) report of the judgment of the Judicial Committee of the Privy Council (*Liddell v. Westerton*), delivered March 21, 1857, I read:—

"But by the time when the second Prayer Book was introduced a great change had taken place in the opinion of the English Church, and the consequence was that on the revision of the service these several matters were completely altered; the use of the surplice was substituted for the several vestments previously enjoined, the prayer for consecration of the elements was omitted, though in the present Prayer Book it is restored, the bread and wine," &c.

In Tait (Bishop of London), Brodrick and

Freemantle's (ed. 1865, p. 147) report of the same judgment, I read:—

"... the use of the surplice was substituted for the several vestments previously enjoined, material alterations were introduced in the prayer of consecration, the bread and wine," &c.

How could "material alterations" be introduced in a prayer that was omitted? How could a prayer, if not omitted, be "restored"? Which is the true report of the judgment delivered?

UTRUM.

To COPYISTS.—Will HERMENTRUDE, or any other expert genealogist, kindly recommend me an experienced person, who would undertake a search for me at the Public Record Office and British Museum? X.

[Letters, prepaid, will be forwarded to our correspondent.]

LIVY.—In an edition of Livy, bearing on its title-page "Francoforte ad Moenam," as the place of publication, and dated 1578, the following passage occurs:—

"Plebs tribunos plebis absentes Sex. Tempanium, A Selium, Sex. Antistium, et Spurilium fecit, quos et quo centurionibus sibi paeferant Tempanio authore equites."

In the Oxford classics "Sp. Icilius" occurs for "Spurilium," Livii iv. 42. Which of these readings is correct, and how is the discrepancy to be explained? Is there any mention of a *Spurilius* elsewhere in Latin authors? OMEGA.

REV. TIMOTHY NEWMARCH.—Wanted particulars of this clergyman, a Yorkshire Nonjuror, in the middle of the eighteenth century, who is said to have possessed much of the MS. correspondence of the "Rev. Edward Stephens," a remarkable Nonjuror of a previous generation, some of whose letters are preserved in the Gibson MSS. in Lambeth Library. INVESTIGATOR.

A QUESTION FOR ANTIQUARIES.—The following is extracted from the *Unitarian Herald*, published at Manchester. By giving it the publicity of "N. & Q.," we may, perhaps, obtain an answer for F. S. A.:—

"In the interesting volume lately published by Mrs. Le Breton, entitled *Memoir of Mrs. Barbauld, including Letters and Notices of her Family and Friends*, a letter is given addressed by the Rev. Mr. Seddon to her father, Dr. Aikin, when about to remove from Kibworth to Warrington. He gives him instructions how to travel in post-chaises as far as Stockport, but warns him that at that place he will find no carriages. This was in 1758. Can any of your antiquarian readers in Lancashire or Cheshire inform a brother antiquary when the first post-chaise ran in Stockport? A lady not very long deceased informed me that, in her youth, a person who did not wish exactly to confess having come on foot would say 'I came by Stopport chaise.' There seems to have been a general inclination to substitute some indirect phrase for the simple 'I walked.' A Scotchman



would say, 'I rode on *shank's naggie*.' A German, 'I came *per pedes Apostolorum*.'

F. S. A.  
N.

SANKARA,\* MARHATTA BRÁHMAN, A.D. 1717.—What is known regarding the life and writings of Sankara, who negotiated the treaty between the Emperor Firokh Sir and Bálá-ji Bishu Náth, the first Peshwá, in 1717, by which the rights of Chouth and Sir Dés Mukhi were ceded to the Marhattas?  
E.

"DON LEON, a Poem by the late Lord Byron, &c. To which is added Leon to Annabella, an epistle from Lord Byron to Lady Byron. London: Printed for the Booksellers. MDCCCLXVI." 8vo. 1 vol.

These two poems are, of course, *not* by Lord Byron. Can you inform me who was the author? The publisher's name, and the circumstances of publication, would also be acceptable.

H. S. A.

THE ISLAND IRIS.—Diodorus Siculus (v., 32) speaks of those Britons, who inhabit *τὴν ὄνομα-ζομένην Ἰπιν*, as being cannibals. Where is this island?

THE SCILLY ISLES.—What is the earliest example of this name, and why were they so called?

PELAGIUS.

STRAWBERRY LEAVES.—Why were these leaves chosen to decorate ducal and other coronets?

ST. SWITHIN.

THE PRIVATE CORONERSHIPS OF ENGLAND.—Where can I meet with an account of these, I mean such as were attached to certain manors? I know an instance in which such an office was exercised in Herefordshire *temp.* Henry VIII., and when the forfeiture of the property of a *felo de se* was declared, and afterwards remitted by the lord of the manor. Have such privileges ever been abrogated, or are they anywhere in force now?

T. W. WEBB.

THE SECOND CRUSADE.—I remember reading many years ago (I think in a modern work on the Crusades) a list, said to be copied from the Annals of Waverley Abbey, of the knights who accompanied Prince Henry, son of David, King of Scotland, to the second crusade. I have since referred to the published editions of the "*Annales Monasterii de Waverleia*," in Mr. Luard's *Annales Monastici*, but find no such list, though the crusade is mentioned. Can any of the readers of your invaluable publication inform me where the list in question is to be found?

MILES.

\* *Muntakhab-al-Lubáb*, by Kháfi Khán, Persian text, Bibliotheca Indica, vol. ii. p. 784.

## Replies.

### THE DE QUINCIS, EARLS OF WINTON.

(4<sup>th</sup> S. x., xi., xii. *passim*; 5<sup>th</sup> S. i. 98.)

I do not pretend to be able to enter into this question respecting these Earls of Winchester, which has been argued with much learning, though their early history does not yet seem to be satisfactorily cleared up. Having, however, been led, for other objects, to read over a number of old charters, I have had my attention drawn to references to the De Quincy family, and as I do not find that these have been noticed by any of your correspondents, it may assist ANGLO-SCOTUS and MR. SMITH in their researches if I give, in the briefest manner, the purport of these charters. The first to which I refer is in the "*Liber de Dryburgh*," presented to the Bannatyne Club by Mr. Spottiswoode, and there at No. 138 it reads thus:—

"Omnibus, &c. Rogerus de Quincy, comes Wintonie et constabularius Scocie, eternam in Domino salutem. Noverit universitas vestra nos divine pietatis intuitu et pro salute anime nostre et Alyenore sponse mee et pro animabus Alani de Galwytha et Helene filie sue quondam sponse nostre," &c.

Then he goes on to say that he gives "*totum boscum nostrum de Gleddiswod*" to the Abbey of Dryburgh. Like all other charters of this chartulary no names of witnesses are given, but Mr. Fraser, the learned editor of these charters, thinks that the date may be *circa* 1200. This, however, is somewhat too early, as Roger could not have assumed the title of Earl of Winchester before the death of his father, Seher, which took place in the Holy Land A.D. 1219, as shown by MR. SMITH. The next charter (No. 139) is "*super piscaria in lacu de Mertona*," which Roger gives "*pro salute anime nostre et Alienore sponse nostre*," but he does not refer to his former wife, Helen. Again, in another charter (No. 141), he gives to the Abbey of Dryburgh "*totum toftum meum quod habui in villa de Hadyngtoun, illud scilicet quod dominus Willelmus quondam rex Scocie (1165–1214) domino Roberto de Quincy avo meo dedit*," &c. Mr. Fraser attaches the same date to this charter, but as William the Lion died in 1214, and he is here spoken of as "*quondam rex*," the charter must be later. I shall not, however, enter into the question, but merely give these references for the consideration of ANGLO-SCOTUS.

Then going to the "*Liber de Melros*" presented to the Bannatyne Club by the Duke of Buccleuch in 1837, I find the name of Robert de Quincy (No. 39) mentioned in a charter of Robert Avenel, de Eschedale, granting to the Abbey of Melrose "*terram meam de Eschedale, scilicet, Tumlocher et Weidkerroc*." We are told in the charter that this is a confirmation of the original grant made by



him (Robert Avenel) in the reign of Malcolm (1153–1165), and which he now requests his Lord, William the Lion, to confirm. The witnesses to the original charter are the following :—

“Ricardus episcopus Sancti Andree, Engelramus episcopus de Glasgue, Gregorius episcopus de Dunkel, Gaufridus abbas de dumferline, Johannes abbas de kelcho, Aluredus abbas de strivelin, Nicholaus cancellarius, Mattheus archidiaconus, Walleus comes, Dunecanus comes, Ferted comes, Malcolmus comes, Ricardus de morevill, Walterus filius alani, David olifard, *Robertus de quinci*, Ricardus cumin, Bernardus filius brien, Robertus de berkele, Walterus clericus, Walterus de berkele.”

This recited charter is undated, but as we know that Ingelram was appointed Bishop of Glasgow 1st Nov., 1164, and Malcolm IV. died 1165, it fixes the charter to one of these two years. Then again the name of Robert de Quincy appears in a charter (No. 42) of William the Lion, confirming a grant of Robert Avenel of lands in Eskdale to the abbey. There is another charter (No. 49) to which I would draw particular attention :—

“Omnibus, &c. Eva quondam uxor Roberti de quinci salutem. Noverit universitas vestra me viginti acras terre arabilis emisisse contiguas metis grangie de edmundstone et eas do, &c., pro salute domini mei Willelmi regis Scocie et . . . pro animabus dominorum meorum Roberti de quincy et Walteri de Berkeley et Rolandi fratris mei et Johannis filii mei et Christine sororis mee,” &c.

Again, at the commencement of the reign of Alexander II. (1214), he confirms all the lands that had been granted in former reigns to the Abbey of Melrose, and the first two witnesses are “Willelmus de Boscho, cancellarius meus, Seiherus de Quinci comes Wintone.” Again, we have the same King Alexander (No. 278) confirming a charter granting the land “de Rasawe,” in which the name of Roger de Quincy appears. It is dated “apud Roksburg Anno regni domini regis duodecimo Septimo die Martis,” *i. e.*, 1226.

I have a few more references to these De Quincis from other charters, but, to avoid occupying too much of your space at one time, shall, with your permission, return to the subject in a future paper.

C. T. RAMAGE.

MACAULAY ON MILTON AND SPENSER (5<sup>th</sup> S. ii. 44.)—FITZHOPKINS objects to Macaulay's assertion, in his essay on Milton, that *Paradise Regained* is superior to every poem which has since made its appearance. This is, I am well aware, considering the great poets who have lived since Milton's time, a strong assertion on the part of the brilliant essayist, but I cannot help thinking that he is nevertheless right. It is very difficult to speak positively in a matter of criticism, as every one will naturally be guided to a certain extent by his or her own personal tastes and predilections ; but, according to my own judgment, the greatest things which English poetry has achieved since Milton's death are Words-

worth's *Ode on Intimations of Immortality*, and parts of the fourth book of the *Excursion* ; Byron's Address to the Ocean, and the stanzas on Waterloo, both in *Childe Harold* ; Shelley's *Adonais* ; Gray's *Elegy* ; and perhaps to these I may add the Battle of Flodden Field in *Marmion*,—all written before 1825, the date of Macaulay's essay. Now, he would be a bold critic who would maintain that any one of these lofty flights of the Muse is equal to the incomparable description of Athens in the fourth book of *Paradise Regained*, a description which is, I believe, unequalled even in the poetry of ancient Greece. When we remember that our divine Milton never saw Athens with his bodily eyes, our admiration of his genius is lost in wonder at the astonishing power of imagination, which could thus assimilate what he could only have known through books, and reproduce it in such a manner as to present us with a picture of “the eye of Greece, mother of arts and eloquence,” immeasurably superior to any ever penned by a traveller who had actually visited it. The poet's description of imperial Rome, though quite worthy of his genius, is hardly equal to that of Athens. Some people might feel disposed to wonder at this, knowing that Milton had seen Rome, whereas he had never visited Athens ; but that it is so only proves how deeply imbued the poet was with the spirit of Greek literature. It is also a proof of the fact that the eye of imagination really sees more clearly than the bodily eye.

FITZHOPKINS differs from Macaulay in his opinion of the *Faerie Queene*. Macaulay complains that it is tedious. I am so ardent an admirer of Spenser myself, that I am only too ready to take up the cudgels when I hear him depreciated ; and not very long ago you were so kind as to insert a note of mine in which I drew attention to the singular fact that Sir John, now Lord, Coleridge, in his lecture on Wordsworth at Exeter, did not even damn Spenser with faint praise, but simply ignored his name altogether in speaking of the greatest English poets. Notwithstanding, however, my strong appreciation of Spenser, I do not feel disposed to be very angry with Macaulay, feeling certain in what sense he meant that the *Faerie Queene* is tedious. I once read the poem right through from beginning to end, but this is a feat which I have only accomplished once. Like FITZHOPKINS, I trouble myself very little about the allegory, and only read it for its poetry. I do not suppose I shall ever read the poem from beginning to end again, but parts of it I have read (and hope still to read) so often that they seem to be inseparably bound up with my very existence, *e. g.*, the Bower of Bliss, Una and the Wood-gods, the Cave of Mammon, and a hundred other highly poetical descriptions scattered through the poem. Having thus expressed my great admiration of Spenser's poetry, I trust I shall not be considered



disloyal to him if I say that I think the *Faerie Queene* is tedious to read right through, at any rate to read through more than once. Its length is so great, being nearly equal to that of the *Iliad*, the *Odyssey*, and the *Æneid* together, that Spenser's genius would have had to be almost super-human to enable him to sustain so great a work on an equally lofty wing right through to the end. The later books are not, except, perhaps, here and there, equal to the earlier ones.

When Macaulay terms Spenser tedious, I am sure he could only mean it in the sense in which a Scotchman, of whom I have been told, called Scott "prolix." It shows no disrespect to the illustrious novelist to feel that his descriptions of costume are sometimes rather long drawn out; nor does it show any disrespect to him who was above all others the Poet of the Beautiful, to feel that the clash of arms, with which the *Faerie Queene* so constantly resounds, at length palls on the ear. Speaking for myself, I would gladly exchange some of these "battailes fierce" for a few more Bowers of Bliss and Gardens of Adonis. That Macaulay was fully alive to Spenser's great merits, is sufficiently evinced by his terming him, as he does in his essay on Bunyan, "assuredly one of the greatest poets that ever lived." JONATHAN BOUCHIER.

GEORGE COLMAN (5<sup>th</sup> S. i. 487.)—The short poem, "A Reckoning with Time," consisting of twelve stanzas (in all seventy-two lines), was published, with other fugitive pieces, in 1818, under the title of *Poetical Vagaries*. In a foot-note the author remarks that "Reckoning with Time" "appeared three or four years ago, at the request of a friend, in a monthly publication, whence it was copied into a few works of a similar description. But as it was first purposely written to be introduced in the present tale, viz., *Low Ambition*; or, *the Life and Death of Mr. Daw*, and has been seen only in prints a little more fugitive (perhaps) than this book, the author trusts he may be excused for inserting it in the place of its original destination."

The small volume also contains—"An Ode to WE, a Hackney'd Critick"; "The Lady of the Wreck; or, Castle Blarneygig"; "Two Parsons; or, the Tale of a Shirt"; and "Vagaries Vindicated," a poem addressed to the Reviewers.

W. PLATT.

Conservative Club.

I think the enclosed must be the "Reckoning with Time," by George Colman the Younger, of which your correspondent J. C. H. is in search. I cannot inform him where it is to be found, but having transcribed it many (oh, how many!) years ago in my commonplace book, I have much pleasure in sending you a copy, and shall be pleased if he will acknowledge it with real name and address. The initials being those of two friends

of mine, I am anxious to know if either of them is the applicant.

"A RECKONING WITH TIME.

By George Colman the Younger.

Come on, old Time! nay that is stuff;  
Gaffer! thou com'st on fast enough;  
Wing'd foe to feather'd Cupid!  
But tell me, Sandman! e'er thy grains  
Have multiplied upon my brains  
So thick to make me stupid.

Tell me, Death's Journeyman! but no;  
Hear thou *my* speech; I will not grow  
Irrev'rent while I try it.  
For though I mock thy flight, 'tis said  
Thy forelock fills me with such dread  
*I never take thee by it.*

List thou old *Is*, *Was*, and *To be*!  
I'll state accounts 'twixt thee and me:—  
Thou gav'st me first the measles;  
With teething would'st have taken me off,  
Then mad'st me with the hooping-cough  
Thinner than fifty weasels.

Thou gav'st small-pox (the dragon now  
That Jenner combats on a cow);  
And then some seeds of knowledge;  
Grains of Grammar, which the flails  
Of pedants thrash upon our tails  
To fit us for a college.

And when at Christchurch 'twas thy sport  
To rack my brains with sloejuice port,  
And lectures out of number;  
When Freshman Folly quaffs and sings,  
While Graduate Dulness clogs thy wings  
With Mathematic lumber.

Thy pinions next (which, while they wave,  
Fan all our birthdays to the grave),  
I think, e'er it was prudent,  
*Ballooned* from the schools to town,  
When I was parachuted down  
A dapper Temple student.

Then much on Dramas did I look,  
And slighted thee and great *Lord Coke*,  
*Congreve* beat *Blackstone* hollow;  
Shakspeare made all the statutes stale,  
And in *my* crown no pleas had *Hale*  
To supersede *Apollo*.

Ah, Time! Those raging heats, I find,  
Were the mere Dog Star of my mind—  
How cool is retrospection.  
Youth's gaudy Summer solstice o'er,  
Experience yields a mellow store,  
An Autumn of reflection.

Why did I let the god of song  
Lure me from Law to join his throng,  
Gull'd by some slight applauses?  
What's verse to A when versus B?  
Or what 'John Bull,' a Comedy,  
To pleading John Bull's causes?

But though my childhood felt disease,  
Though my lank purse, unswoll'n by fees,  
Some ragged muse has netted,  
Still honest Chronos! 'tis most true  
To thee (and faith to others too)  
I'm very much indebted.



For thou hast made me gaily tough,  
Inured me to each day that's rough,  
In hopes of calm to-morrow;  
And when, old Mower of us all,  
Beneath thy sweeping scythe I fall,  
Some few dear friends will sorrow.

Then though my idle prose or rhyme  
Should half-an-hour outlive me, Time,  
Pray bid the stone-engravers,  
Where'er my bones find churchyard room,  
Simply to chisel on my tomb,  
'Thank Time for all his favours!'

SAM. BELL.

The first edition of his *Poetical Vagaries* was published in 4to., in 1812. This I have not seen, but the second edition, small 8vo., Longmans, 1814, is now before me, and in it I find the piece which J. C. H. is in search of, "A Reckoning with Time," the first lines of which he has not given quite correctly; the true reading is—

"Come on, old Time! nay that is stuff;  
Gaffer! thou com'st on fast enough;  
Wing'd foe to feather'd Cupid!"

E. V.

Cambridge.

ADAM'S FIRST WIFE (5<sup>th</sup> S. i. 387, 495.)—Falck Lebahn, in the notes to Goethe's *Faust*, pp. 599, 600, gives the following:—

"Als Gott im Anfang den ersten Adam im Paradies einsam geschaffen, hat er gesagt: Es ist nicht gut, dass dieser Mensch allein sei, hat ihm deshalb ein Weib aus der Erden geschaffen, ihm gleich, und dieselbige Lilis geheissen. Als bald haben diese zwei angefangen mit einander zu hadern und zu zanken, und hat das Weib gesprochen: Ich will dir nicht unterwürfig sein; und der Mann sprach; Ich will auch nicht unter dir sein, sondern über dich herrschen, denn dir gebührt unterthänig zu sein. Da antwortet das Weib: Wir sind beide gleich, und keines ist besser als das andere, darum dass wir beide aus der Erde gemacht sind, und sind also ungehorsam und widerspänstig gegen einander verblieben. Als nun die Lilis gesehen, dass es keine Einigkeit zwischen ihnen geben werde, hat sie den heiligen Namen *Schem hamphorasch* (das ist der heilige Namen Gottes Jehova, mit seiner heimlichen Cabalistischen Auslegung, dawider Luther ein Büchlein geschrieben hat) ausgesprochen, und ist als bald damit in der freien Luft hinweg geflogen. Da sprach Adam zu Gott: Herr der ganzen Welt, das Weib, das du mir gegeben hast, ist von mir geflogen. Da schickte Gott der Lilis drei Engel nach, *Senoi, Sansenoi, Sanmängeloph*, und sprach zu ihnen: Will sie wieder zurück kehren, wohl und gut, wo aber nicht, so sollen alle Tage hundert von ihren Kindern sterben. Also jageten diese Engel ihr nach, und erreichten sie über dem Meer, da es sehr ungestüm gewesen, eben an dem Ort, wo die Egypter haben sollen hernach ertrinken, und zeigten ihr den Befehl Gottes an. Als sie aber nicht gehorchen und zurückkehren wollten, sprachen die Engel: Wir wollen dich in dem Meer ersäufen, wo du nicht zurück kehrst. Da bat Lilis, sie sollten sie doch nur bleiben lassen, denn sie sei nur erschaffen, dass sie die jungen Kinder vom achten Tag, von ihrer Geburt her, wenn es Knäblein seien, und vom zwanzigsten Tag, wenn es Mädglein seien, plage und tödte. Als solches die Engel hörten, wollten sie sie mit Gewalt nehmen, und wieder zum Adam führen. Da schwor ihnen die Lilis einen Eid, dass so oft sie ihren

(der Engel) Namen oder Gestalt, auf einem Zettel, Pergament oder anderswo geschrieben oder gemalt fände, keine Gewalt über die jungen Kinder haben wolle, und ihnen nichts zu Leide thun, dass sie auch auf sich nehmen, und diesen Fluch und Strafe erleiden wolle, dass alle Tage von ihren Kindern hundert sterben sollten. Es sind also hernach alle Tage hundert *Schedim* oder junge Teufel von ihren Kindern gestorben, &c. Und dies ist die Ursache, warum wir diese Engelnamen auf ein *Kaméa* oder Pergament-Zettel schreiben und den jungen Kindern anhängen, dass nämlich, wenn die Lilis diese Zettel oder Geschrift sieht, sie an ihren Eid gedenke, und den Kindern keinen Schaden thue.—(*Ben Sira.*)—Von einem Teufelsgespenst in Weibsgestalt verstehen es auch die Juden, welche in der Kammer einer Kindbeterin inwendig und auswendig an die Thür, an jede Wand und um das Bett: Adam, Chava, Chutz Lilis, schreiben, d. h. Adam, Eva, heraus du Lilis.—(*Meyer.*)

"Adam soll nach seiner Verstossung aus dem Paradies, wider seinen Willen, mit der Lilis 130 Jahre lang lauter Riesen und böse Geister gezeugt haben.—(*Genesis* v. 1, 2, 3; vi. 1, 2, 3, 4.)"

J. C. CLOUGH.

Tiverton.

"BUILT HERE FOR HIS ENVY" (5<sup>th</sup> S. ii. 7.)—Bentley writes a very pregnant note upon this:—

"To raise sense from mere nonsense is much easier and surer of acceptance than to raise still better sense from good and tolerable. No doubt God built Hell, as a receptacle for Satan and his crew; but to say, *He built it not for his own envy*, as if he could ever wish to change places with them, is something extravagant. Let's reduce Milton's own words:—

'Th' Almighty had NO BUTT

Here for his envy; will not drive us hence.'

No butt, no object, no scope for his envy here; he cannot think the place too good and delightful for us."

Richardson, in his *Dictionary*, gives "built" as a neuter substantive equivalent to building, and cites the passage from Dryden's *Annus Mirab.* Archery and musketry butts are always things builded or built, and it would be very easy to account for the thing *built* becoming synonymous with a *butt*, supposing we could find any such use of it in any special trade or local dialect.

C. A. WARD.

Mayfair.

"ANTIEN" (5<sup>th</sup> S. i. 408), corrupted from *ensign*, and also applied to the *bearer* of an *ensign*, is in fact equivalent to our own (though now defunct) subaltern, an *ensign*. It is used more than once in Shakspeare:—

"This is Othello's *ancient*, as I take it.

The same indeed; a very valiant fellow."

*Othello*, v. 1.

And again:—

"*Oth.* So please your grace, my *ancient*;

A man he is of honesty and trust;

To his conveyance I assign my wife."

*Othello*, i. 1.

J. S. UDAL.

Junior Athenæum Club.

Is not *ancient* or *antient* equivalent to *ensign*?

"Lord Westmoreland his *ancient* raisde,

The Dun Bull he rays'd on hye"—



says the old ballad; and at a later date, almost that mentioned by J. R. B., we find the word, used apparently in the sense of ancient or ensign *bearer*, on a tombstone in Wentworth Church, co. York:—

“August 4, Anno Domini 1667: by the appointment of William Earl of Strafforde this stone is laid over the grave of Mr. Richard Marris, who died in the year 1635, being steward and ancient to his lordship’s ever most honoured father Thomas Earle of Strafforde.”

CLK.

*Ancient*, in the sense noted by J. R. B., means a standard-bearer. The word is of constant occurrence in our older literature, to signify an heraldic ensign or battle standard. Falstaff says of his men that they are “ten times more dishonourable than an old-faced *ancient*.”—1 *Henry IV.* Act iv. sc. 2. There is an order in the Leicester Correspondence, A.D. 1585, for “causing the forsaid souldgers to be kept under their *auncients*,” p. 17. The ballad of *The Rising in the North* tells how—

“Erle Percy there his *ancyent* spred,  
The Halfe-Moone shining all so faire;  
The Nortons’ *ancyent* had the cross,  
And the five wounds our Lord did beare.”

EDWARD PEACOCK.

An ensign in modern phraseology. The *antient* was the name given to a standard, and also to its bearer. In Shakspeare we have “*ancient* Pistol.” Cotgrave, in his *Dictionary*, English and French, 1650, gives “An Ancient or Ensigne in warres, Enseigne”; and under “Enseigne,”—“An Enseigne, Auntient, Standard bearer; he that, in war, carries the collours of a company of foot.”

JOHNSON BAILY.

This is a religious, and not a military term. The *antient* in “Lord Peterborough’s regiment against the king” was no doubt a Presbyterian deacon, elder, or *antient*, for all these terms were, and are, still used in Calvinistic established churches and in English Dissenting congregations. The term *antient*, in French *ancien*, is used in foreign Lutheran and Calvinistic churches. He is what the Scotch churches call a deacon. He receives a minor ordination, and hands the cup in the administration of the Communion. He is also a sort of churchwarden, and in some congregations is found to be a very officious and troublesome personage. The late Rev. Robert Robinson, the celebrated and outspoken Baptist minister of Cambridge, said, “Talk to me of your Lord Bishops! Lord deliver me from a Lord Deacon!” The *Dictionnaire Universel* of M. Maurice La Chatre, Paris, 1855, under the word “Ancien,” says:—

“Chez les Calvinistes, nom donné à un certain nombre de personnes, qu’ils choisissent parmi le peuple, lesquelles conjointement avec le pasteur, composent le consistoire qui veille aux intérêts de la religion, et au maintien de la discipline.”

Lord Peterborough’s chaplain would be a Cal-

vinist, and an *antient* or elder was, therefore, a necessary aid or assistant to him.

JAMES HENRY DIXON.

RAHEL (5th S. i. 388.)—This form, apparently found only in Jeremiah xxxi. 15, in the English version, may be a misprint, but I suspect otherwise. If I understand him rightly, MR. MANT is wrong in saying that it is found in the English version only, as it is the regular form in the Welsh version, and hence, perhaps, we may arrive at its origin. In this way, I think, it will be found that there was at least one Welshman on King James’s Bible Revision Committee, and that he himself revised several portions of the Old Testament. To him I attribute the form in question. It would be interesting to know when it first appeared in the English version.

J. C. UNNONE.

P.S.—Spurrell, in his *Carmarthen and its Neighbourhood*, says that Bishop Richard Davis, D.D., translated Joshua, Judges, Ruth, 1 Samuel and 2 Samuel, in the English Bible in 1568, and 1 Timothy, Hebrews, James, 1 and 2 Peter, in the Welsh New Testament. What is Mr. Spurrell’s authority for his first statement, I do not know; but the authority for the second is Salesbury’s Welsh New Testament, first published 1567.

The form “*Rahel*” is warranted by the Hebrew, the letter *h* representing the Hebrew letter *Heyth* (the guttural *h*). *Heyth* is *always* so represented when initial, *e.g.*, Hannah, Hermon, Horeb, Hophni, with two exceptions, Enoch, Eve; and nearly always when in the middle of a word, *e.g.*, Bethlehem, Gehazi, Ahasuerus, Ahaz. “*Rahel*,” therefore, is more correct than the well-known *Rachel*.

A. L. MAYHEW.

Oxford.

I have in my possession a copy of the English Bible in which the name of “*Rachel*” is printed in the fifteenth verse of the thirty-first chapter of Jeremiah.

GEORGE ELLIS.

St. John’s Wood.

“*Rahel*” is “the more accurate form of the familiar name elsewhere rendered *Rachel*. In the older English versions it is employed throughout, but survives in the Authorized Version of 1611, and in our present Bibles in Jeremiah xxxi. 15 only.”—See Mr. George Grove’s article in Smith’s *Dictionary of the Bible*. *Vide* also a foot-note, *s.v.* “*Rachel*,” p. 988.

J. MANUEL.

[See “N. & Q.,” 4th S. iii. 220; xii. 128.]

KNURR AND SPELL (5th S. i. 348.)—In the *Sketches from Cambridge*, p. 13, Mr. Leslie Stephen says, “We have now every game that fills the pages of *Bell’s Life*, except the profoundly mysterious knurr and spell.” So MR. BLOOD is not alone in his curiosity about this game. However,



I take it to be the same as "northern spell," though which is the proper name I cannot guess; and for the "profound mystery" of it Mr. BLOOD (also Mr. Leslie Stephen, if he chance to see this) is referred to Strutt's *Sports and Pastimes*, p. 109 (Hone's edition), where it will appear that the game is played with a trap, bat, and ball, the contest being simply who shall strike the ball farthest with a given number of strokes. If I remember right, this figured in the *Boys' Own Book* I used to read twenty years ago.

CHARLES F. S. WARREN, M.A.

This is a common field game in Craven, and matches are played. The knurr is a small ball of lignum vitæ, which is struck out of a wooden stand by a flexible stick or wand that has a bit of wood at its end. This stick is the spell. Some philologists have asserted that knurr has nothing to do with the wooden ball, the name of the game being a corruption of "northern spell." I do not fall in with this idea.

STEPHEN JACKSON.

This game is called by Strutt "northern spell." Halliwell makes knurr the small ball of hard wood, and spell the trap from which it is struck; but Strutt's spelling seems to point to "Norden spiel."

It is very popular in the clothing districts of the West Riding, betting on the crack professional players, and the consequent drinking, being the attraction. The contest is who shall strike the ball to the greatest distance in a given number of strokes.

W. G.

[See "N. & Q." 4<sup>th</sup> S. i. 294, 325, 468.]

"WISDOM'S BETTER THAN MONEY," &c. (5<sup>th</sup> S. i. 149.)—This volume appears to be composed of two distinct works. If so, the latter is, I presume, an English translation of a work by De la Chambre, a French writer, entitled *L'Art de Connoître les Hommes*, and published at Amsterdam in 1669, the year of the author's death.

GASTON DE BERNEVAL.

Philadelphia.

THE LANCASHIRE WORD "AREAWT" (5<sup>th</sup> S. i. 163.)—MR. ENTWISLE, referring to Hone's commentary on the word *aroint*, quotes his or Boucher's allusion to the Lancashire word *areawt*, which, he says, signifies *get out*, or *away with thee*. MR. ENTWISLE adds, in a note, that "the Lancashire equivalent to this now-a-days is *ger eawt*." Hone or Boucher might have been pardoned for the mistake here made, but it is scarcely excusable in a Lancashire man. *Areawt* means outside, or out of doors. It has no connection whatever with the word *aroint*. Thus John Collier, in his *Tim Bobbin* (*Works*, p. 58), says:—"I re no sooner *areawt* boh a threave o' rabblement wur watchin on meh at t' dur," which translated = "I was no sooner outside than I found a rabble crowd watch-

ing for me at the door." Again, Samuel Bamford, in his "Wild Rider" (*Homely Rhymes*, p. 74) says:

"And why comes a gentleman riding alone?

And why doth he wander *areawt* such a night?"

The word is still in use in the few districts in Lancashire where the dialect is spoken. With regard to the word *aroint*, I am puzzled to determine whether it ever was in common use in Lancashire. Although given in some of our very imperfect collections of county words, I have not been able to discover it in the text of any writer of the dialect, and only one of the thirty contributors engaged upon the Glossary now in preparation professes to have heard it. This gentleman, Mr. T. T. Wilkinson, of Burnley, a close and conscientious observer, has heard the word used in the sense of *stand aside* or *get away*, and he suggests that it is connected with the Icelandic *hrund* and German *rinde*.

J. H. NODAL.

Heaton Moor, near Stockport.

"A ROWAN-TREE" (5<sup>th</sup> S. i. 163.)—The word "rowan" is a probable inversion of *orn-us*, or its root, *ὄρειν-ος* = mountainous, wild, growing wild. *A propos* of "aroint," we find *roint thee*, and *araunte thee*; and there is the Cheshire *rynt thee*; and we have also *arongt*. Jamieson renders *runt* the "trunk of a tree"; and, as a third meaning, "an old woman, *i. q.* a withered hag." He gives also Scottish *runt*, "a contemptuous designation for an old woman," and says in Icelandic *hrund* is explained "mulier," but particularly from the name of a heathen goddess. Again, in Scotland, *runt* is an old cow; in England, an ox or cow of small size. The Belgic *rund* is a bullock; the German *rund*, an ox or cow. Jamieson says, in the north of England, a woman is said to be *runted* when she is fifty years old, it being a question sometimes put to a son—"Is your mother *runted* yet?" I take it, however, that the proper etymology of *aroint* is from *arry avant*, which Cotgrave renders "on afore, away there hoe; from the carter's cry, *arry*, and *hori ho*."

R. S. CHARNOCK.

Gray's Inn.

P.S.—The Norman *arr* signifies in arrear and arraigned; *arren*, *arreyne*, *arrent*, is arraigned; and *reynt* is fined; *rent*, *reint*, indicted, accused, fined. The O.G. *haren* is rendered *vocare*, *clamare*, and *haro*, *clamor*.

This extract may possibly throw some light on the derivation of "aroynt" or "aroint":—

"'Aroynt thee,' get ye gone, be off. In Cheshire they say 'rynt ye, witch'; and milk-maids say to their cows, when they have done milking them, 'rynt ye my beauties' (Saxon, *a-rennan*, run off; Gothic, *a-rinnan*; Welsh, *rhin*, a channel for water, whence Rhine)." — *Dictionary of Phrase and Fable*, by the Rev. E. Cobham Brewer, LL.D.

MADOC.



"LAMBARD'S ANCIENT LAWS," 1568 (5<sup>th</sup> S. i. 148.)—This was not the first book printed from Saxon types, at least three Saxon books having been printed in 1567. The earliest of these is believed to be,—

"A Testimonie of antiquitie Shewing the auncient fayth in the Church of England, touching the sacrament of the body and bloude of the Lord here publicly preached, and also receaved in the Saxons tyme, aboue 600 yeares agoe . . . Imprinted at London by John Day, dwelling ower Aldersgate beneath S. Martyns."

A copy of this curious book now lies before me. It consists of seventy-five numbered leaves, including title, followed by thirteen unnumbered.

There are some peculiarities of this book that seem to have escaped the notice of bibliographers, one of which is that folios 78-86 contain "The Lordes prayer, the Creede, and the x Commaundements in the Saxon and Englishe tounge," with a strictly *literal interlinear translation*. Is not this the earliest instance of the kind extant? A well-known teacher of languages, named Hamilton, who flourished some thirty or forty years ago, claimed to be the originator of interlinear translations, and even called the system of teaching based on them the Hamiltonian system. His claims to originality were disputed on the ground that he was merely the first to *apply* the system, but that Locke and Ascham had *recommended* it or something akin to it. Here, however, is, at this early date, not merely a suggestion, but a practical exemplification of what Mr. Hamilton, after a lapse of nearly three hundred years, claimed as his own.

GASTON DE BERNEVAL.

Philadelphia.

A CONJECTURE (5<sup>th</sup> S. ii. 26.)—Gronovius says on this passage :—

"*Nihil tam. Verùm hæc tu tecum habeto. Sic habent omnes libri MSS. Lambino teste, neque etiam Manutius improbat. Sed Malasp. non placet; qui suspicatur legendam, nihil tam vietum. Bosii lectionem sequitur Junius. Sed aliter distinguit vulgus, nihil tam verum. Hæc tu tecum habeto, Cleric. Quam postremam lectionem præclare spectavit et explicavit Pater in libro IV., Observ. cap. 7, et ideo ab aliorum frustraneis mutationibus inviolatam hîc servavi.*"

It appears then that S. T. P.'s emendation is no conjecture, after all, but a reading supported by all the MSS. To my mind, *vietum* is no bad guess; certainly more applicable than *verum* to such a person as Antipho.

EDMUND TEW, M.A.

OLD ENGRAVINGS (5<sup>th</sup> S. ii. 47.)—I believe that the old fable of "The Satyr and the Traveller" is the subject of the engravings inquired for by MR. PATTERSON. I could once have told him the name of the painter and engraver, for copies were in my possession, but years ago they were given to a friend, at whose sale they were disposed of, and though perfectly well recollecting them, the memory in regard to the artists is at fault. There

was an inscription on the margin underneath, in both the English and French languages.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

T. ALLINGTON (5<sup>th</sup> S. i. 288.)—MR. WEBB assumes that everybody knows Allington's "small volume of poems." I can find no such name in Allibone's *Dictionary*, nor in any catalogue. If MR. WEBB will be more precise, perhaps some of your readers will be able to supply the information he asks for. The same remarks apply to his query numbered 3.

OLPHAR HAMST.

MARY SOMERVILLE (5<sup>th</sup> S. ii. 48.)—It appears from the "Memoirs" that, when Mrs. Somerville put on paper the opinion in question, she had been recently examining as, to her, new subjects Serret's *Analyse Supérieure* and Tait's *Quaternions*. Now, the former of these works in no respect trenches on the methods of the Differential Calculus, but the latter avowedly tends to replace the Cartesian Geometry of Co-ordinates. A lapse of attention on the part of the venerable writer would account for the passage.

R. C. S.

HERALDIC (5<sup>th</sup> S. ii. 48.)—In reply to E., the heraldic honours descend to D.'s children only.

D. C. E.

The Crescent, Bedford.

DR. BARTON'S PUNS (5<sup>th</sup> S. ii. 67.)—May not the answer, which ST. SWITHIN says he has been "supposing" for the last fifteen years, be a *pigeon pair*?

GEO. RIPPON.

Oxford.

I think I know the reply; and the fact of its being hardly printable in these days will account for its being left to the imagination of the reader.

J. STORES SMITH.

The Laurels, Chesterfield.

THE JUDGES ON CIRCUIT (5<sup>th</sup> S. ii. 27.)—MR. ARTHUR WILLIAMS asks, how is it that Her Majesty's judges, when on circuit, never interchange hospitality with the sheriff of any English county except Yorkshire? He states that in Wales this custom does not prevail. In Wales the judges entertain the grand jury, and the sheriff is invariably invited; and for ought that I have been able to discover, there is no reason why this should not be also the case in England. But it is quite clear that an interchange of hospitality would be wrong, for the statute 13 & 14 Charles II. c. 21, provides that—

"No person duly sworn into the office of sheriff . . . shall . . . in the time of the assizes held for the county or shire during his sheriffalty keep or maintain or cause to be maintained one or more table or tables for receipt or entertainment of any person or persons resorting to the said assizes other than those that shall be of his own family or retinue, nor shall make or send any present to any Judge or Judges of Assize," &c.



The necessity for this, as set out in the preamble of the Act, arose "by reason of the great and unnecessary charges in the time of assizes," which had "of late years been very burdensome to the gentry of the Realm."

This Act does not extend to the sheriffs of London and Middlesex, the sheriff of Westmoreland, or any sheriff of any city-and-county or town-and-county. The sheriffs of the City of London invariably entertain the judges sitting at the Old Bailey. MR. WILLIAMS probably confounds Yorkshire with Westmoreland.

J. ROLAND PHILLIPS.

Temple.

MENDELSSOHN (5<sup>th</sup> S. ii. 88) was the grandson of Moses Mendelssohn. See *The Imperial Dictionary of Universal Biography* (Mackenzie, London).  
FREDK. RULE.

Half-a-hundred correspondents can inform JAY AITCH that the late eminent composer (born Feb. 3, 1809, died Nov. 4, 1847) was a descendant of the almost equally eminent philosopher. It has been recorded of the great musician's father that he sometimes spoke of himself as having been complimented in his youth as the *son* of the famous Mendelssohn, and in his latter days as the *father* of the famous Mendelssohn.

HENRY CAMPKIN, F.S.A.

"THE WIDOW OF THE WOOD" (5<sup>th</sup> S. ii. 88.)—The book about which your correspondent inquires is said to refer to the Wolseley family, of Wolseley Hall, in Staffordshire, and it is supposed to have been written by Benjamin Victor, dramatist. The "widow" in question is reputed to have been Anne, relict of a Mr. Whitley. She, according to the scandalous chronicle now in view, induced Sir William Wolseley to marry her, as part of a complicated scheme, which it is not needful to repeat. Your correspondent will find a copy of this book in the British Museum Library (1081, d. 13/2), with the title "*The Widow of the Wood*, London, printed for C. Corbett, opposite St. Dunstan's Church, in Fleet Street, MDCCCLV." The book was suppressed, but it does not appear to be very rare.

F. G. S.

The author of this work is said, in Bohn's *Lowndes*, which see for note, to have been Benjamin Victor. The work was published in London in 1755, 12mo. 3s.; and reprinted at Glasgow in 1769. A more lengthened account of "The Widow" will be found in the *Gentleman's Magazine*, vol. xxv. (1755), p. 91.  
E. V.

WATER-MARK (5<sup>th</sup> S. ii. 89.)—The paper is Dutch paper, and the mark on it represents the genius of Holland holding, on a staff, the Hat of Liberty, which long preceded the *pseudo*-classical Phrygian cap now used with the same significance.

O.

"SHOTOVER" (5<sup>th</sup> S. ii. 91.)—Is there any other means than conjecture of tracing the supposed relationship of "Chateau Vert" with "Shotover"? In *Domesday Book* it appears to occur (Oxon. 1) as "Scotorne," with the other royal forests of "Stanuorde, Wodestock, Comberie, Hochnuode."

ED. MARSHALL.

DR. DEE'S MAGIC MIRROR (5<sup>th</sup> S. ii. 86.)—This celebrated relic of the absurdity of the seventeenth century is quite safe and sound in the British Museum. It is a pink-tinted glass ball, about three and a half inches in diameter.

GEORGE ELLIS.

St. John's Wood.

THE SCOTTISH FAMILY OF EDGAR (5<sup>th</sup> S. i. 25, 75, 192, 355, 430, 500.)—X. applies very unparliamentary expressions in his last; however, a special pleader must be excused. I am justified in treating his remarks on two missing descents as a skilful diversion to give a general character to his criticism. At the same time, I am sure that other readers will not find the omissions of which he complains.

X. says that it is "quite puerile bringing in the Lyon King of Arms when the question is as to the judgment" shown by the author of the work. Here, I think, X. is a little disingenuous. The real drift of the whole discussion is to attempt to convince the public that the Rev. John Edgar, of Hutton, was the heir male of Edgar of Newton, and, by implication, the heir male of Wedderlie; and the judgment of the author seems to be impugned simply and solely because he has not professed his belief in such pretensions, but has left the authentic materials which he has produced to speak for themselves. This being evidently the object of X.,—the author having (as may be seen by any reader of the "Account of the Surname Edgar") refrained from passing any judgment,—I maintain (always keeping in view the pretensions attempted to be established) that, not only is there nothing puerile in pressing X. to the crucial test of the Lyon Office, but such a test is the only one worth anything, and until it is tried I make X. a present of all the other questions which he has raised, and which I hope will keep him well employed, at any rate, until Michaelmas!

SP.

EPISCOPAL TITLES (4<sup>th</sup> S. xii. *passim*; 5<sup>th</sup> S. i. 92, 310.)—MR. TEW and his new ally are certainly not at one on this subject. MR. TEW acknowledges the power of the Church to do many things wholly independent of State authority or interference, and declares that to deny this "would be preaching up the rankest Erastianism." But MR. STREET'S Erastianism is most pronounced; he asserts that to say the Church can confer rights which the civil power may or may not enforce is



"establishing that juridical absurdity, an *imperium in imperio*." He then proceeds to ask, "What is the Church?" and, with regard to the Church of England, answers his own question by the astounding assertion that it is "entirely a portion of the State"; and, with regard to the Church of Scotland, by the almost equally startling declaration that it is "only a voluntary organization and private corporation according to the law by whose permission it exists," as though in the days of the penal statutes, when the law did not permit it to exist, it were not a Church at all. It is really quite useless to argue with one who seems to think that churches only exist as portions of the State, or by legal permission. To argue such questions,—which, of course, lie at the root of the Church's power to grant titles,—would lead to discussions which are very properly forbidden in the pages of "N. & Q."

MR. TEW appears to me to concede the whole position when he acknowledges, "I do not, therefore, deny to the Church the power of conferring such titles as 'Lord,' &c." The power, then, is granted; and Mr. Tew only denies that there has ever been an authoritative exercise of such power. My answer is, that the custom of centuries is sufficient proof of the exercise of that power. There has never been a period when titles of honour have not been given to bishops, from the days of which Bingham writes (Book II., chap. ii., 4) to the present time:—

"Paulinus speaks in the usual phrase and style of those ancient times, when he calls bishops *princes of the people*; for that was another usual title that was given them; as appears from Optatus, and several passages in S. Jerome, who, to distinguish them from secular princes, usually styles them *principes Ecclesie*, *princes of the Church*."

MR. TEW, however, requires "the production of an absolute canon of the Church assembled in general council." I cannot produce such a canon, nor can MR. TEW produce an absolute law by which our Queen's right to the title of "Majesty" was granted. Clearly the power lies in the State of granting—possibly it may lie in the sovereign of assuming—such title, just as the power lies in the Church of granting titles to bishops. But the authoritative act by which the title of "Majesty" was granted, or even assumed, by the sovereigns of England is entirely wanting. The various and contradictory statements made by writers on the origin of the title are clear proofs that no valid authoritative act can be adduced; and consequently, the power being allowed, custom must be accepted as sufficient proof of the exercise of that power.

If, then, the Queen has a right to the title of "Majesty," as undoubtedly she has, notwithstanding the absence of an authoritative law or act conferring the title, the bishops equally have a right to their titles, notwithstanding a similar

absence of an absolute canon of the Church assembled in general council.

I should much like to achieve MR. TEW's conversion; but he is not likely to hold his present views without reasons which, to his own mind, appear unassailable, though he has now conceded much; and whilst I fully appreciate the pleasure of an argument with him, I fear that if the discussion were to be carried on until one of us were convinced by the other, the readers of "N. & Q." would become very tired of the duel.

H. P. D.

Surely MR. TEW is unreasonable when he says that nothing will satisfy him but "the production of an absolute canon of the Church assembled in general council." Unreasonable, I say, because there is so much of "*mos pro lege*" in the Church, that if everything were denied unless decreed by a general council, we should be shorn of half our worship and much of our faith, *e.g.*, has the Athanasian Creed ever received the sanction of an absolute canon of a general council? The title "Lord," I suppose, rests on authority very similar to that which gives "Countess" to the wife of an Earl, and "Lord" or "Lady" to the younger children of Dukes and Marquises. It is worthy of note that when the bishops of the Scottish Episcopal Church addressed the Duke and Duchess of Edinburgh on the occasion of their marriage, the official reply, addressed to "The Right Rev. the Bishop of Moray, Ross, and Caithness," of the Princess, commenced "My Lord." Surely this is an official recognition of the right of a bishop to that title.

E. L. BLENKINSOPP.

[This discussion is now closed.]

"REGINALD TREVOR" (4<sup>th</sup> S. viii.; 5<sup>th</sup> S. i. *passim*; ii. 19.)—I suppose I must now consider myself convinced that "Anwyl" is not a pseudonym, but a real name; and therefore I should now like to know who was the author of the above work, the bearer of that name, where and when he lived, and when he died. If your correspondents will kindly supply this, and any other information, the matter will be beyond any further doubt. Notwithstanding the astonishment that is expressed at my considering "Anwyl" might be a pseudonym, I do not see there is any matter for surprise. Is it quite possible for the most ordinary proper name to be a pseudonym? Probably MR. W. J. BERNHARD SMITH, who says, on p. 19, that he is "astonished that any doubt should exist as to this being a proper name," would be surprised to hear that "Smith" itself is often a pseudonym, as, for example, when it is adopted by Jeremy Bentham.

OLPHAR HAMST.

New Barnet, Herts.

MRS. COWDEN CLARKE'S "SHAKSPEARE CONCORDANCE" (5<sup>th</sup> S. i. 485; ii. 14.)—MR. RULE



and MR. BOUCHIER have lately, but in no detracting spirit, pointed out important omissions from Mrs. Cowden Clarke's *Shakspeare Concordance* of auxiliary words, such as "having" and "thus," when used substantively. With the like feeling, I copy from my note-book the following omissions:—

1. "If," *As You Like It*, Act v. sc. 4, l. 106:—

"Your *if* is the only peacemaker."

And again in *Richard III.*, Act iii. sc. 4, l. 77:—

"Talkst thou to me of ifs?"

2. "Shall," *Coriolanus*, Act iii. sc. 1, l. 88:—

"Mark you  
His absolute shall."

3. "But yet," *Antony and Cleopatra*, Act ii. sc. 5, l. 52:—

"But yet is as a jailor to bring forth  
Some monstrous malefactor."

4. "Why" and "wherefore," *Comedy of Errors*, Act ii. sc. 2, l. 45:—

"Every why hath a wherefore."

5. "Nay," "a woman's nay," *Richard III.*, Act iii. sc. 7, l. 51:—

"Play the maid's part, still answer nay, and take it."

*Et seq.* I heartily second MR. RULE's suggestion that the number of the line, or, as I would add, even the page or column, of a recognized edition of *Shakspeare* would make Mrs. Clarke's *Concordance* a still more "faithful guide."

CHARLES ED. RAWLINS.

Rockmount, Rainhill.

I omitted to number the line of the second example of the word *having*:—

"Your ages, of what *having*," &c.

The line is 875.

As regards the numbering of lines being omitted in Mrs. Cowden Clarke's *Concordance*, the lady writes to me, and says:—

"I think you will cease to feel any regret when I tell you it was an omission advisedly made. No two editions of the plays can possibly have the lines numbered alike, and, as a proof of this, two editions, published by the same house, and superintended by the same editors, who advocate the system, have not their lines numbered alike. Now, the *Concordance*, being intended for adaptation to all editions of Shakspeare's Plays, properly gives no numbering of lines. We ourselves, having superintended various editions of Shakspeare, have ample experience of how worse than useless for reference is numbering the lines in his Plays."

FREDK. RULE.

"WIGGS" (5<sup>th</sup> S. i. 261, 474.)—If "wigs" be extinct in Durham and Northumberland, I wot of a shop at Grantham, in Lincolnshire, where, unless I greatly mistake, toothsome cakes under that title are still to be had. If you ask for a tea-cake you will be served with the ordinary disc of currant bread, which, save in the presence of "N. & Q.," I should say is current everywhere; but express a wish for a wig, and you will get a confection of

dough and seeds, not round, but elongated, after the fashion of a tea-cake when it sees its face

—"looking wofully long in a spoon."

But wigs are not necessarily restricted to carraway attractions. Five and twenty years ago all Grantham juveniles knew "Mrs. B——, the wig woman," who sold the most delicious pennyworths of indigestion I can now call to mind; and these were what we should in these days call plum buns. I remember her being excessively indignant with a servant of our family who called her, as I believe everybody else did, "the wig-woman."

ST. SWITHIN.

This word is not so extinct as MR. BLENKINSOPP supposes. In Hants, a small oval cake, with honey in the middle, is called a wigg. On St. Andrew's Day, at Leighton Buzzard, in Bedfordshire, small buns (something like Good Friday buns) are yearly made, and confectioners go round for orders, some days beforehand, for Tandy Wigs, or St. Andrew's buns. *Unde derivatur* "wig" with this meaning?

T. W. R.

This name is still given to the plain halfpenny buns sold by the pastrycooks in Bristol. I have asked for them by that name, and been supplied with them, as long as I can remember, but I cannot recollect to have ever seen the word spelt.

H.

DRURY HOUSE (5<sup>th</sup> S. ii. 48, 75.)—Drewry House is mentioned by Stow (see Stow's *Survey*, by W. J. Thoms, p. 113), and so called of Sir *Drewe Drewrie*, "a worshipful owner thereof," and was of old time the town house of the Abbot of Ramsey. J. T. Smith has left a view of all that remained of the old house in 1796. I do not think there is any print of it at so early a date as Charles II. There is no evidence of it ever having belonged to Rupert. Cunningham says only that he *lived* there. I should have thought that the Committee for Sale of Sequestered Lands would have sat rather at Drury House, Drury Lane. It appears to have been a grand house, and is mentioned by Strype as the seat of Lord Craven. The Olympic Theatre occupies the site.

C. A. WARD.

Mayfair.

A view of this house, taken in 1796, and some mention of the occupants, will be found in Brayley's *Londiniana*, London, 1829, vol. iv. p. 301.

W. E. B.

"PUT TO BUCK" (5<sup>th</sup> S. i. 228, 293; ii. 76.)—I have many times heard the word *bucking* used in Oxfordshire by old men. The expression "I have had a good *bucking*" meaning a good *sweating*. "Put to buck" I have never heard in Oxfordshire in the sense in which E. V. uses it.

G. J. DEW.

Lower Heyford, Oxon.



PRONUNCIATION OF "ACHES" (5<sup>th</sup> S. ii. 68.)—  
The pronunciation of *aches* as a dissyllable seems to have been retained to the close of the century. In Young's *Compleat English Scholar*, Lond., 1687, we are told that—

"*Ch* in words purely English have a peculiar sound with them both before and after vowels. Before a vowel in chance, cheap, chine, choke, churl: after a vowel in ach, reach, sich, roch, such: But in words of a Hebrew or Greek derivation *ch* sounds like *k*," &c.

C. ELLIOT BROWNE.

In Spenser's *Shepherd's Calendar*, the following lines commence "August":—

"Tell me, Perigot, what shall be the game,  
Wherefore with mine thou dare thy music match?  
Or be thy bagpipes run far out of frame?  
Or hath the cramp thy joints benumb'd with ache?"

W. PENGELLY.

Torquay.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

THE MS. OF "OUR MUTUAL FRIEND," BY CHARLES DICKENS.

IN the August number of *Scribner's Monthly* (Warne & Co.), Miss Kate Field tells a curious story respecting the above-named MS. The first fact in this story is, that by a favourable review in the *Times* the sale of the book was greatly increased, and its success established; "for even genius," says Miss Field, "can be made or marred by the pointed criticism of clever quills." It is then stated that Dickens presented to the writer the MS. of the book which the latter is supposed to have "made" by his "clever quill" in "grateful acknowledgment" of that service. The writer of the review in question does not seem to have appreciated the MS. as highly as he did the merits of the story in it. Mr. Dallas, the critic, who is said to have received this valuable *honorarium* for the services rendered to the author, parted from the treasure. "And now, with one of those strange turns of Fortune's wheel, whereby everything, sooner or later, gets upside down, this manuscript crosses the Atlantic, to find a welcome home in the library of Mr. Child." This gentleman, well known and much esteemed in this country, resides in Philadelphia, and is proprietor of the *The Philadelphia Ledger*. Miss Field thus describes Dickens's way of employing his pen, ink, and paper:—

"Almost always writing on thick blue note-paper and with blue ink, Dickens has been faithful to his rule in this manuscript. By unfolding his note-paper he has converted it into large-sized letter-paper, and by pasting this on still larger-sized and thicker white paper, he has made the two volumes as durable as possible. Towards the end of Volume First there is one bit of manuscript in black ink. All the rest is in blue ink, but not always of the best, and the fineness and closeness of the writing

are enough to render the most amiable of experienced printers temporarily insane. There is no lover of Dickens so ardent as to willingly read a page through, nor would the most mercenary peruse both volumes for less than their weight in gold. Added to a microscopic chirography is erasure after erasure, such as, I am told, cannot be found in his earlier manuscripts, marking either greater care or less fluency of thought. Descriptions undergo most correction, and so deftly does Dickens cancel himself, that I defy the greatest expert to decipher what the author does not wish to have read. . . . The erasures at the beginning of 'Podsnappery' are absolutely appalling. The entire first page looks as though it had been cut into as many pieces as there are lines, and then been carefully darned."

Miss Field gives several examples of how Dickens worked through his story and its difficulties to the end; and she summarizes the examples thus:—

"Most interesting of all are the nine notes preceding the novel in each volume. Dickens takes the world into his confidence, opening the door of his workshop; and a curious, well-regulated shop it is. After thinking out his plot and characters, Dickens puts down on the right-hand side of his page the chapters with *dramatis personæ*; on the left he tells himself what he shall do, or asks himself questions about the doing, which he answers affirmatively or negatively, either at the time or after."

These matters are of interest to us all. But much interest also attaches itself to the story of the original manuscript. We should much like to know if any other "original" exists. In these days, when original letters are supplied according to demand of the market, a somewhat fuller story as to Mr. Child's manuscript (which we do not mean to disparage) would be very acceptable.

*The Architecture of the Cistercians.* By Edmund Sharpe, M.A., F.R.I.B.A. (Spon.)

IN a quarto form, beautifully illustrated, and printed in a bold, clear type, Mr. Sharpe discusses and explains the principles which guided the Cistercians in planning their conventual buildings and in designing their churches. This work is the substance of a lecture which Mr. Sharpe delivered, four years ago, at the Royal Institute of British Architects. The views which he then laid open to his professional brethren he now offers to the general public, who, by the aid of the illustrations, will thoroughly comprehend the text, and, perhaps for the first time, will have a clear idea of the grandeur of some of the material works of the once famous Cistercian Order. Shortly before the Reformation the number of dependencies possessed by the Abbot of Cîteaux is stated to have been 3,200!

*History of the Christian Church, from the Apostolic Age to the Reformation, A.D. 64—1517.* By J. C. Robertson, M.A., Canon of Canterbury. Vol. IV. (Murray.)

THIS new and revised edition of Canon Robertson's work is now half-way towards completion. The period covered in the present book is from the death of Charlemagne, 814, to the death of Anselm, 1109. Anselm's method of proving the existence of God by a single argument (the object of his *Faith in Search of Understanding*) is shown in the prelate's words:—"God is that than which nothing greater can be conceived; and he who well understands this will understand that the Divine Being exists in such a manner that His non-existence cannot



even be conceived." Gannilo, a freely inquiring monk of the time, objected to this, "that the conception of a thing does not imply its existence." Canon Robertson does not touch, or does not more than touch, on the knowledge Anselm is said to have had of the catastrophe by which Rufus was got rid of.

**THE MURITHIAN SOCIETY.**—This Swiss Botanic Association held their fourteenth annual assembly on the 29th of July ult., at Orsières, a small town between Martigny and the Great St. Bernard. Dr. Fauconnet, of Nyon, M.D., the President, presided at the business meeting, and was the chairman at the dinner. Numerous interesting papers were read. About a hundred members were present; fifty were at the dinner. The death of Dr. Husenbeth was mentioned, and a deep regret was expressed. The Association is in a healthy condition, though it has sustained some heavy losses by deaths. Many new members were admitted, and one honorary and corresponding member—Mr. William Gomersall, of Otterburn, in Craven. The third part of the *Transactions* was delivered to the members, and the fourth was said to be in preparation. It was resolved that a photograph of Murith, the "Linnaeus of the Alps," should be taken from the oil painting at St. Bernard, for the use of the members and the public in general. One of Dr. Husenbeth's last acts was a transmission to St. Bernard of some very interesting letters on geology and botany that Murith addressed to him. It is much to be regretted that they were not given to the British Museum. I can speak on the value of these documents, as they were sent to me to hand over, and, being open, I perused them. One was a very elaborate account of the bursting of the Dranse glacier in 1818. Murith visited every part of the devastated scene, and described it most accurately and scientifically to his friend the "young priest," as he then called Dr. Husenbeth. I will endeavour to have the above important letters given to the world. A brief biography of Murith has been inserted in "N. & Q.," *vide* General Index.

J. H. DIXON, LL.D.

**THE DEVELOPMENT OF THE PRESS, 1824-1874.**—Will you permit me to add to the list of papers published in "N. & Q.," 5<sup>th</sup> S. ii. 118, the following? They are not printed in the *Post-Office Directory* for the year 1824, hence the omission. The papers now given are still flourishing, and were in existence, or established, in the year mentioned:—

North Devon Journal.	Bolton Chronicle.
Hampshire Advertiser.	Belfast Northern Whig.
Fermanagh Mail.	Roscommon Gazette.
Waterford Mail.	Wexford Independent.

JOHN FRANCIS.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

**GUILLIM'S HERALDRY.** Edit. 1679. An imperfect copy, containing the Portraits of Lord Belasyse of Worlabye, and Sir William de la More.

**ROGERS, THOMAS.** The Catholic Doctrine of the Church of England. (Parker Soc.)

**THE INNOCENT CLEARED,** or a Vindication of Captain John Smith. 4to. Pamphlet, circa 1649.

Wanted by *Edward Peacock*, Bottesford Manor, Brigg.

**PARKINSON'S Paradisus Terrestris,** or Garden of Pleasant Flowers. London, 1629-56.

**LINDLEY'S Genera and Species of Orchidaceous Plants.**

Wanted by *F. W. Burbidge*, 37, Southampton Street, Strand, W.C.

## Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

**MR. CHR. COOKE** writes:—"The useful list of newspapers, 1824, published in "N. & Q.," No. 32, pp. 119, 120, reminds me that an accurate and carefully-catalogued index of all newspapers is required in the British Museum Library, showing distinctly what newspapers are now therein. The catalogues now used there are, as to newspapers, incomplete and badly arranged. The collection of these periodicals is valuable and extensive."

**CON. AL.**—The father of Sophie Cruvelli (Baronne Vigier), the opera-singer, to whom the Pope is said to have sent the Golden Rose, was a Protestant minister named Cruwel, of Bielefeld, in Prussia. The lady's husband, Baron Vigier, is grandson of the M. Vigier who made a fortune by establishing those famous baths, the "Bains Vigier," on the Seine.

**MALVERN:**—

—"The childhood shows the man

As morning shows the day."

Milton, *Par. Reg.*, iv., lines 220-1.

**WATER-MARKS** (5<sup>th</sup> S. i. 88; ii. 94.)—I thank MR. GASTON DE BERNEVAL for his kind reply, and wish to know the price and publisher's name of Sotheby's *Principia Typographica*. **GEORGE R. JESSE.**

**SOUTHWARK.**—You will find that and a second epitaph on Hobson, the Cambridge carrier, in *Wit Restored*, v. i., p. 201, Camden Hotten's reprint.

**W. GRIMALDI.**—For the personal history, life and death, and "prophecies" of Mother Shipton, see the General Index of our last series. With regard to the lines quoted, see "N. & Q.," 4<sup>th</sup> S. x. 450; xi. 355.

**PRINCE.**—Copies of the work are to be found at the dealers in old books; any publisher of classical works would answer the query fully.

**J. H. H.**—It refers to the old custom at this time of the year of making a pilgrimage to the grotto of St. James of Compostella.

**P. S.**—Lavinia Fenton, Duchess of Bolton, the original "Polly Peachem," lies in Greenwich Churchyard.

**B. on T.**—To "*drink* tobacco" was the earliest form of expressing the act of smoking.

**A. R.**—The List is of papers existing in 1824, not of papers which began to exist in that year.

**F. J. V.**—"Mars his sword," see p. 2, and "Had be," p. 34, of present volume.

**HERMENTRUDE.**—Letter forwarded.

**R. H.**—Picton was killed at Waterloo, June 18, 1815.

**W. T.**—Unavoidably deferred till next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, AUGUST 22, 1874.

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Notes on Books, &amp;c.

## Notes.

BOOKS WRITTEN BY MRS. OLIVIA SERRES:  
"THE BOOK."

Your intelligent correspondent, CALCUTTENSIS, expressed an opinion ("N. & Q." 3<sup>rd</sup> S. xi. 11) that "a complete list of the publications of Olivia Wilmot Serres would be a desideratum." This opinion will be shared by every one who has paid any attention to the history of Mrs. Serres, or of the barefaced imposture of which she was the moving spirit; and I have, during the last few years, neglected no opportunity of securing copies of her works, or such other materials for exposing her absurd and dishonest pretensions as I have been able to meet with.

Among some recent acquisitions of this character is a list of her works, written by herself. I purchased it of Mr. Coleman, the well-known genealogical bookseller of High Street, Bloomsbury. He informed me that he had printed it in the *Gentleman's Magazine* for March, 1866; but as it is not very long, and that copy of it contains some few omissions and errors, very excusable on the part of one not well acquainted with the illegible scrawl of Olivia Wilmot Serres, I hope you will think the space which it will occupy in your columns not altogether wasted. It is written on

both sides of a half-sheet of quarto letter-paper, and is as follows:—

*"Works written by the Princess Olive before she knew her birth."*

- I. Flights of Fancy, a volume of Poems, including The Castle of Avola (an Opera).
- II. St. Julian, 1806.
- III. The Memoirs of a Princess, 2 volumes.
- IV. A Letter to Lord Castlereagh, 1810.
- V. Olivia's Letter of Advice to her Daughter.
- VI. Essay on the Trinity, 1818.
- "THE BOOK."
- VII. An Essay in Favour of the Duke of York.
- VIII. The Life of Junius.
- IX. The Memoirs of the late Earl of Warwick.
- X. Mary Ann Lais.

*"Musick sold by Mr. Kelly at his Saloon, Pall Mall."*

1. God save the Prince.
  2. The Beggar Boy.
  3. Behold in all the pomp of Day.
  4. Werter's (?) Lost Son, dedicated to the Duke of Cambridge.
  5. Loved Night.
  6. Sweet Love, the Moon appears.
  7. Adieu, Adieu, ye haunts, Adieu.
- And others.

*"Now ready to publish when revised."*

Three volumes of a History of England, in verse (a full History).

Three volumes of Memoirs of Olive, Princess of Cumberland.

Three volumes of Religious and Moral Poems.

Two volumes of Memoirs of the Duke of Kent.

A Book of Psalms for every day in the week.

A volume of Correspondence between the late and present Ministers as to our Birthright.

A volume of State Recollections."

In transcribing the title of the paper Mr. Coleman made an omission, of some importance, of the words "before she knew her birth." Now, though the list is not dated, it could not have been written before 1821, the year in which Mrs. Serres assumed the title of Princess Olive,—a fact of which she became aware, according to her statement, in May, 1815,—yet this list not only contains a book which she dates in 1818 (I think erroneously), but one—the *Memoirs of Lord Warwick*—which was not published till 1819! Like almost everything written by her, the facts which the paper is intended to establish contradict each other.

As the works of this extraordinary woman are by no means common, I venture to add some brief notes on such of them as I have had an opportunity of examining.

1. *Flights of Fancy* is a handsomely printed post 8vo. volume, published by Ridgway in 1805, and has for a frontispiece a portrait of the authoress, engraved by Mackenzie from a picture by Joseph. She designates herself "Mrs. J. T. Serres." I particularize this, because the variety of names assumed by the lady on her successive title-pages is noteworthy. The volume is dedicated to the Earl of Warwick, who, after his death, was made to figure so prominently in Mrs. Serres's claim to



royal descent. The dedication is couched in very humble and fulsome terms, which contrast strongly with the statement made by her in 1822, "that she was a lady, intimate from infancy with the late Earl of Warwick." See her account in the *Gentleman's Magazine* for July, 1822, of his apparition appearing to her, her daughter (Mrs. Ryves), and the Rev. Mr. Grove.

2. *St. Julian*, a Series of Letters by Mrs. J. T. Serres, was also published by Ridgway in the same year, 1805.

3. *Memoirs of a Princess, or First Love*: an Historical Romance. In 2 vols. By Olivia W. S——, Author of *The Book*. (Maynard, 1812.) The heroine of this story is the unfortunate Caroline, Princess of Wales, afterwards Queen Caroline; and the story itself is a fine specimen of the pure Minerva Press style, as the following extract will show. Speaking of England, a Princess writes as follows:—

"How blessed is that land of liberty and repose where no sanguinary tides of life's sacred vitality desolate its plains."

On the title-page the writer describes herself as "Olivia W. S——," with that affectation of mystery which is so characteristic of her; while the Preface is signed "O. W. Serres" in her own handwriting.

4. I have not been able to see a copy of the *Letter to Lord Castlereagh*, published in 1810.

5. *Olivia's Letter of Advice to Her Daughter*, written by Mrs. Wilmot Serres, Landscape Painter to His Royal Highness the Prince of Wales, Author of "*Flights of Fancy*," "*St. Julian*," &c., published by Ebers in 1808. It is addressed, not to her daughters, but only to Lavinia, the late Mrs. Ryves,—Mrs. Serres ignoring at this early period the existence of her younger daughter Britannia (Mrs. Brock) as persistently as Mrs. Ryves afterwards did in her *Appeal to Royalty* and her proceeding in the Courts of Law. Mrs. Brock was living in 1866, nor have I seen any notice of her death.

6. *Essay on the Trinity*. I have never seen this volume, which, although dated by Mrs. Serres 1818, is probably identical with that described in the *Gentleman's Magazine* (July, 1835, p. 93), as having been published in 1814, under the title of "*St. Athanasius's Creed Explained for the Advantage of Youth*." By Olivia Wilmot Serres, Niece of Dr. Wilmot." The writer of the notice in the *Gentleman's Magazine* adds: "It will be observed she had already begun to traffic in assumed names, for that of Wilmot was not given her in baptism."

7. Of the *Essay in Favour of the Duke of York* I am unable to say anything, not having as yet been able to meet with a copy.

8, which by a pardonable mis-reading of Mrs. Serres's ill-written list, Mr. Coleman printed as *The Life of Tiniers*, is, no doubt, *The Life of the*

Author of the *Letters of Junius*, the Rev. James Wilmot, D.D., &c., by his Niece, Olivia Wilmot Serres, published by Williams in 1813,—a book fatal to the claims which the authoress subsequently put forward, containing, as it does, statements which directly contradict the story of her royal birth, and place her case in this dilemma: if her first statement is true, her second is false; if her first statement is false, her second is unworthy of credit. Mrs. Serres makes no mention of her second book on Junius, *Junius Sir Philip Francis denied*, 8vo., 1817,—a work of equal importance in demolishing her pretensions.

I have in my possession a copy of the *Life of Wilmot*, with Mrs. Serres's corrections, made for a new edition.

9. The proper title of this volume is *Letters of the late Right Hon. Earl of Brooke and Warwick to Mrs. Wilmot Serres, Illustrated with the Poems and Memoirs of His Lordship*, &c., 8vo. (Birkett & Scott), 1819. Taken for what it professes to be, this book is, probably, as dull and twaddling a volume as any man could be condemned to wade through; but looked at with reference to the history of Mrs. Serres, and the extraordinary events with which her name will ever be associated, it contains many points of great interest and importance, as I may, at some more convenient opportunity, endeavour to demonstrate. Lord Warwick is said to have told Mrs. Serres the secret of her birth in 1815, yet here is his life, published in 1819, inserted in a list of those which she describes as having been written before she knew her birth! In 1816 there appeared another work coined in the same mint, or forged in the same stithy, professing to be (as it is entitled) *Narrative of the peculiar Case of the Earl from His Lordship's own Manuscript*. This was also published by Williams.

10. The "*Mary Ann Lewis*" of the list, as printed in the *Gentleman's Magazine*, is "*Marie Anne Lais, the Courtesan; or, Certain Illustrations*. A Romance. By the Author of *The Book*." Small 8vo. Rodwell, 1812. But though in the title-page the writer modestly describes herself only as the author of *The Book*, yet the satirical dedication "to two most injured illustrious characters" is subscribed, like the Preface to the *Memoirs of a Princess*, with the autograph of O. W. Serres. As the reader will probably anticipate from the date, &c., the parties so distinguished are the Duke of York and Mrs. Mary Anne Clark, whose life, actions, and feelings Mrs. Serres probably undertook to describe on the principle that

"She best can paint them who shall feel them most."

Those who remember the character of some of Mrs. Serres's later productions will be amused at reading the following extract from this little trumpery book:—



"Receipt to make a very valuable Publication.

"Take of invention, the utmost degree of falsehood, and the extreme of calumny, well blend these two desirable compounds in the oil of audaciousness,"—

And so on for a whole page.

With Mrs. Serres's musical compositions I do not propose to trouble myself. Neither have I anything to say with respect to those works described by her as "ready to publish when revised." Probably among a large collection of MSS. in her handwriting which I possess, there are some fragments of her *State Recollections*, *Correspondence with Ministers*, *Memoir of the Duke of Kent*, which, I fear, will scarcely repay one for the trouble of deciphering. If on examination I should find anything worthy of notice, it shall be given to the world.

And now I come to one entry on the list which I have advisedly deferred noticing. I allude to the remarkable unnumbered article, between Nos. 6 and 7, which the authoress has marked with inverted commas, and doubly underlined—"THE BOOK." But "THE BOOK" must form the subject of another paper.

In the mean time, can any correspondent refer me, either through "N. & Q." or directly to myself, to any copy of "THE BOOK" by Mrs. Serres, bearing an earlier date than 1813?

WILLIAM J. THOMS.

40, St. George's Square, Belgrave Road, S.W.

#### SPELLING REFORMS.—No. IV.

Come we now to the plurals of nouns ending in *o*; they are about 100, and may be best displayed under 3 groups: 1. Musical terms and terms descriptive of the size of a book. All these are Italian words, and make their plurals by adding *-s*, as *alto-s*, *basso-s*, *solo-s*, *flauto-s* *piano-s*, and *violoncello-s*; *canto-s*, *rondo-s*, &c.; with *folio-s*, *quarto-s*, *octavo-s*, *duodecimo-s*, *24mo-s*, and so on. As this group is consistent and without exception, no objection can be brought against it. The other 2 groups are about equal, 30 of one make the plural in *-s*, and the 29 of the other add *-es*.

All nouns ending in *-lo*, *-so*, *-vo*, and *-o*, after a vowel, make the plural by adding *-s*, with one exception, viz., *buffalo-es*. Thus we have *armadillo-s*, *halo-s*, and *peccadillo-s* in *-lo*; *proviso-s* and *virtuoso-s* in *-so*; *bravo-s*, *relievo-s*, and *salvo-s* in *-vo*; *imbroglio-s*, *nuncio-s*, *oglio-s* or *olio-s*, *pistachio-s*, *portfolio-s*, *punctilio-s*, *ratio-s*, *seraglio-s*, *studio-s*, *embryo-s*, *cuckoo-s*, &c., in *-o* preceded by a vowel. To these add six in *-to*, not musical terms or sizes of books, viz., *cento-s*, *grotto-s*, *junto-s*, *memento-s*, *pimento-s*, and *stiletto-s*, with all such proper names, as *the Cato-s*. The list complete contains between 60 and 70 words.

The third group consists of 29 words, which make the plural in *-es*, and I have no hesitation in saying that the *e* should be expunged. In the first

place, we never add *-es* except to make an extra syllable, as *church-es*, *fox-es*, *sash-es*, and so on.\* In the next place, not one of the words have any etymological claim to a plural in *-es*.

Let us take them in terminational order. 1. *-cho* and *-co*, as *echo*, *calico*, *fresco*, *magnifico*, *portico*, and *stucco* (all having their plural in *-es*). *Echo* is Greek, in which language it has no plural; in Latin, it is the fourth declension, *echo*, *echûs*, and, of course, could have no such plural as *echoes*; in French, the plural is *échos*. "Now, in the name of all the gods at once," Ignorance excepted, what right has this word to the suffix *-es*? "Fresco, magnifico, portico, and stucco," are Italian, like the musical terms and the sizes of books; and there is no reason but caprice why they should deviate from those words. "Calico" is probably a corruption of Calicut, and ought also to be deprived of the *e*.

2. In *-do*, as *bravado*, *innuendo*, *rotundo*, *tornado*, and *torpedo*. Of these, "rotundo" is Italian, often written *rotunda* in English; and, to show our spirit of contradiction, the foreign words *bravata* and *tornada* we make "bravado" and "tornado"; "innuendo" and "torpedo" are concocted from the Latin verbs *innuo* and *torpeo*, so that none of these 5 words has a right to a plural in *-es*.

3. The words in *-go* are *cargo*, *flamingo*, *indigo*, *mango*, *sago*, and *virago*. Of these, "cargo, flamingo, indigo," are Italian. "Mango" is the Indian-Talmudic word *mangos*; "sago," the Malay word *sagu*, in French *sagou*; and "virago" is Latin, the plural being *viragines*. So that none of these six words has a plural resembling its modern English form.

4. In *-no*, the only examples are *no-es* (persons voting "no"), *albino-es*, *domino-es*, and *volcano-es*. Of these, "albino" is spelt both ways in the plural, *albinos* and *albinoes*; "domino" and "volcano" are Italian; and as for the plural of "no," if *nos* will not do, write *no's*, as we write *I's*, *m's*, and so on.

5. In *-ro* there are 4 words: they are *hero*, *negro*, *tyro*, and *zero*. "Hero," like "echo," is common to Greek, Latin, and French, in all which languages the singular is *heros*. Probably we borrowed the word from the French, where the *s* is silent; but there is not a tittle of authority for *heroes*. As for "negro" and "zero," they are Italian; and "tyro," the Latin word, has *tyrones* for its plural.

We have now gone through every word ending in *-o* except 6, and can find no reason why the 30 which make their plural in *-es* should not join the 60 or 70 which make their plural in *-s*. By enforcing this uniformity, an enormous difficulty of spelling would be removed, nothing would be

\* Those in *-f* and *-fe* changed into *-ves* are objected to as abnormal.



lost, and every word would be consistent with its original form.

The six remaining words are those ending in *-to*. Of the 12 words with this termination, 6 go one way, and 6 another. We have already noticed the words *cento-s*, *grotto-s*, *junto-s*, *memento-s*, *pimento-s*, and *stiletto-s*; the remaining six are *manifesto-es*, *mosquito-es*, *motto-es*, *mulatto-es*, *potato-es*, *tomato-es*. Three of these are Spanish: "mosquito, mulatto, tomato"; two are Italian, "motto" and "manifesto"; and the sixth is a corruption of the American Indian word *batatas*. In every case, the suffix *-es* is an abomination. In every case, therefore, it is a violation of correct spelling, an anomaly in English orthography, where *-es* is limited to words ending in *-s*, *-sh*, *-ch* hard, and *-x* (with the single word *topaz-es* in *z*); it introduces great confusion and difficulty; has not one single excuse, and ought to be abolished. To use the words of Lord Lytton, it may be truly said "such a system of spelling was never concocted but by the Father of Falsehood"; and we may ask with him, "How can a system of education flourish that begins by [such] monstrous falsehoods?"

E. COBHAM BREWER.

Lavant, Chichester.

(To be concluded in our next.)

#### THE TITLE OF REVEREND.

The following is from the *Times* of the 13th instant:—

"Sir,—Probably some of your antiquarian readers will be able to inform you when the title 'Reverend' began to be used by the clergy in general; but the registers of the parish of Tamworth contain some interesting particulars as to local usage. These registers date back from the reign of Philip and Mary, 1556. The first title given in them to a clergyman is the old title 'Sir,' with which Shakspeare has made us familiar. In May, 1567, we have an entry 'Sir Peter Stringar, curate.' The clergyman who succeeded him is called 'Sir Richard Walker,' but there are other contemporaneous entries, such as 'sacerdos,' 'clericus,' 'preacher,' and 'verbi minister.' These latter seem to have obtained till, in King James's reign, we have the prefix 'master,' which, as we know, was applied to the great divine, Master Hooker; and this practice seems by our registers to have been continued through the Commonwealth, though 'Minister of the Gospell' is sometimes added. We have, however, in 1657, the first use of the word 'Reverend,' evidently in this case as a special mark of respect, not as a formal title. On '11 June, 1657, was buried our Reverend Pastor Master Thomas Blake, minister of Tamworth.' In 1693 we have a clergyman by name Samuel Collins. I had noticed with curiosity an erasure before his name in each of the casualties, baptismal or funereal, recorded in our register. At last, in 1701, I was lucky enough to find an unerased entry; and it appears that the obnoxious word was the title 'Rev'd.' (so written) prefixed to his Mr. However, he seems not to have been able to hold to his title. One of his children, baptised in 1706, is baptised as the child of plain Samuel Collins, minister; and when he died, in 1706, he was buried without the title 'Reverend'—as Mr. (*i.e.*, Master) Samuel Collins, minister of Tamworth.

Henceforward the same address is used till November, 1727, when we have the baptism of Anne, daughter of 'ye Rev. Mr. Robert Wilson, minister of Tamworth,' and after that date the prefix 'Reverend' never seems to have been omitted. I am thankful, for the honour of my parish, to say that it was not withheld even in a case which reminds one of the matter discussed at the Camborne Conference. It fell to the lot of one of my predecessors to bury a Nonconformist. The entry of the burial is as follows, 1736-37:—"10 March, buried ye Rev. Thomas Worthington, a Nonjuror of Tamworth." In this he only followed the example of an earlier vicar, who, when 'Thomas Flavell, Presbyterian teacher of Tamworth,' died, allowed him the prefix of Mr. (Master)—a prefix used with great parsimony in those days.

"BROOKE LAMBERT.

"Tamworth."

[S. P., writing to the *Times* on the 14th inst., remarks that the term "Nonjuror," as applied above, did not necessarily imply a Nonconformist. He conjectures that Mr. Worthington was one of the survivors of the Carolinean and Jacobean clergy (the date of his death being 1736-7, and no age given) who had declined to take the oaths of allegiance and supremacy to the Hanoverian dynasty.

Mr. Maskell, author of *Berkymgchyrche Juxta Turrim*, on the 15th writes, that the earliest instance of a clergyman being entitled "Reverend" in the All Hallows Barking Register is the following record of burial:—"1732, December 17.—The Rev. Dr. John Gascarth, Vicar"; that previous to this date the clergy are designated "Mr. Clericus," "Mr. Doctor," and, during the Puritan period, "Minister."

J. R., of the same date, would correct any inference that might be drawn from Mr. Lambert's letter that the titles "Sir" and "Master" were clerical titles. This was not the case. The former was the uniform prefix to the name of a B.A., the latter to that of an M.A. "Sir" is nothing more than a translation of "Dominus," a title still given by the Universities to a B.A., as may be seen by a reference to the Tripos Lists in the *Cambridge Calendar*, where each column is headed by the abbreviated form "Ds."

S. G. O. (the Rev. Lord S. G. Osborne) has since written to the *Times* a letter, in which he states that the prefix "Rev." is a mere conventional courtesy. The courtesy seems to have been originally applied to ecclesiastics of the higher rank; but when those of lower degree came to be courteously addressed as "Reverend," then the higher dignitaries were recognized as being "Right Reverend" or "Very Reverend." Correspondents who have addressed "N. & Q." on this subject should consult the General Indexes. They will be led thereby to much valuable information on this matter.]

"BEAT THE DOG BEFORE THE LION."—This proverb occurs in George Herbert's *Jacula Prudentum*, but is not very explicit. However, *before* in this place means *in the presence of*. The key is given by Cotgrave in his *French Dictionary*, s. v. "Batre," where he cites the proverb, "*Batre le chien devant le lion*, to punish a meane person in the presence, and to the terror of, a great one."

The merit of understanding this proverb is that it will explain a passage in Chaucer, and another in Shakspeare, viz., the following:—

"And for to maken other be war by me,  
As by the whelp chastised is the leoun."

Chaucer, *Squ. Tale*, Pt. ii.



"A punishment more in policy than in malice; even so as one would beat his offenceless dog to fright an imperious lion."—*Othello*, ii. 3. 275.

If any correspondent can tell me if the proverb is found in Latin or Greek, I shall be obliged.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

PARALLEL PASSAGES.—Compare the well-known stanza in Gray's *Elegy*—

"Full many a gem of purest ray serene  
The dark unfathom'd caves of ocean bear:  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

with the following from the poems of Ossian—

"Why did not I pass away in secret, like the flower of the rock that lifts its fair head unseen, and strews its withered leaves on the blast?"—*Fingal*.

H. T. BLYTH.

Barnstaple.

"The world knows nothing of its greatest men."

This proverbial expression of Sir Henry Taylor, in his *Philip Van Artevelde* (Pt. I. act i. sc. 5), is not unlike in thought what we find in the following passage of Bruyère (*Les Caractères*, c. ii.):—

"Combien d'hommes admirables, et qui avaient de très-beaux génies, sont morts sans qu'on en ait parlé! Combien vivent encore dont on ne parle point, et dont on ne parlera jamais!"

C. T. RAMAGE.

I may also add, as a parallel in the turn of thought (5<sup>th</sup> S. ii. 25), what Charles Lamb says in his essay on "The Genteel Style in Writing":—

"Nothing can be more unlike than the inflated finical rhapsodies of Shaftesbury and the plain natural chit-chat of Temple. . . . The peer seems to have written with his coronet on, and his Earl's mantle before him; the commoner, in his elbow chair and undress."

J. W. W.

In the *Deipnosophistæ* of Athenæus some facetious descriptions are quoted from the old Comedians of the Saturnia Regna, when, as there were no servants, whatever was wanted presented itself spontaneously. The following extract is from the *Sirenes of Nicophon*, a comparatively modern imitator of the ancients:—

Νιφέτω μὲν ἀλφίτοις,  
ψακαζέτω δ' ἄρτοισιν, ὕετω δ' ἔτνει  
ζωμὸς διὰ τῶν ὁδῶν κυλινδείτω κρέα·  
πλακοῦς ἑαυτὸν ἐσθίειν κελεύετω.

Athen. *Deipn.*, Lib. VI. c. 98.

"Ningat polentis,  
rorescat panibus, pluatque pulte,  
jusculum per vias volvat carnes,  
placenta ipsa comedi se jubeat."

Translated by Schweighaeuser.

In Shakspeare's *Merry Wives of Windsor*, Act v. sc. 5, we have Falstaff's reply to Mrs. Ford:

"Let the sky rain potatoes; let it thunder to the tune of Green Sleeves; hail kissing-comfits, and snow erin-goes; let there be a tempest of provocation."

For the property here supposed of the potato,

see Mr. Collins's note on a passage in *Troilus and Cressida*, Act v. sc. 2, which, on account of its length, is given at the end of the play in Johnson and Steevens's edition.

G. S. J.

Bath.

RHYMING BUNDLE OF PROVERBS.—I have at least three other songs that are entitled "A Bundle of Proverbs" (see 5<sup>th</sup> S. i. 205), all of them belonging to the eighteenth century. Here is one as a specimen:—

"HABAKUK.

Habakuk's my name, it's well known to my friends,  
That my ditties are made up of queer odds and ends;  
I can't in fine cadence your hearings assail,  
Nor wind up each close like a rattlesnake's tail.

Plain, frank and free,

My song shall be;

In vain for fine verses my brain I would thresh,  
For 'What's bred in the bone won't come out of the flesh.'

For 'What's bred in,' &c.

Our foes on the ocean sent plenty of ships,  
But 'It's not the best carpenter makes the most chips';  
They promis'd to give Britain's sailors a beating,  
Though 'The proof of the pudding they found in the eating.'

The Sans Culottes

In rafts and boats,

They wouldn't be quiet, though ask'd to be civil,  
'Set a beggar on horseback he'll ride to the devil.'

Our island is small, yet it plainly appears  
That 'Fishes [qu. Pitchers] though little, have often great ears.'

The French have five kings, but their threats are but froth,

For 'Too many cooks do but ruin good broth.'

Their sov'reigns five,

And all their hive

Are welcome Britannia to catch when they get her,  
For 'Tho' Brag's a good Dog, yet Holdfast is a better.

For their threats of invasion we ne'er cared a rush,  
'A bird in the hand is worth two in the bush.'

They may think open-mouth'd to devour us like sharks,  
But, 'Till the sky falls we must wait to catch larks.'

My friends, if we

Do but agree,

Old England her bitterest foes may defy,  
To attempt to say, 'Black is the white of her eye.'

J. W. E.

Molash, by Ashford, Kent.

A TRADITION OF THE PASS OF KILLIECRANKIE.

—Travellers proceeding to the upper part of the Pass of Killiecrankie by the lower road, will observe on their right a deep ravine (known by the name of the "Troopers' Den"), crossed by the viaduct of the Highland Railway.

The erection of this mass of masonry has, in some measure, filled up the lower part of the den, through which a stream (in winter a torrent) rushes to join the Garry.

Previous to the formation of the railway, numerous fragments of rusty iron, the remains of bits, spurs, saddles, &c., occasionally made their appearance as the soil was washed away; and the



discovery of such relics is accounted for by a tradition current in the glen, viz., that before Mackay met Lord Dundee on the field of Killiecrankie, he posted a regiment of cavalry on the upper bank of the hollow.

After the defeat and subsequent retreat, over the hill of Tulach, of King William's general, the victorious clansmen came down in force on the troopers, who, with their horses, perished in the ravine.

Their bodies were buried, or covered over with earth, on the sloping banks of the brook, but so superficially that their decay produced very unpleasant results, to obviate which a Highland farmer dammed up the water of the rivulet in several places above this Aceldama, and when sufficiently pent up the torrent was let loose, and in its descent swept the graves and their contents into the Garry. The site of the excavation from which the earth was taken to cover the bodies is still pointed out, and a friend of mine had for some years the frame of a troop-saddle found in the ravine.

D. A.

WALKER'S "PRONOUNCING DICTIONARY."—This lexicographer seems to me scarcely to deserve the repute in which he has been held, except as a witness of the pronunciations current in his day. When he attempts to argue he often becomes absurd. *E.g.*, he contends that *raisin* should be sounded as *reason*, because of a bad pun in Shakspeare; and he seems to approve of sometimes pronouncing *rather* as *rayther*. The sound given by him to *either* and *neither* differs from that now most usually adopted. His grammar is often very faulty.

S. T. P.

LORD HOWE'S GREAT NAVAL VICTORY.—The following note by a correspondent of *The Navy*, regarding Lord Howe's famous victory over the French fleet, on June 1st, 1794, is, I think, sufficiently interesting to merit a place in "N. & Q." :—

"After the battle of June 1st, Lord Howe, delighted at his success, offered a prize to that sailor who should write the best verses in celebration of the event. Many lengthy and more or less elaborate compositions were sent in in competition; but that for which the prize was awarded was the production of a young midshipman, whose lines ran as follows :—

'If France can e'er be taught to fight,  
It surely must be now;  
The First of June hath set her right,  
And she'll remember *how(e)*.'

W. A. C.

Glasgow.

LONDON COMPARED WITH ANTIOCH.—I have a small engraving, 8vo. size, signed "Hollar, fec." The subject, two male figures in the foreground, looking down upon a walled city, inscribed "Antiochia," which occupies the middle and background of the plate; underneath are the following lines :—

"Behold this ancient Citty from whence came  
As from y<sup>e</sup> sacred Font the Christians name:  
Heaven grante y<sup>t</sup> ovr once famous London may  
What Antioch gaue, in time not take away.

"John Stafford, Excu: 1657, Jo. Ou."

W. H. PATTERSON.

MOTTO OF THE CLAN CHATTAN.—The *Times*, describing the costumes at the ball at Marlborough House, says :—

"Lady Florence Gower, as the White Cat, was of course all in white satin and soft white fur, and on a red cat's collar round her neck was written the Clan Chattan motto, '*Touch not the cat bot with the Glove.*'"

Sir Walter Scott says :—

"The County of Caithness is supposed to have its name from the Teutonic settlers of the race of the *Catti*, and heraldry has not neglected so fair an occasion for that species of painted punning in which she used to delight. *Touch not the cat but a glove*, is the motto of Mackintosh, alluding to his crest, which, as with most of the now scattered septs of the old Clan Chattan, is the Mountain Cat."—*The Fair Maid of Perth*, note to chap. xxvii.

WENTWORTH.

SHAKSPEARE, CHAUCER, FASTOLF.—1. On the *Coram Rege* Roll, St. Barthw., 45 Henry III., Memb. 13, Office No. of Roll 117, is a suit for some land at Pruslbury, Gloucestershire. The verdict of the jury is all that need be given; they say—

"The hamlet of P., where there were four tenants, was at a certain time an escheat of the king, who gave it to his valet Simon Shakespeye, who afterwards gave it to Constantia de Legh, who gave it to W<sup>m</sup> de Solar, the Dft."

It is useless to give more, the above showing that Simon's descendants, if he had any, could not be traced through this property.

2. In a work, published in 1847, by M. Jules Delpit, called *Collection Générale des Documents Français qui se trouvent en Angleterre*, p. 43, is a writ of Edward II. to the Constable of the Tower, to inquire who, in the City of London, molested the Gascons resident there, and the return to the said writ. Amongst those who thus offended is Robert le Chaucer. It is on account of the article prefixed to the name that I mention this.

3. On the Vascon Roll, 1 Henry V., M. 2, is a grant made, 4th February, to John Fastolf, Armiger, of the castle and lordship of Veires, worth a hundred marks yearly, the grantee to sustain the castle, but not to account.

Vayres is a commune in the canton and arrondissement of Libourne, department of the Gironde, where, in a large château, built at various times, are numerous remains of the ancient castle.

It is impossible to speak positively on such a subject, but my opinion is that this grant is equivalent to what one of 2,000*l.* a year would be now. My study of Shakspeare having been limited to this work, I am ignorant whether the above has or has not been noticed by any of his



numerous commentators, but the contradiction it offers to the well-known rebuke of Henry, after his coronation, to Falstaff is manifest. W. FLOYD.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**HADDENHAM CHURCH BELLS.**—The fine old church of Haddenham, in the Isle of Ely (or, as it is spelt on an ancient communion chalice, "Hadnam on the Hill"), and from whose lofty tower were plainly visible twenty-eight parish churches and two cathedrals, is now undergoing a thorough renovation, though funds are still needed for its completion and for the re-erection of the tower. Its peal of six bells are of various dates, from 1657 to 1741, and they were cast by at least three different founders. Two of the bells, the fourth and fifth, bear the impress of coins, in relief, as if they had been placed in the sand previous to pouring in the molten metal. On the fourth is a halfpenny of George II., and on the fifth two shillings, one of George I. and the other of Anne. Whether it was customary thus to affix coins to bells at this period (1725–41), some one better versed in campanology will perhaps explain; but, at all events, the fact is worth recording in "N. & Q." The following inscriptions appear on the bells:—

1, 2, 3. "THOMAS NEWMAN MADE MEE : 1706."

In letters of the period. Also on No. 1—

"ROBERT OKEY : C.W."

And on No. 2—

"THOMAS HUCKLE : C.W."

4. "MATT : SCARBOROUGH : MIN : I : MORRIS, R. READ, CHURCH WARDENS : LABOR : IPSE : VOLUPTAS : I : EAYRE, ST : NEOTS : FECIT 1741."

Below is the halfpenny referred to:—

5. SILUESTER + COLE + AND + IOHN + PORTER  
+ C.W. + THO : + NEWMAN + MADE + ME + 1725 +  
Shilling Shilling  
Georgius D.G. Rex. Anna Regina.

6. ALL GLORY BEE TO GOD ON HIGH × EDWARD MARCALL · DANIEL GOOLD · WARDENS · 1657.

There is no founder's name on this bell, but on the waist are the initials W.G. and W.M., and a square device, with, in the centre, a Latin cross, in the upper corners the sun and moon, and the letters G. O., one on each side of the cross. Some of these will probably be recognized as the founder's marks. In preparing the new foundation for the tower, a circular pit or well was discovered, just in the centre, four or five feet deep. In it were found traces of sand and scraps of bell-metal, as though it had been used for casting some of these bells. Is such a theory tenable? Are similar instances known? The question seems to me to

be one of so much interest as to lead me to greater length than I intended, but I have been as concise as possible under the circumstances. W. H. Shrewsbury.

P.S. In the north wall of the chancel was discovered, on clearing away the plaster, a "hagio-scope," or squint, in excellent preservation.

[After reading the above, many of our readers may be induced to assist the rector in his endeavour to raise funds for the restoration of this church.]

**GERMAN EMIGRANTS IN THE EIGHTEENTH CENTURY.**—Under what regulations were German emigrants permitted to settle in America during the previous century? In *German Pioneers, a Tale of the Previous Century*, by Friedrich Spielhagen, there occurs the following passage, of which I should like an explanation:—

"From the peak of the vessel waved the Dutch flag, but the cargo was German—four or five hundred emigrants; one scarcely knew exactly, for some time previous the men had been sent on shore to do homage, or swear allegiance (huldigen), at the Senate House to the King of England."

This was in April, 1758.

JAY AITCH.

**AN AMERICAN ESSAY, OR EULOGY, ON WOMEN.**—Some time ago—about three years, I think—an octogenarian lady, now no more, lent me an American newspaper which contained a very humorous essay, or eulogy (?), on the fair sex. It had been often delivered at what we call "penny readings." It contained various interruptions and expostulations from the audience. On a first delivery, these disapprovals and remonstrances must have had a ludicrous effect. On a subsequent delivery, such outbursts, of course, no longer deceive, and the *got-up* by-play is seen through, and loses its effect. I remember a passage somewhat as follows:—

"And now, ladies and gentlemen! allow me to introduce that paragon of her sex, and of all the virtues, Lucretia Borgia."

"We won't have her! don't want to hear anything about her!" cry the audience.

"Well, then," continues the lecturer, "allow me to bring before you the amiable Mrs. Brownrigg, whose wholesome discipline towards her refractory apprentices led to her martyrdom, which, unfortunately, has not been followed by canonization!"

"We won't have her either," cry the audience, "you pass on to somebody else! now go ahead!"

The essay occupied about four columns of a large newspaper, for I remember the journal was one of those monster papers that we only find in the States. I should like to know if the essay has appeared in a separate form, and, if so, who is the publisher, and how I could obtain a copy; and I should also like to have some particulars as to the author. The essay was anonymous in the journal. I do not believe that it had even a signature of initials, or a *nom de plume*. Perhaps the Rev.



DR. COLLYER could aid my inquiry, and, if so, send a note to "N. & Q."

JAMES HENRY DIXON.

CHRISTOPHER DRAYTON.—In a rare little volume, entitled—

"*Lychnocavasia sive Moralia Facvm Emblemata. Lights Morall Emblems. Authore Roberto Farlæo Scoto-Britanno. Sic luceat lux vestra & cet. London, Printed by Tho. Cotes, for Michael Sparke Iunior, and are to be sold at the blue Bible in Greene Arbor, 1638,*"

are the following lines:—

"To the Author.

Heroes bright lampe, which she on *Sestus* strand,  
Set up to be a marke, by which might land  
Her lov'd *Leander*, when he crost the Sea  
Of *Hellespont*; long since was out, and we  
Onely enjoy its fame, the light is gone,  
And tow'r is buried in oblivion.  
Th' *Egyptian Pharos*, which was fam'd to be  
The worlds seav'nth wonder, in obscurity  
Lyes ruin'd, and that multiplic't light,  
Once to the Marriners a Sunne by night,  
Is now extinct; for tis decreed by fate,  
What Art doth reare, that Time shall ruinate:  
Nay holy Writ assures, at the last day  
The starres shall fall from heaven, the sunne decay,  
The Moone be turnd to blood, those which God made  
First most resplendent lights, at last shall fade.

¶ But thy Lights most transcendent, can no hand  
Of Time or Fate (which all things else hath scand,)  
Put to these Lights an end, for these shall be  
Bright shining Tapers to Eternity.

"Christopher Drayton."

I shall be glad to learn if there is anything known of the writer of the foregoing, and if he was in any way related to the illustrious poet, Michael Drayton.

FATHER LOUIS LE COMTE, one of the Jesuits who left France in March, 1685, to go to China, and the author of the well-known *Memoirs and Observations . . . made in a late Journey through the Empire of China*, wrote, on p. 1 of the *Éclaircissement de la Dénonciation faite à N. S. P. le Pape . . .* MDCC., 12mo. pp. 32:—

"Il y a quatre ans que je donnay au public les nouveaux Mémoires de la Chine. J'eus l'honneur de les présenter au Roy, aux Evêques, à toute la France; et ce livre fut si bien reçu, qu'on en a fait sept éditions, et qu'il a été traduit en plusieurs langues de l'Europe . . ."

Will some one be good enough to give me a description of these seven editions, and of any others which may have been since published in the French language, and of the various translations of this work?

A SUBSCRIBER IN THE FAR EAST.

BUNYAN'S IMITATORS.—In the Preface to the *Whole Works of Mr. John Bunyan*, in 8 vols. 8vo., published by Alexander Hogg, about 1780, I read:

"When that great man Dr. Simon Patrick attempted to write the parable of the Christian pilgrim, he made himself ridiculous—and when the anonymous scribbler of the third part of the *Pilgrim's Progress* tried to obtrude his stuff on the world as the production of Mr.

Bunyan, the cheat was soon discovered; every Christian of taste could see the difference as easily as we can discern the superior excellence of a Raphael or a Titian from the productions of a common dauber; and we can as easily distinguish Bunyan from all other writers as we can discern the difference between the finest cambric and a piece of hop sacking."

Where can I learn anything further of these two works, and what are their precise titles?

J. CHARLES COX.

Hazelwood, Belper.

CARDINAL WOLSEY is said by Hasted to have been Vicar of Lydd, and it is supposed that he built the tower of its church. The style of the building is evidently that of his time. The living of Lydd belonged to Tintern Abbey (to which it was given by one of the De Clares). It was doubtless through this means he obtained it. Any information upon the above would be of very great interest.

ARTHUR FINN.

Westbroke, Lydd.

EPISCOPAL QUERY.—One John Boner is described as "*Euachudunei epus.*" in a record dated 1440. To what see is reference thus made?

NUMIS.

TAYLOR'S "DIAGESIS": STRAUSS'S "OLD FAITH AND NEW."—Have any specific replies been written to the above; if so, by whom, and where published?

T. R.

Liverpool.

BYLAND ABBEY, YORKSHIRE.—I want the names of any works containing accounts of this Abbey and neighbourhood. Where can I obtain the best information respecting the names of the ancient inhabitants of the locality?

J. A.

WILLIAM MCGREGOR LOGAN.—Can any one favour me with a few biographical particulars of the author of the English translation of the opera of *Der Freischütz*, first performed on the English stage in 1824? He is author also of *The Bridal Promise*, an opera, performed at the Olympic in June, 1833, and *The Cornet*, an opera. Was Mr. Logan a native of Scotland, and is he still living?

R. INGLIS.

"MINICK."—

"They have ever abhorred, and cannot away with, to this day, a multitude of idols and ceremonies, with all that levity of *minicke* representations and superstitions," &c.—William Freake, *The Doctrines and Practices of the Societie of Jesuites* (1630), pp. 9, 10.

Is *minick*, "frivolous," shortened from *minikin*, or is the latter based on the former? If *minick* came first, and from the Old High German *minni*, whence was its termination derived?

F. H.

Marlesford.

NOMENCLATURE OF VEHICLES.—Surely among the contributors to "N. & Q." there must be some



persons learned in Long Acre lore, and to them I appeal for information regarding the why and wherefore of the names, and the dates of introduction, of the following vehicles, viz., landau, britska, barouche, tilbury, dennet (?), stanhope, phaeton, mail phaeton, sociable (or *vis-à-vis*?). Our neighbours in France have given us coupé and cabriolet (barouche, too, I presume), besides other names; and their lively wit has often been called into play by novelties or peculiarities in the genus coach; *ex gr.*, of eighteenth-century date, 1. A small coach, which carried but one person, was therefore dubbed "a misanthrope." 2. A hackney coach with wooden blinds was called "the guide of sinners," because the young men carried their mistresses to a country frolic in these vehicles.

CRESCENT.

Wimbledon.

VINCENT AND NEWCOMBE.—Can any of your readers furnish me with replies to this query?—Where was the Rev. William Vincent, D.D., Dean of Westminster, married, on 15th (not 4th, as at page 409), August, 1771, to Hannah, daughter of George Wyatt, of St. Margaret's, Westminster, by his wife Hannah (Wood)? What descendants of Augustine Vincent (Windsor Herald, 1624, died 11th January, 1625-6, and buried at St. Benet's, Paul's Wharf) are now living? He had a son John Vincent, of Uffington, Lincolnshire, who had daughters who married and had issue. I am desirous of making out a pedigree of the family of Vincent, descended from Miles Vincent, of Swinford, Leicestershire, in 1317. John Newcombe, second son of William Newcombe, by his wife Mary (Stonard), born 22d February, 1725, married Elizabeth, sister of Dean Vincent, but where and when the marriage took place I have not discovered. I much wish to learn the places and exact dates of the births and baptisms of their children,—Sarah, born about 1752; Elizabeth, born about 1754; and William, born 10th October, 1757. This William Newcombe became a banker in Fleet Street (now Praeds'), and had a residence called Trerithick in Cornwall.

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

SIR GERARD UFFLETE.—Who was he? He married Elizabeth Mowbray, Duchess of Norfolk, at the beginning of the fifteenth century. Were there any children of such marriage? A. C.

CLACHNACUDDEN.—What is this famous stone in Inverness? What does the name mean, and is there any legend? D. F.

Hammersmith.

THOMAS WENTWORTH, OF BRETTON HALL, YORKSHIRE, 1771-1789.—Who was he? He had a curious symbolical book-plate of which I have a copy. There is an obelisk on the left marked

*knowledge*, formed of tiers of books, surmounted by a blazing star. In the centre, supported by figures of Apollo and Minerva, is a tablet bearing the author's name, with the price, number, and date, entered in writing; above this is the capital of a column, with figures of an owl, an ink-bottle, and a trumpet, with the motto, on a flying scroll above, *each their own*; below these is a globe, map, palette, compasses, &c., with a shield bearing crest and arms; and to the right the words "Minerva manufactory,"—the whole being finely engraved.

F. N. L.

Buenos Ayres.

"SEEING WITHOUT PERCEIVING."—An article with this heading appeared some time ago in one of the minor periodicals. An indication in "N. & Q." of where it may be found will much oblige an old subscriber and occasional contributor.

\* \*

"SHOT."—What is the meaning and derivation of the termination in the local names Aldershot, Bagshot, &c.? Is the termination "shot" or "hot"? If the latter, is it a corruption of "holt"?

C. O. B.

"CHRISTIANITY AS OLD AS CREATION; or, the Gospel a Republication of the Religion of Nature."—I want any information as to the name of the author of this book, published in 1700 (4to. volume).

E. J.

"SAVVY DAY."—In the mining districts of the north of England the pay day used to be known, and probably is still, as the "savvy day." What is the origin of the term? STEPHEN JACKSON.

PLACIDO, THE CUBAN POET.—Have the poems of Placido, the Cuban slave (who was executed for "insurrection" at Habana, July 7th, 1844), ever been collected? I am anxious to see the original of the celebrated prayer which he chaunted as he was led to death, and which has been translated by Whittier.

W. E. A. A.

Rusholme.

THOMAS WILSON, M.P. FOR STAFFORD, 1812.—Who was he, and what was the date of his death?

ALFRED B. BEAVEN, M.A.

THE FAMILY OF PURY, OR PUREY, OF TAYNTON, GLOUCESTERSHIRE.—What connexion is there between the Purys of Gloucestershire and the Pureys of Kirton, Lincolnshire, the heiress of which married Sir Richard Cust? The arms are the same. In the *Collectanea Topographica et Genealogica* of Nichols, vol. iv. p. 105, the arms of Pury are mentioned as being impaled with those of Danvers in the windows of St. Dunstan-in-the-West, mentioned by Nicholas. Charles Purey quarters az., a fess, or, between three ducks, arg. Whose arms were they?



William Danvers was Justice of the Common Pleas in 1488. Is there any pedigree of the Pureys, or any account of them? H. CUST.

"MORIÆ ENCOMIUM."—In this satirical work, by the celebrated Erasmus, who is the person named Scotus? The personation of Folly is represented as saying—

"While I am acting the Divine and venturing into their polemick difficulties, wish myself for some time animated with Scotus, his bristling and prickly soul, which I would not care how afterwards it returned to his body, though for refinement it were stopped at a purgatory by the way."

A curious woodcut of the most humorous description shows the purgation of the soul prior to returning to the body of Scotus. Why "bristling and prickly soul"? J. B. P.

Barbourne, Worcester.

#### AUTHOR WANTED.—

"An Archæological Epistle to the Reverend and Worshipful Jeremiah Milles, D.D., Dean of Exeter, President of the Society of Antiquaries, and Editor of a superb edition of the Poems of Thomas Rowley, Priest, to which is annexed a Glossary extracted from that of the Learned Dean." 1 vol. 4to., pp. 18, Lond., 1782, 1s.

Who was the writer of this lampoon on the Rowley controversy? RICHARD HEMMING.  
Mus. Lib., Warrington.

"GRIMPE," A GAME AT CARDS.—In a letter from St. Evremond to Harry Jermyn, Earl of St. Albans, the ancient Epicurean remarks, talking of the pleasantest manner of dying, "Une vole à l'Hombre; et à Grimpe trois as naturels en premier contre trois neufs, termineront assez heureusement votre vie." What was "Grimpe"—a modification of "Vingt-et-un"? And why the name of "Grimpe"? G. A. SALA.  
Brompton.

P.S.—I hear some talk of the revival of the once fashionable game of Hombre, or as it is misspelt (owing to the non-pronunciation of the *h* in Spanish), "Ombre." But, if the game becomes popular again, it would be as well to insist upon the *h*, as meaning "Hombre," a man; as otherwise "Ombre" might be taken in its French signification, as a shadow.

#### Replies.

##### "WORMING" FOR CANINE RABIES.

(5<sup>th</sup> S. i. 505.)

It is anything but an enviable task in English folk-lore to have to make a note of the continuance of such a practice as that of "worming" dogs. Unfortunately, the "old Cheshire gardener" has many town and country cousins still living who equally believe in the "worm," which they gravely assert to exist in the tongue of the dog. Half-grown pups very often have an irre-

sistible desire for gnawing everything which comes in their way; and people who would scorn the idea of restraining the exuberance of their too-noisy urchins, by attempting to eradicate a tongue worm, here see a very different state of affairs, and having discovered a preposterous theory, proceed to extract it by a cruel and absurd operation.

The origin of this hypothetical worm is a fibrous septum which divides the tongue into two halves in a vertical direction, and which, becoming thickened on the under surface, presents the appearance of a thin white ligament; this is the "worm," which is forthwith torn out by some professional or amateur wiseacre, while the sore excited for a few days restrains the poor animal from any desire to bite or bark, or even to eat. The unruly pup is thought to be weaned from his wicked ways, but in nine cases out of ten he returns, however, until nature performs the cure in pushing out the temporary and providing the permanent fangs.

As to worming being of any use in preventing rabies, it is only an instance of one of the worst of popular fallacies, and of the pertinacity with which, the more absurd a theory is, the more people will stick to it. Who, at corn-cutting time, when some yokel has accidentally succeeded in nearly severing a limb, has not found him, deliberately "letting it bleed a bit, maister," thinking that herein lay the first principles of cure, and informing us for his reason over and above, that his "fayther did so when he cut hisself, and his fayther 'afore him."

We can understand the ultimate analysis of reasoning in Goldsmith's animal, where—

"The dog, to gain some private ends,  
Went mad, and bit the man,"

when we meet with such men as the Cheshire gardener, with his "long experience" in worming.

It is strange that the dog, which has been the faithful ally of man so long that History cannot remember at what period of her babyhood he first left the beasts of the field, to come under the roof as servant and friend, should still be so little understood. *He* indeed ought to be possessed of nine lives if Nicholas Cox is correct when he enumerates in his *Gentleman's Recreation* "seven sorts of madnesses which afflict a dog." He gives "divers cures and remedies for biting of dogs," one of which may not be out of place here. "Against the simple biting of a dog, take the urine of a dog, which is sufficient, since there is but little venom in those wounds. To lay the hair of the same dog thereon (tho' so much talkt on) I look upon as meer foppery." We laugh at this remedy of two hundred years ago, but the various suggestions obtainable out of a modern crowd around a dog in a fit are not less absurd and ridiculous—lancing his mouth, bleeding his "shoulder veins," cutting his tail, slitting ap



his ear, rubbing his nose with buckthorn, tobacco, salt, and lastly the lusty truncheon of some intelligent constable, if he can be found, are some of the cries which are only too familiar to all of us.

There are, probably, no more mad dogs about now than there were fifty or a hundred years ago. Most things and thoughts revolve in the cycle of ages, and every dog has his day, though those allotted to the canine tribe are for the most part *nefasti*.

Latterly the cry of "mad dog" has again been raised, and in many instances it has acted like the tail-tied tin kettle on some poor cur who was enduring the pain of returning sensation after an ordinary fit, and who only wanted to get away from everybody, and, like Mark Twain's horse, "lean up against a post and think."

In the second volume of the *Citizen of the World* is an article on the "Epidemic Terror, the dread of Mad Dogs, which now prevails; the whole nation is now actually groaning under the malignity of its influence," which is an outcry quite as great as ours of 1874.

Rabies is a very rare disease in England; and when an epidemic breaks out, it is generally found to proceed from one, or, at the most, two cases of decided madness, the others being simply fits of an ordinary kind, aggravated by hooting and hunting, and which with proper care and common-sense are in no way dangerous to man. Of the cause and treatment of rabies nothing is known, except that irritation is likely to help on any predisposition in a greater degree than any other cause in this the most naturally nervous of all animals.

J. DEVENISH HOPPUS.

The "thorough ventilation" of the subject brought forward by JUNII NEPOS will be best effected by a good blast, strong enough to blow away altogether the vulgar error of worming dogs. No doubt there are to be found in every neighbourhood men who, either from ignorance or dishonesty, are ready to cut a puppy's tongue and extract a supposed worm. When anything is really taken out, it is the duct of the poor animal's salivary gland, which is made to do duty for a worm. How utterly absurd is it to suppose that such a creature, even if it existed under every puppy's tongue, would lie there quietly for years, neither undergoing transformation nor changing its habitat, and then, at last, in one instance among a hundred thousand dogs, would cause such a constitutional disease as hydrophobia!

J. DIXON.

CHARLES HAINS GUNN (5<sup>th</sup> S. ii. 88.)—Charles Hains (not "Haines") Gunn, after publishing his *Desultory Hours* in 1844 at Yarmouth, became "Lecturer on the English Language and Literature, at the Municipal Gymnasium, Amsterdam." He published in Rotterdam, 1859, *The Historical*

*Reader and Translator; Exercises on Archbishop Whately's "Synonyms,"* London, 1859; *Manual of Modern English Prose Literature*, Haarlem, 1862; *Golden Treasury of English Poetry*, Amsterdam, 1862; and *A Manual of Modern English Poetical Literature*, Haarlem, 1863. These books were written, their author tells us, for use in "those Educational Establishments in which a well-grounded knowledge of the Language and Literature of my country is cultivated and appreciated."

In 1864 appeared, on the 15th of each month, "*The English and American Monthly Reviewer*. Conducted by C. H. Gunn. Amsterdam, Binger Brothers." Twelve numbers only were published. MR. INGLIS is right in thinking Mr. Gunn a Cambridge man. In the July number of the *Reviewer* appeared the following lines, which I should like to see rescued from the remains of the extinct *Amsterdam Reviewer*:—

"THE AGED CANTAB TO HIS COLLEGE CAP AND GOWN.  
Damnosa quid non imminuit dies?—HOR.

Ah! there ye hang, my cap and gown!—mementoes of the past,—

And ye, like me, I plainly see, are fading very fast:  
Since last we heard the Proctor's voice, 'Your College and your name?'

We've changed alike, my good old friends, and nought remains the same!

Ye once were black as black could be, but now a russet brown!

Time dulls the jet which once was yours, my College cap and gown!

And I, too, share as hard a fate,—he makes me, too, his prey,—

Ye saw me with my bright jet locks, and now ye see me grey!

Each College scene ye bring to mind of Commons and of Hall;

Of scrambling to the Chapel gate at winter morning's call:

And as on you I gaze it seems that College days return,  
And all the ardour of my youth afresh begins to burn!

Oh, how we passed the happy time, nor feared the Dons a bit,

And laughed at all the Dean prescribed, in jocund fun and wit!

And when Commencement week at length brought beauties to the town,

We thought, I fear, much more of them than books, my College gown.

But now, alas! those College days are gone for ever by,—

No more for us the victor's bump,—'St. John' and 'Trinity'!

No more for us the merry meal, the hoax, the laugh, the fun,—

The fleecings of a smooth-tongued Gyp who charged us three for one!

Ah! happy days, for ever past,—now Granta's charms are o'er,—

Though Mem'ry—potent sibyl!—loves to haunt them as of yore;



Down Lethe's sable stream they glide, yet, gliding,  
 seem to stay,—  
 The hopes, the joys, the love of youth, to cheer Life's  
 dark'ning day.

Granta! these scenes are fresh and fair, inscribed on  
 Mem'ry's page;—  
 They urged the ardour of my youth, and now they  
 cheer my age;  
 Long cherished be the mem'ry of thy loved and  
 honoured name,—  
 Thy streams of lore from which I slaked my youthful  
 thirst for fame.

Time in his flight has borne me on to furrowed age, it  
 seems;  
 And day by day I'm gliding down Life's everflowing  
 streams:  
 The Ocean of Eternity!—there they are winding  
 down,—  
 And I must go and leave you here, my College cap and  
 gown!

"C. H. GUNN."

SPARKS HENDERSON WILLIAMS.  
 Kensington Crescent, W.

COLUMBUS (5<sup>th</sup> S. i. 448.)—Columbus died at  
 Valladolid, May 20, 1506 (Ascension-day), and  
 was buried in the Convent of San Francisco. In  
 1513 his body was transported to the Carthusian  
 Monastery of Las Cuevas, at Seville. His son  
 Fernando is buried in the cathedral of that city,  
 and it is on his tomb that the well-known motto—

"A Castilla y á Leon  
 Mundo nuevo dió Colon,"

is inscribed.

In 1536 his body, with that of his son Diego,  
 was removed to St. Domingo, and there interred;  
 but on January 15, 1796, his bones were brought  
 to Havana, and deposited in an urn covered by an  
 erect monumental slab on the left-hand side of the  
 entrance to the choir of the cathedral. The in-  
 scription beneath the bust of the discoverer, which  
 forms a portion of the monument, is as follows:—

"O Resta se Imagen del Grande Colon!  
 Mil siglos duraõ guardados en la Urna  
 Y en la remembranza de Nuestra Nacion!"

The blazon of his arms given at the reference  
 above is a curious translation of a part of the  
 blazon which I gave in "N. & Q.," 2<sup>nd</sup> S. xii. 401.  
 The "*Cope* of Castile and Leon" is the same thing  
 as "*Pescu en manteau*," &c.

I may, perhaps, be allowed to answer my own  
 query at the latter reference, by giving the blazon of  
 the augmented arms of the great navigator. They  
 were—quarterly; 1. Gu. a castle or (*Castile*).  
 2. Arg. a lion ramp. gu. crowned or (*Leon*).  
 3. A sea, az. semé of islands arg., covered with  
 trees proper, and strewn with grains of gold, the  
 base of the quarter surrounded by a similar repre-  
 sentation of a portion of the *terra firma*. 4. Az.  
 five anchors in saltire or. The whole—*enté en*  
*point*, Barry wavy arg. and az.

JOHN WOODWARD.

The Parsonage, Montrose.

I have seen the tomb of Columbus in the  
 cathedral at Havana. Both the cathedral and  
 the tomb disappoint expectations, especially the  
 former, on coming, as I did, after seeing the  
 cathedral in the city of Mexico. There is a wood-  
 cut drawing of each in Hazard's *Cuba*, published  
 in 1871 by Messrs. Sampson Low, Son & Marston.  
 Columbus died at Valladolid, 20th May, 1506.  
 His remains were removed to Seville in 1513, then  
 in 1536 to San Domingo, and in 1796 to Cuba.  
 The inscription on the monument is very poor in  
 expression. THOMAS FALCONER.

OSTEMAN (5<sup>th</sup> S. ii. 110.)—This word is in com-  
 mon use still in Newcastle-on-Tyne, as applied to  
 a society still in existence there. The word is  
 spelt "ostman or hostman" by Brand, the local  
 antiquary, who traces the use of it to very early  
 times. His derivation of the word from the bar-  
 barous Latin *oustmanni*, i. e., the eastmen, is open  
 to question. It seems much more simple to regard  
 it as the German word *ostman*, or man from the  
 eastern countries, with whom we must remember  
 in early times our chief trade was carried on.  
 John Evelyn tells us, in his *Diary*, that when he  
 was in Antwerp (October 4, 1641) he visited the  
*Oesters house* belonging to the East India Com-  
 pany. Our word *sterling* is by many considered  
 to be only a corruption of *Oesterling*, another in-  
 stance of our close communication with the East  
 in business transactions. The society of ostmen  
 or hostmen (says Brand) existed as a guild or  
 fraternity in the town of Newcastle-on-Tyne from  
 time immemorial, and appears finally to have been  
 incorporated by royal charter about the year 1599  
 by Queen Elizabeth. The society still lives under  
 the name of the Ostman's Company, and annually  
 elects its governor and stewards on the 4th of  
 January. Its funds, which I believe are not now  
 considerable, are devoted to charitable and hos-  
 pitable uses. FRANCIS BROMLEY.

St. Anne's, Newcastle-on-Tyne.

In the *Life of Lord Eldon* by Twiss, there is  
 the following note on this word (vol. i. p. 24,  
 1844):—

"We learn from Brand's *History of Newcastle-on-Tyne*  
 (1789, vol. ii. p. 269) that a society of ostmen or hostmen  
 had existed as a guild or fraternity in that town from  
 time immemorial, previous to their incorporation by  
 charter in 1600 by Queen Elizabeth."

He adds:—

"The cause of their appointment seems to be contained  
 in the subsequent statute 5 Hen. IV. cap. 9 (A.D. 1404.)

"Marchants aliens: 'And also it is ordained and  
 stablished that in everie citie, towne and porte of the  
 sea in England, where the saide marchants aliens or  
 strangers be or shall be repairing, sufficient hoostes shall  
 be assigned to the same marchants by the maior, sheriffes,  
 or bailiffes, of the said cities, townes, and portes of the  
 sea; and that the said marchantes aliens and strangers



shall dwell in none other plase, but with their said hoostes so to be assigned, and that the same hostes so to be assigned shall take for their travaile in the maner as was accustomed in olde time."—*Statutes by Barker*, 1587, vol. i. p. 228.

Brand further states that it appears from the earliest entries in the books of this society of hoastmen, that the stranger arriving at the port of Tyne to buy coals is called "the oaste"; and he gives an engraving of "The Seale of the Fraternity of the Ostmen of the Towne of Newcastle-upon-Tyne," representing the hoastman receiving the stranger and addressing him thus, "Welcome my oste."

He quotes also that—

"Camden, in his *Britannia*, vol. ii. fol., 1319, gives the following etymon:—

"The word hostmen may not improperly be taken to be traders into the eastern parts of Europe, and may have their name from the Latin word *oustmanni*, i. e., the eastmen, as trading into those parts, as well as the *oustmanni*, i. e., the eastmen, who came from the sea-coast of Germany into Ireland, where, under colour of trade and merchandise, being admitted into some of their cities, in a short time they began a very terrible war."

H. B. PURTON.

Weobley.

In the Chancery proceedings to which your correspondent alludes I doubt not but it means [a sea-coal seller. Thus I find:—

"*Hoast-men*, an ancient guild or fraternity (trading in sea-coal) at Newcastle."—Coles's *English Dictionary*, 1685.

"*Ost*, or *Dost* (C.\*), a vessel, on which hops or malt is dried."—Kersey's *English Dictionary*, 1715.

"*Hoast-men*, an ancient company of dealers in sea-coal at Newcastle-upon-Tyne."—Kersey's *English Dictionary*, 1715.

"*Oast* (S.C.) (south country word), a kiln."—Bailey's *Dictionary*, 1751.

"*Ost*, *Oost*, a vessel upon which hops or malt is dried."—Bailey's *Dictionary*, 1751.

"*Hoast-men*, an ancient company of traders in sea-coal at Newcastle."—Bailey's *Dictionary*, 1751.

C. GOLDING.

Paddington.

In Kent the *Ost*, or *Oast*, is the kiln in which the hops are dried, and the *Ostman* is the person employed in drying them. If the word, as Bailey gives it, mean any kind of kiln, then *Osteman* may as properly be understood of a drier of malt as a drier of hops. "Maltster," I take it, more properly means the dealer in malt, or the master for whom the *Osteman* works.

EDMUND TEW, M.A.

*Osteman* = "kiln-dryer," undoubtedly. The Dutch word is *ast*, *est*, or *eest*; and there is the verb *eesten*, "to kiln-dry." Hops came to us, I believe, from the Netherlands.

JOHN ADDIS.

\* C. means country word.

From *ost*, *oost*, *oast*, a kiln or a vessel upon which hops or malt are dried (see Johnson, Bailey, and Wedgwood's *Dictionaries*). The word is allied to, and it may be derived from, the Dutch *ast*, which is explained in Hexham's *Netherduytch Dictionarie*, 4to., 1660, to be "a place where barley is dried to make malt with," and by Kilian, in his *Dictionarium Teutonico-Latinum*, as, "Ustrina, concameratus fornax."

MABEL PEACOCK.

Bottesford Manor, Brigg.

MILTON'S "L'ALLEGRO" (5<sup>th</sup> S. i. 406; ii. 94.)—MR. BENNETT has, I see, very nearly, but not quite, put his finger on the spot. He gives you "tell" and "told." I will go a step further and give you "tale," the word, and in the sense Milton meant it. The three words are still in use on the sheep farms in the Teme Valley, and the distinct meaning of each of them will be apparent in the following passage, which is an extract from a work I am preparing for the press (not on "folk-lore," but a three-volume novel). The dialogue is between master and man, and the scene is a night rescue of sheep from the flood, the sheep being huddled together on a knoll, the water rushing round them:—

"Stop a bit," said Frank, "and we'll tell them over. It may be some are lost."

"A han told 'em sur," said the wagoner,—who had already counted them,—as he secured one ewe and struggled stoutly with another.

"And what do you make the tale of 'em then?"

"Siven an forty sur," said William; "nointeen lambs an aight an twenty ship."

"That's right then, for the rest are by the house. So now let's go to work."

Any Teme Valley man will at once recognize the above, and such phrases as these, as utterances in daily use:—

"Ise agwain to tell the ship sur."

"They bin all roight sur; me and Jem han told 'em."

"They bin all theer sur. Ise gotten the tale on 'em."

Besides, it is by no means probable that Milton would negative his claim as a close observer of the realities of rural life—which the very context of the line proves him to have been—by adding to the solitary and matter-of-fact occupation of the shepherd the ideal and companionable one of love-making. I must, therefore, agree with MR. BENNETT's proposition, that Milton's meaning of "tells his tale" is, in reality, "counts his flock."

SHELSLEY BEAUCHAMP.

PARIS PRISONS (5<sup>th</sup> S. i. 468.)—La Mairie. This was the house of the Premier Président of the Palais de Justice, and is now the Préfecture de Police. It is near the Ste. Chapelle.

Le Plessis was formerly a college, known during the Revolution under the name of "Maison d'Arrêt de l'Égalité," and was in the neighbourhood of the quays of the river Seine.



Ste. Pelagie, formerly a convent of nuns, was suppressed at the Revolution of 1789, and afterwards converted into a prison for debtors. It is in the Rue du Puits l'Hermite and Rue Copeau.

Les Madelonnettes. These buildings formerly belonged to a society of nuns called Les Filles de la Madeleine, who devoted themselves to the reclaiming of abandoned women. Since the Revolution of 1789, they have been used, first as a prison for females, and on their removal to St. Lazare, as a temporary prison for men and boys. This *maison d'arrêt* is situated in the Rue des Fontaines, between the Rue du Temple and the Rue St. Martin.

Les Carmes, Rue de Vaugirard, 70. The church still exists, and was used as a prison in 1792; but the convent which was attached to it has been destroyed.

St. Lazare. This was the ancient convent for the Lazarists, or hospital for leprosy, in the fourteenth century. In 1652 it was given to St. Vincent de Paul for his congregation of the Prêtres de la Mission. In 1790, it became "propriété nationale," and in 1793, a prison.

The buildings now existing were constructed by St. Vincent de Paul or his successors, and are the same as the present Prison de St. Lazare, 107, Rue du Faubourg, St. Denis. (*Paris Guide*, by Jules Simon, chapters "Les Prisons" and "Les Églises de Paris"; *Paris Guide*, by Galignani). Much information on the prisons of Paris will be obtained by consulting Maxime du Camp's *Work*, Paris, vol. iii., and *Les Prisons de Paris sous la Révolution*, par C. A. Dauban. M. VAN EYS.

MEDAL OF WILLIAM I. (5<sup>th</sup> S. ii. 67.)—It forms No. 1 of Dassier's *Medals of the Kings and Queens of England*, so common and well known.

J. W. FLEMING.

Brighton.

INSULAR ACCENTUATIONS (5<sup>th</sup> S. ii. 66.)—In conversation with an American the other day, he said, speaking of modern "arms of precision," "any soldier now-a-days failing to advocate some sort of protection for infantry, in the shape of a narrow iron shield which could easily be carried in place of a knapsack, deserved a Lūnātīc Asylūm."

M. W. W.

Brooks.

A VALLOMBROSIAN NUN (5<sup>th</sup> S. ii. 95.)—The order of Vallis Umbrosa was founded by St. John Gualbert. Of this order, there were houses both of men and of women:—"Suntque illius instituti plurima monasteria tum virorum tum virginum in Italia."—Beyerlinck, *Mag. Theatrum Vitæ Humanæ*, vol. vi., p. 1091.

An account of the founder may be seen in Butler's *Lives of the Saints*, under his feast day, July 12. Also, I believe, in Surius, *De Probatīs*

*Sanctorum Historiis*; the *Acta Sanctorum* of the Bollandists; and the *Acta Sanctorum Ordinis Sancti Benedicti*. In this bookless region, I regret to say that I have no means of consulting the last three. EDWARD PEACOCK.

Bottesford Manor, Brigg.

"LISABEE'S LOVE STORY" (5<sup>th</sup> S. i. 520), published in 1865, by Messrs. Hurst & Blackett, was written by Miss Matilda Betham-Edwards, though issued anonymously, as was also *John and I*, by the same author, in 1862. GASTON DE BERNEVAL. Philadelphia.

"AULD WIFE-HAKE" (5<sup>th</sup> S. i. 468) is, I believe, an annual party held in the lake district at which married women of distant dales meet in the long days of summer, and where, I have read in local papers, they have very pleasant gatherings, now, perhaps, not confined to matrons. Mr. Ferguson has "*hake*, a convivial meeting, perhaps from Wel. *haig*, a crowd." In this sense, the word is unknown in other portions of the county, so far as I know. It is probably an old name revived, as I do not remember it in early days. M.

Cumberland.

WHISKY (4<sup>th</sup> S. xi. 156.)—On the 8th of June, 1723, was formed at Edinburgh the Society of Improvers in Agriculture, the first association of the kind in the United Kingdom. The Duke of Hamilton moved and carried a resolution against drinking foreign stuff, "that thereby the distilling of our grain might be encouraged, and the great sums annually sent to France for brandy, generally smuggled, might be kept at home." It thus and then became a point of honour to drink only home-made whisky, which, becoming popular by degrees, acquired the character it has long borne of being pre-eminently "Scotch drink" (*Gentleman's Magazine*, August, 1870, art., "The First Agricultural Society"). J. MANUEL.

"BONNIE DUNDEE" (5<sup>th</sup> S. ii. 5.)—That Claverhouse did not die on the field of Killiecrankie is proved by the fact that a despatch by him, in which he alludes to his wound, and expresses hopes of his recovery, was written the day after the battle. This document, says a writer in the *Antiquary*, vol. iv. (1873), p. 289, is now in the Bodleian Library at Oxford, together with the other letters and papers of Nairne, King James II.'s private secretary. It was published in Macpherson's *Original Papers*, 1775. Scott, in his *Tales of a Grandfather*, says:—

"Observing the stand made by the two English regiments, he galloped towards the Clan of MacDonald, and was in the act of bringing them to the charge, with his right arm elevated, as if pointing to the way of victory, when he was struck by a bullet beneath the armpit, where he was unprotected by his cuirass. He tried to ride on, but being unable to keep his saddle,



fell, mortally wounded, and *died in the course of the night.*"

After receiving his wound he was carried to the house of Blair-Athole, about two and a half miles from the field of battle, where he died the day after. He was buried in the church of Blair; but it is announced in the *Antiquary*, p. 56 of the same volume,—

"Some few years ago a too zealous admirer, in some manner or other—not yet explained—removed the remains to the Scotch Episcopal Chapel at Old Deer in Aberdeenshire, where the hero now lies, and a stained glass window in the chapel commemorates the fact."

Black's *Picturesque Tourist of Scotland* (1873) says:—

"Not far from Urrard House there may be observed an erect stone in a field on the right hand, which has often been pointed out as a rude monument to Dundee. More accurate observation, however, has assigned a spot in the grounds of Urrard, higher up, as the one where the hero fell."

F. A. EDWARDS.

"KNAVE" (5<sup>th</sup> S. ii. 31.)—Fuller, in his *Church History* (1655), book iv. p. 142, says:—

"About this time, he (Wycliffe) ended his translation of the Bible into English (a fair copy whereof in *Queen's* Colledg in Oxford, and two more in the University Library) done no doubt in the most expressive language of those dayes, though sounding uncouth to our ears. *The Knave of Jesus Christ, for Servant.*"

The existence of a genuine printed Bible with the word "knave" instead of servant has long been disproved. Wycliffe does use the word "Knave-child" for man child, or male child, four times in his version—Ex. i. 16, Lev. xii. 7, Eccus. xxxvi. 23, Apoc. xii. 5; and "knave-children" once—Ex. i. 18, but never "knave" for servant (see Madden and Forshall's edition of Wycliffe's Bible). R. R.

Boston.

"FAVOUR" (5<sup>th</sup> S. ii. 64) is used in the same sense, as given by MR. BLENKINSOPP and F. D., in the north of Scotland generally,—as, for instance, speaking of a good-looking man, north-country people say he is "weel faurd." R. M.

"DEINOLOGY" (5<sup>th</sup> S. ii. 68.)—A book with this title was published in 1789:—

"Deinology; or the Union of Reason and Elegance; being Instructions to a Young Barrister; with a Postscript, suggesting some Considerations on the Viva Voce Examination of Witnesses at the English Bar. By Hortensius. (8vo. London, Robinsons, 4s.)."

Under "Hortentius [*sic*], supposed fictitious," Dr. Watt mentions an edition, with the same title as above, published in 1801.

SPARKS HENDERSON WILLIAMS.

OLIVER CROMWELL (5<sup>th</sup> S. ii. 68.)—The maker of almanacs alluded to appears to be William Lilly, a Leicestershire man (born 1602, died 1680), who, according to Stephen Jones's *Biographical*

*Dictionary* (London, 1805), was consulted both by the King and General Fairfax, and made his fortune by favourable predictions to both parties.

WILLIAM WING.

Steeple Aston, Oxford.

"SINOPLE" (5<sup>th</sup> S. ii. 88) ought to mean red. See Andrews's *Lat.-Eng. Lexicon*, Hofmanni *Lexicon Universale*, and Chambers's *Cyclopædia*, ed. 1738. In heraldry, however, it has come to mean *vert.* Both meanings are illustrated in Dufresne, *Glossarium Medicæ et Infimæ Latinitatis*, ed. 1846, *sub voce* "Sinopis." EDWARD PEACOCK.

HERALDIC (5<sup>th</sup> S. ii. 88.)—Jennour of Essex. See Papworth's *Ordinary of British Armorial*, p. 640. J. R.

St. Neot's.

MUSE (5<sup>th</sup> S. ii. 89.)—

"And as *he* passes turn."

*He* must be a misprint for *she*. In the edition published by Messrs. Nelson & Sons, MR. MAYHEW will find it—

"And as *she* passes turn."

W. J. MACADAM.

"GUESSES AT TRUTH" (5<sup>th</sup> S. ii. 89.)—U. is, I believe, Augustus Hare. I have not now by me the "Golden Treasury" edition, which is my authority for this, and my recollection of it is a little faint; but I rather think there is a note in it giving the authors' names.

C. F. S. WARREN, M.A.

THE SOCIETY OF ARTS' MEMORIAL TABLETS (5<sup>th</sup> S. ii. 106.)—Certainly Dickens's house ought to be marked; but why is Hogarth's house, or the site, not marked? Why is not Sir Isaac Newton's; Turner's, at 47, Queen Anne Street, and 26, Maiden Lane; Count Rumford's, at what used to be 45, Brompton Row, the balconied house; the house where Curran died, 7, Amelia Place? Unless a special fund is raised for the express purpose of setting up these memorial tablets, the work will never be thoroughly done.

C. A. WARD.

Mayfair.

[There is a tablet bearing Franklin's name on the house in Craven Street, Strand.]

GIPSY MARRIAGE (5<sup>th</sup> S. ii. 109.)—*Raini Mirelda's* vocabulary required "friends will kindly accept this intimation" to be paraphrased into "who tells these words to all Gipsy brethren." She wished them to laugh with her, and not to laugh at them. *Phillissin* is a translation of *Herregaard*, and signifies a hall or mansion.

T. CROFTON.

WYATT FAMILY (5<sup>th</sup> S. ii. 108.)—There has been a family of this name located for many years



at Todenham, near Moreton-in-Marsh, Gloucestershire. As one family MR. BODDINGTON mentions is described of somewhere in the adjoining county (Oxfordshire), it may chance that there is a close relationship between the two, and he might, therefore, be able to find information to further enlighten him from the parish register of the quiet parish mentioned above. I know the name is of long-standing thereabouts, both from my own observation and from what my friends have told me.

DAN. HARRISON.

"ACADEMIC ERRORS," &c. (5<sup>th</sup> S. ii. 109.)—I have seen this ascribed to Dr. Valpy, but believe it to be the work of his brother, the Rev. Edward Valpy, B.D., of Trinity College, Cambridge, who assisted the Doctor in his educational labours.

A. G.

HAYTIAN POET (5<sup>th</sup> S. ii. 109.)—This stanza might be much more truly called "beautiful" if it were doctrinally correct. "Simple" it certainly is, and in more senses than one of the word; for everybody having the slightest pretension to any theological knowledge knows, or ought to know, that the souls of the dead do not become angels. *Equal unto* the angels they are, no doubt; but that is a thing as different as possible. The prevalence of this error is rather remarkable. Mr. Sabine Baring-Gould alludes to it in the *Curious Myths* (ii. 292), where he would give it a heathen origin.

C. F. S. WARREN, M.A.

"THE SWORD WEARING OUT THE SCABBARD" (5<sup>th</sup> S. ii. 109.)—In the *Apophthegms* of Erasmus (1542), Book i. No. 191, the following is given as a saying of Diogenes:—

"Hearyng a young striepleyng of a veraye wel faoured and honest face, vsyng vnhonest comunicacion, Art thou not ashamed, quoth he, to drawe a Sweorde of lead out of an ieuorie sheathe?"

In the same Book the body is frequently alluded to as "a sheathe" and "a peignted sheathe."

R. R.

Boston.

Izaak Walton, in his inimitable *Life of George Herbert*, records that "he would often say [of himself] 'He had too thoughtful a Wit: like a pen-knife in too narrow a sheath, too sharp for his body.'"

A.

This query immediately suggests to my mind the well-known lines in Dryden's *Absalom and Achitophel*, in the portrait of Lord Shaftesbury:—

"A fiery soul, which working out its way,  
Fretted the pigmy body to decay,  
And o'er-informed the tenement of clay."

J. W. W.

SKATING LITERATURE (5<sup>th</sup> S. ii. 107.)—There is a thin 4to. pamphlet, 16 pp., not included in MR. FOSTER's list:—"Cursus Glacialis; or, Scating:

a Poetical Essay, inscribed to the club, "Ocyor Euro." "Har.: Printed in the Month of January, MDCOLXXIV." ESTE.

I don't see anything poetical in MR. FOSTER's list. There is a short poem, entitled *Skating*, among the translations in the *Miscellanea of J. G.*, 1818, a privately printed book, by James Glassford; it is there translated and given with the original *Cursus Glacialis* of Phil. Frowde, reprinted from *Anglic. Musar. Analecta*. A. G.

COL. VALENTINE WAUTON (5<sup>th</sup> S. ii. 110.)—The parentage of Col. Wauton is unknown. Sir Oliver Cromwell, C.B., appointed him heir to the estates of Sir George Wauton, but probably there was no blood relationship between them.

JOSEPH RIX, M.D.

St. Neot's.

"LES PROVINCIALES" (5<sup>th</sup> S. i. 328, 378.)—Is MR. WILLIAMS aware of the fact that "Dr. Ludov. de Montalto" was Blaise Pascal himself, the author, and not the translator, of the work? Apparently not, for he quotes Watt as an authority for assigning the first English translation to a person of the former name; whereas what Watt does is to assign the *authorship* to Dr. Montalto, being himself ignorant of the real authorship when he penned the entry under that word, though he seems to have ascertained it when he reached the word "Pascal." The fact is, that Watt and Allibone are very unsafe guides, though the stupendous work they have accomplished for English bibliography makes it appear almost ungracious to refer to the vast number of errors with which they abound.

GASTON DE BERNEVAL.

Philadelphia.

LORD CHATHAM AND BAILEY'S "DICTIONARY" (5<sup>th</sup> S. i. 448, 514.)—If it will assist V.H.I.L.I.C.I.V. in arriving at a more proximate date of publication of Bailey's *Universal Etymological English Dictionary*, I beg to state for his information that I have a copy of the *second* edition, in 1 vol. 8vo., published in 1724, which is an earlier edition than either of those referred to by your correspondent, or the one in his own possession, and which is dedicated to the children of George Augustus and Wilhelmina Charlotte. I have also a copy of the *fifth* edition of the second vol., 8vo., published in 1760.

B. B.

Bradford.

"EVERY MAN IS THE ARCHITECT," &c. (4<sup>th</sup> S. xii. 514; 5<sup>th</sup> S. i. 471.)—

"I have long been in search of a passage in Greek writers parallel to this proverb. Can any one assist me?"

The following extracts are, I think, apposite to the remarks by which this query is accompanied,



and the proverb which the extracts are adduced to illustrate is at least analogous to the one referred to:—

“*Ἀνθρώπος Ἀνθρώπου Δαιμόνιον*. Plinii locus huc pertinet, lib. ii. c. 7, *Natur. Historiæ*: Hic est vetustissimus referendi benemerentibus gratiam mos, ut tales numinibus adscribant. Quippe et omnium aliorum nomina ex hominum nata sunt meritis. Et Juvenalis [v. 132] *Quadrageima tibi si quis Deus, aut similis Diis, Et melior fatis donaret homuncio. Proverbia Zenobii.*”

Cfr. Juv. x. 365:—

“Nullum numen abest, si sit Prudentia: nos te,  
Nos facimus, Fortuna, Deam coeloque locamus.”

And the notes *in loc.* by Gifford. *Σωφροσύνη*, mens sana in corpore sano, is the real source of *εὐδαιμονία*. BIBLIOTHECAR. CHETHAM.

ENGLISH SURNAMES (5<sup>th</sup> S. i. 262, 330, 352, 391, 470.)—MR. SALA, speaking of the “Macs,” observes—“Thus also from ‘Thomas’ there has probably dropped off that ‘Ap,’ which is still retained by a celebrated living harpist.” Rather adopted than retained, for the harpist in question is the only one of the family, I believe, who uses the Ap. The “Ap” in Wales only remains in the corruptions of Ap Richard = Pritchard; Ap Hugh = Pugh, &c., and the harpist in question seems to have wished to foreignize his plain name of Thomas into “Aptommas,” and to be known as “Aptoma,” as un-Welsh a word as possible. A. R.

Croeswylan, Oswestry.

Allow me to challenge DR. CHARNOCK’S (p. 331) incidental identification of the surname *Huber* with *Hubert*, for which there is no warrant. The former, equivalent to our English word “cotter,” is the immediate derivative of “hub” = mansus, the croft or piece of land cultivated for his own use by a serf. The German historian Vonarx states that a “hub” generally contained from thirty to forty acres; if it exceeded fifty, it received the name of “hof” = villa. The name Hubert or Hubertus, of immediate French parentage, though originally belonging to the numerous class of Teutonic names in “bert,” has no connexion with the appellative “huber.”

C. A. FEDERER.

Bradford.

“THAT BEATS AKEBO” (5<sup>th</sup> S. i. 148, 255, 317, 476.)—“Akebo” is probably a *place*, sayings of the same sort, about towns, &c., not being rare. It is, perhaps, Aghabo (*Archadh-bó-Cainnigh*), in Queen’s County. The name means simply “cow-field,” with the addition of “Saint Cainnech,” to distinguish the place from others of the same name. Saint Cainnech, Abbot of Archadh-bó, is recorded by the Four Masters to have died here in 598. The usual Irish saying, however, is “That bates Banagher; and Banagher bate the Divil.”

D. F.

Hammersmith.

THE ACACIA (4<sup>th</sup> S. xii. *passim*; 5<sup>th</sup> S. i. 57, 197, 316, 457.)—A note in *The Christian Year* on the poem for the Fifth Sunday after Easter, on which day the lesson is read descriptive of Moses seeing the bush burning with fire but not consumed, mentions that “the towering thorn Seneh is said to be a sort of Acacia.” Mr. Grove, in *The Dictionary of the Bible*, in an article on “Seneh,” says:—

“The name in Hebrew means a ‘thorn,’ or thorn-bush, and is applied elsewhere only to the memorable thorn of Horeb; but whether it refers, in this instance, to the shape of the rock, or to the growth of *Seneh* upon it, we cannot ascertain.”

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PRIVY COUNCIL JUDGMENT: LIDDELL *v.* WESTERTON (5<sup>th</sup> S. ii. 128.)—The words italicized in the *former* quotation, denying the existence of the Prayer of Consecration in the second Prayer-Book of Edward VI., are entirely at variance with the simple fact, as any one may see who will refer to that book. The Episcopal Assessors who allowed this misstatement to pass were the late Archbishop Sumner and the present Archbishop Tait. The words italicized in the *second* quotation are an astounding fabrication, no such words having occurred in the Judgment of the Court. For this again Archbishop Tait is responsible, as it occurs in a book edited under his direction when Bishop of London. The former is the true report of the “Judgment” delivered. See a pamphlet entitled *Lord Selborne’s Letter to the “Times.”* B. M. Pickering, 1874. F. S. A.

I believe it is well known that Bayford’s is a true report of the words actually used by the Judges, though (as need hardly be said) they are at utter variance with fact, which is as stated in the other report. And if this be so, there would be no authority for altering the words in that one.

CHARLES F. S. WARREN, M.A.

DUPLICATES IN THE BRITISH MUSEUM (4<sup>th</sup> S. x. 332, 399, 479; 5<sup>th</sup> S. i. 494.)—A short time since I purchased, at a moderate price, Ballard’s *Learned Ladies*, Oxf., 1752, 4to. On the back of the title-page occurs the old Museum press-mark, “MVSEVM BRITANNICVM.—Duplicate 1804.”

W. WINTERS.

Waltham Abbey.

WOOLSTON WELL, WEST FELTON (5<sup>th</sup> S. i. 449, 515; ii. 17.)—I suggest this well may have been dedicated to St. Wulfstan, or Woolstan, the Anglo-Saxon Bishop of Worcester at the time of the Conquest, and who, I believe, was born in one of the Midland Counties. A. R. K.

WORDSWORTH AND HOGG (5<sup>th</sup> S. i. 143; ii. 9.)—Hartley Coleridge used to relate a good story of Wordsworth and Hogg. The Shepherd was staying



at Rydal Mount, and Wordsworth showed him all the lions of the vicinity. On one of their long walks Hogg got rather tired, on which Wordsworth said, "I'll just show you another lake, and then we'll go homewards." To this the Shepherd replied, "I dinna want to see onny mair *dubs*. Let's step in to the public and hev a wee drap o' whusky, and then we'll hame!" Wordsworth used to tell the story, and say that at first he was offended at hearing his lakes called *dubs*; but, on reflection, he could not take umbrage—the *dubs* was so characteristic of the man. The Shepherd contrasted the small English lakes with the large Scottish ones, and *dubs* was the natural consequence of the comparison!

Another anecdote has been recorded which merits a place in "N. & Q." It was during Hogg's stay at Rydal that he met with Byron. Byron was an inmate at the Salutation Hotel, and one day he encountered Hogg propping the doorway of the Grasmere Inn, of which the late Jonathan Boll (named in Hone) was then the landlord. It is said that Byron, accosting Hogg, said, "Your name's Hogg, I believe; my name is Byron. We ought to be acquainted!" The story goes that the two poets reached their respective lodgings in a very queer state. Did Byron, when he visited the lakes of Westmoreland and Cumberland, ever make the acquaintance of Wordsworth; and, if he did so, was the visit subsequent or prior to the publication of *The Excursion*? N.

FARÖE ISLES (5<sup>th</sup> S. i. 329, 394, 438.)—For a recent account of these islands, see *The Proceedings of the Royal Geographical Society*, vol. xvii. p. 312.

EVERARD HOME COLEMAN.

Brecknock Road, N.

HANGING AND RESUSCITATION (5<sup>th</sup> S. i. 444; ii. 12.)—Is MR. H. A. KENNEDY acquainted with Southey's ballad of *Roprecht the Robber*? It is a story of resuscitation after hanging and gibbeting, and is said to be "founded on fact." *Ambrose Gwinnett* is an English narrative of the same kind. Roprecht had a second suspension, and he richly deserved it. Poor Gwinnett was an innocent man, and lived long enough after his hanging and gibbeting to discover the real culprit and return to his roadside inn a pardoned man. The story has been dramatized under the title of *Ambrose Gwinnett; or, the Murder at the Roadside Inn*. I forget the date of Gwinnett's trial and execution.

JAMES HENRY DIXON.

BYRON: WYCHERLEY, &c. (5<sup>th</sup> S. i. 164, 256; ii. 31.)—Twice lately by your correspondents has the fine quotation from Wycherley—"I weigh the man, not his title: 'tis not the king's stamp can make the metal better or heavier"—been referred to *The Country Wife* as its source. Some time ago (4<sup>th</sup> S. xii. 25) I gave the true reference in

full. Let me repeat that it is part of a speech by "Manly" in *The Plain Dealer*, Act i. sc. 1. The name alone of this play ought to be a sufficient reminder of the place of the quotation. There is nothing at all akin to it in *The Country Wife*.

V.H.I.L.I.C.I.V.

W. A. C. does not quote correctly. What Massinger says is as follows:—

"But in our Sanazarro 'tis not so,  
He being *pure and tried gold*; and any *stamp*  
Of grace, to make him *current* to the world,  
The Duke is pleased to give him, will add honour  
To the great bestower; for he, though allow'd  
Companion to his master, *still preserves*  
His majesty in *full lustre*."

W. A. C. in closing his quotation with the word "honour," in the fourth line, entirely alters the sense of the passage. I confess that I am also in fault in having misquoted "bestower" as "possessor," as this perhaps may have misled W. A. C., and caused some confusion. What Massinger really says is in effect just what Burns says:—

"The rank is but the guinea's stamp,  
The man's the gowd for a' that."

T. MACGRATH.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Letters and the Life of Francis Bacon*. Including all his Occasional Works, namely, Letters, Speeches, Tracts, State Papers, Memorials, Devices, and all Authentic Writings not already Printed among his Philosophical, Literary, or Professional Works. Newly Collected and set forth in Chronological Order, with a Commentary, Biographical and Historical, by James Spedding. Vol. VII. (Longmans & Co.)

HERE is a noble work nobly ended. Mr. Spedding may say with pride, as the old poet said, "Exegi monumentum." If Mr. Spedding went forth, after writing the last word in this volume, as Gibbon did after the accomplishment of his great undertaking, under a mingled sensation of joy and of regret,—joy that the task was done, regret that such accomplishment had terminated one of the proudest purposes of his laborious life,—the editor of Bacon was fully justified in so doing.

The amount of new matter of Bacon's own composition in this volume amounts to about forty-one pages. To this it may be added, that "Elsing's notes of the debates in the House of Lords have enabled me," says Mr. Spedding, "to throw some fresh light upon the personal history of Bacon's impeachment; and the exposition of their proceeding as a Court of Justice in criminal cases, which has not been attempted before, will be found to have an important bearing upon the disputable points in his case, some of which are very



material." Mr. Dixon, in his *Personal History of Lord Bacon*, had only the Lords' Journals to go by, but these "tell us nothing of what passed in committee, except the result as embodied in the subsequent action of the House." The notes are very brief. In the instructions for the grave circumstance coming on (when Bacon was expected to be present), we find the Sergeant directed "to carry his mace, and to show it him, but not to carry it before him, as he did when he had the Seal." The proposal of Sheffield that Bacon should be declared incapable "hereafter of any office of judicature or councillor's place" was "well liked of." It led to Southampton's question, "Whether he whom this House thinks unfit to be a constable shall come to the Parliament"; and it was agreed that "he never come to the Parliament again." These and similar passages in the notes bring the scene vividly before us, and, as Mr. Spedding remarks, "we gain from them a tolerably clear idea of the manner in which this important deliberation was transacted." In summing-up Bacon's quality, character, and conduct, Mr. Spedding thinks that Bacon himself would have been content with the judgment contained in the following lines of Sir Henry Taylor's *Isaac Comnenus*:—

"Yet is he, in sad truth, a faulty man.

In slavish, tyrannous, and turbulent times  
He drew his lot of life; and of the times  
Some deep and bloody stains have fallen upon him.  
But, be it said, he had this honesty,  
That undesirous of a false renown,  
He ever wished to pass for what he was;  
One that swerved much and oft, but being still  
Deliberately bent upon the right,  
Had kept it in the main; one that much loved  
Whate'er in man is worthy high respect,  
And in his soul devoutly did aspire  
To be it all; yet felt from time to time  
The littleness that clings to what is human,  
And suffered from the shame of having felt it."

This judgment may not be acceptable to those who think Bacon all guilt, or to those who hold him to be entirely innocent, but it probably hits the truth exactly; and it is not less true in sentiment than it is noble in expression.

**KNIGHTS OF ST. JOHN OF JERUSALEM.**—K. Z. Z. wishes to record that an investiture of knights of the above order took place in the church of Sonnenburg, on St. John's day. After marches, processions, feasting, &c., the following ceremony was observed:—"The knights who were to receive the Accolade came forward now, led by the first marshal, at their head, the Grand Duke of Mecklenburg-Schwerin, to the throne of the Herren Meister, who asked in a clear loud voice—"What is your desire?"—to which the unanimous answer was returned—"To have the honour of being received as knights of justice into the Bailiwick of Brandenburg, of the Order of Saint John of Jerusalem." The Herren Meister (Prince Karl of Prussia) replied—"The reception is granted to you, if you promise to obey the laws of the order, and to conduct yourselves as true knights." The Herren Meister then stepped in front of the altar steps, took the naked sword from the Captain of the Order,

and touched with it, according to ancient custom, the shoulder of the knight kneeling on a footstool before him, saying, 'Better knight than squire.' Then followed the investiture. The insignia of the order, the white enamelled cross, with the gold eagles between the limbs, and surmounted by a gold crown, suspended from a black ribbon, and the black silk mantles, with the large white cross on the left shoulder, were handed by the pages to the assisting commanders, one of whom handed the cross, whose eight points typify the eight beatitudes, to the Prince, who placed it round the neck of the knight. The other commander invested him with the mantle, whose colour typifies the camel's-hair garment of the Baptist, as the white cross does purity of heart. The Herren Meister then drew together the cords of the mantle, which symbolise the cord with which our Saviour was bound for us. Then followed the vow, which was read by the secretary, and repeated after him by the knights. After which each gave his hand to the Herren Meister, the Chancellor, and the Commanders, as a testimony that he would maintain a contest against unbelief, would consider the care and relief of the sick as the duty of a Knight Hospitaller, and that as a true knight he would wage constant war against the enemies of the Church of Christ, and the disturbers of the peace of God and man. The Herren Meister then pronounced the words, 'I wish you the blessing of God, health, and prosperity'; and the 'Te Deum' having been sung, the procession returned to the castle, where a State dinner, given by the Herren Meister, concluded the day."

"LOCAL ORIGIN OF THE 'RETROSPECTIVE REVIEW.'—I lately made a note of the following item, which I found in a small volume consisting of a collection of literary papers, &c., originally published in the *Manchester Exchange Herald* in 1815 and 1816, the contributors being a society of local gentlemen. The book in question, which is in the library of William Booth, Esq., of Cornbrook, is entitled *Bibliographiana*, and was printed in 1817 by Joseph Aston, No. 14, St. Ann Street, only twenty-four copies being printed. The fly-leaf contains the following pencil memoranda:—"The *Retrospective Review* originated from this work. This society was instituted by the late Mr. W. Ford, bookseller, and was held in his establishment in St. Ann's Square. All the articles signed M. D. (the final letters of his name) (*sic*) were written by him." "Copies of this little volume are now extremely scarce, and are likely to remain so, as they are only to be found in the collections of a few noblemen and gentlemen who gave very extravagant prices for them to Triphook, Thorpe, &c., of London.—J. Ford." The worthy President of the Chetham Society, whose name as a contributor to the *Retrospective Review* has been omitted by Lowndes, could perhaps say something about the above note. I observe that Mr. Crossley makes a commendatory reference to *Bibliographiana* in a foot-note in his essay on Fuller's *Holy State* (vol. iii., p. 51). I may add, that the Free Library copy of the *Review* contains in writing the names of many of the contributors, the late W. J. Fox, Esq., M.P. for Oldham, being amongst the number." —JOHN E. BAILEY, in "Local Notes and Queries," the *Manchester Guardian*.

**ARMORIAL BOOK-PLATES.**—DR. HOWARD (Dartmouth-Row, Blackheath) writes:—"I have many duplicates which I wish to exchange."

**THE BARONETCY OF PAYNE.**—An anonymous correspondent notifies to us the death, recently, of Sir Coventry Payne, Bart. This gentleman, of ancient descent, was one of two claimants to the hereditary title. The other, Sir Salusbury Gillias Payne, asserts that his late rival was debarred by illegitimacy in the line from



which he descended. The Paynes are named by Ordericus Vitalis. The name has gone through the forms of Paganus, Payen, Payn, and Payne; and the old Norman family is well represented in the respective claimants in England as well as in Normandy.

MISPRINTS.—Our respected contemporary, the *Revue Bibliographique Universelle*, says: "A new romance by Lady Georgiana Fullerton (and not Chatterton, as the *Athenæum* printed it) is in the press." After this correction, the *Revue* announces the title of the novel as *On at Wlast!*

LAMARTINE.—The same *Revue*, in a notice of the third and fourth volume of the *Correspondance de Lamartine*, points out the errors in grammar which this elegant writer continually committed, and which his editor has thought fit to leave uncorrected in this edition. Here are some samples:—"Je ne t'enverrai pour ma solde de cette année que 700 fr. (III. 224); si j'ai deux jours à disposer (III. 308); ce Florence... elle m'étonne (III. 364); ma femme goûte beaucoup et est très-goûtée par la princesse (III. 366); une personne qui n'est ni Français ni Italien (III. 376); chères décombres (IV. 6); je vous préviendrai, si je le suis (IV. 57); avoir resté (IV. 246); j'ai peu de but à rien (IV. 337); la société périt sur nous (IV. 347), &c. Un grammairien," adds the *Revue*, "triplerait cette liste de solécismes, en y joignant de hardis barbarismes, comme remplaçable, patemment, employable, charbon de pierre, imprévoyable," &c.

#### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

BRITISH ALMANACK AND COMPANION, 1829, 1830, 1831, 1833, 1834.  
CAMDEN SOCIETY, Promptorium Parvulorum. Vols. II. and III.  
SYMONDS'S Diary of Marches of Royal Army.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

THE FOLLOWING WORKS BY SAMUEL IRELAND:—

A Picturesque Tour through Holland, Brabant, and Part of France. 2 vols.

Picturesque Views on the River Thames. 2 vols.

The Picturesque Beauties of the Warwickshire Avon. 1 vol.

The Picturesque Beauties of the River Severn.

The Picturesque Beauties of the River Wye.

Particulars may be sent to W. E. Howlett, Kirton in Lindsey.

BURKE'S Vicissitudes of Families.

BURKE'S Romance of the Peerage.

Wanted by Rev. Henry Augustus Johnston, Kilmore, Richhill, co. Armagh.

#### Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

COLONIENSIS.—Amongst the many good works being effected by Dean Stanley in Westminster Abbey are the gradual replacement throughout the church of the gravestones—notably, Sir Isaac Newton's—that were removed at the beginning of this century, and the recutting of inscriptions that have been obliterated by wear and time. Courayer's grave is now marked; the

mural tablet close by, however, has perhaps escaped the notice of our correspondent. The inscription on the former is—

Pierre Francois Le Courayer

Born at Rouen in Normandy

November 17. 1681

Canon of the Abbey of S Genevieve

Author of "A Dissertation

In Defence of the Validity of English Ordinations"

Died October 17. 1776

Aged 95

D. L.—Hampstead was originally called Hamestede, the old way of spelling Homestead. The present church, which it is sought to remove, has no connexion whatever with the reign of Queen Anne; it only dates from 1747. The increasing needs of the parish require an enlarged church. As, then, the present building is extremely ugly, without a vestige of antiquity about it, we can scarcely understand the opposition that is now offered to substituting a really grand church, whose lofty spire shall still be a landmark, and indeed worthy of the magnificent and crowning position to be occupied.

E. TRUELOVE.—Our correspondent adds his testimony to a fact already established, as to the sex of the Chevalier d'Eon, who so long passed for a woman. Mr. Truelove states that in 1810, soon after D'Eon's death, he saw and examined this mysterious character; and he asks for information concerning any life of this once famous adventurer.

TINTILLERIES.—Voltaire himself has said that Frenchmen were represented for the first time in French tragedy in his own *Zaïre*,—alluding, of course, to the characters of Lusignan and Nerestan.

J. G.—We cannot give an opinion on the legality, or otherwise, of wills. Of the one now sent, we can only say that it would delight most lawyers, and dissipate the estate.

J. H. C.—The ballad *The Farmer's Son and the Lady Gay* is printed in Chappell's well-known volumes, and is still sung in country parts.

G. L.—

"Thoughts that breathe and words that burn."

Gray, *Progress of Poesy*.

F. R. S. asks for the date of the death of William Mudford, editor of the *Courier*, and author of the novels *The Five Knights of St. Albans* and *Mary of Buttermere*.

A LADY OF THE PRESENT CENTURY could have her query answered by writing to Lord Rokeby, Mrs. Montagu's representative.

G. L.—It is the ha-ha that is the sunken part. The fence (as at Delaval Hall and elsewhere) is above it. The term is common.

A. R. writes:—"Development of the Press."—The *Oswestry Herald* was discontinued in 1822."

M. T.—There is no use in sending to us reviews of books.

H. A. B.—Forwarded to Mr. Thoms.

#### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, AUGUST 29, 1874.

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## Notes.

## SHAKSPEARE: BACON.

In Basil Montagu's *Works of Lord Bacon*, vol. iv., facing title, is an engraved portrait of him, at the age of sixty-five, as Montagu tells us in an irregular notice at the commencement of vol. ii. of that chaotic edition. It is from a painting by Van Somer,—*Paul*, I suppose, for I do not know whether his brother Bernard ever came to England. It seems to be a fine likeness, and fine also as a work of art, though, perhaps, a little stiff. His portrait of the first Earl of Devonshire, at Chatsworth, is said to be equal to Vandyke's. Bacon's portrait does not appear to me to be taken at the age of sixty-five, as stated by Basil Montagu. It would be more like fifty-two or fifty-five. Can any reader of "N. & Q." say where this portrait now is? Van Somer generally dated and signed all his portraits; if so, this rather important question might be conclusively settled. Every year that passes adds more and more importance to everything connected with the life and writings of Lord Bacon. The attribution to him of Shakspeare's Plays, as the original, or, at any rate, main source of them, is growing up into quite a literature, and fresh attention is drawn to it this very month in *Fraser*. I do not at all know, by the way, what X. Y. Z. means by "the

refined and noble features of a Shakspeare"; does he speak of the Chandos portrait, the Stratford bust, the fancy thing in the Abbey by Roubiliac, the mask from the German rag-shop, or what? I have always taken the Jansen bust, at Stratford, for the only authentic one, and the result of physiognomical criticism applied to that is that it was modelled from a posthumous cast—that the nose is simply ridiculous in its want of proportion. It is a hop-o'-my-thumb nose; a very abortion and abnormality, placed as it is in close juxtaposition with the frightful and gigantic upper lip. The moustache is most artistically treated; it is shaped like a mouth, and is placed where the mouth ought to be. The mouth below is a small mouth; but, whenever I look at this face, I feel persuaded that Malone performed quite an art-service to the world in daubing it all over with white. Get any artist to re-colour one of the masks for us, and I doubt not but the whole will become absolutely hideous, so flagrant is the disproportion. The skull is large and well-shapen enough to satisfy all requirements. Assuredly, however, if I were asked whether the Van Somer portrait or the Jansen bust stood nearer to the man to whom was due the miraculous coinage of the plays, I should decide for the man of the portrait. Has it ever been stated, surmised, or suggested how it came about that Jansen, one of the first artists of his time, was ever employed upon the mortuary bust of the ex-manager of "the Globe," who had settled down, for some years previously, into a Warwickshire farmer? This appears to me, like all the rest, passing strange. As the subject is thus raised, I may be allowed to record for what it is worth, nothing or something, as the reader shall please, a kind of conviction that has always thrust itself upon me whilst reading the plays, that there was a very noticeable duality throughout them; that the plot, construction, story, and philosophic universality of knowledge and of mind betokened one type of intellect, whilst the other type belonged to a poet proper, as phrase-maker to the multitude. Let others contradict this, as, of course, they will; but I shall stand to it till I change my nature, and with it the convictions that spring from it. It appears to me always a most prodigious absurdity in modern criticism to insist, as Schlegel and all do, on the *constructive* faculty which distinguishes the really great poet from the minor poet, the lyrist, &c. Coleridge is equally absurd; his intuition often saved him from such error, but not in this. Invention and creation are indeed the poet's faculties, but not in the sense of constructing anything, nor of building up a total out of consecutive acts, of pre-calculating reason, nor the piecing together of all the knowledge collectable on a subject and building a narrative, tale, or plot out of it. When Coleridge was asked by a



lady what was the moral of *Christabel*, he replied, "Madam, I did not know that it wanted a moral." The fact is, it has none, and, still worse, it has no purpose whatever; but it is one of the most unique bits of real poetry in the whole world, for all that. It thrills a competent reader in every fibre with its pathos, its weirdness, its dream-power, its refined aerial melody, which wakens up the hidden things, remote and near, lying dormant in the wide and diffused province of the soul itself. It is the sublime gift and felicity of words that does this. A poetic soul vibrates language so as to awaken movements in a kindred soul that the words, as words, appear not calculated to reach out to, nor to touch.

If Scott, who was no poet at all, as I reckon poetry, could have worked with Coleridge as a narrator and thread-furnisher, there would have been nothing since Shakspeare's Plays, Goethe not excepted, equal to the birth-issue of that marriage act. I fancy this was known in the bright Elizabethan day when young thought burnt divinely clear, and that Beaumont and Fletcher tried to accommodate themselves to a then recognized necessity, as Shakspeare and some other one had before them actually succeeded in doing. Bacon, I should think, did not write the Plays; Shakspeare, I should think, did not construct the Plays. But that the one furnished the matter, the thread, the catholic knowledge, and much of the large, cool, reasonable philosophy to be found in them; whilst Shakspeare gave the melody; the phrase-making was his, the vibratory words, and all the passionate things that hang about and are suggested by them. If minute examination can plausibly introduce Bacon as the male germinator of these marvels, whilst Shakspeare enwombs them plastically, then all who can endure my view will be prepared to cordially accept the new theory, and find a hitherto inexplicable wonder simple.

One word more. Burns cannot construct, yet is he a giant poet. Byron cannot construct. Swinburne says he is no lyrist; I say he is nothing else, and the greatest of them, not, perhaps, altogether in the narrow sense of perfect song and perfect ode writing, but in the large sense a sublime singer to the universal lyre, which, great-gifted as he is, Mr. Swinburne himself will never be. Homer is not constructive. He flashes a 300 year old tale: the backbone ribs and all set forms are given him. Milton constructs nothing, or very little: the Bible furnishes to him his bone frame. Dante has no plot nor plan, no preached-about grand constructiveness. He takes a supernatural walk with Virgil, and inscribes about its path, as he goes, incidents sublimely felt and softly melodized, like notes floating forth from the harp of the golden sun-god, Harper of Harpists, incidents in the shape of hard beliefs and square-cut mis-beliefs. There crowd into his poem all the super-

stitious folk-lore fairy dreams of the strange, poetic, ignorant, mediæval, Romano-Gothic, blue-curtained Italy he dwelt in and loved so well. The spiritualism of all the Church phantoms and dogma-dreams, and the concrete devotional fancies of the populace, and the whole philosophic essence of the book-lore of his time, with theory legal and governmental superadded, he inweaves in this the sublimest chant of the saddest and loftiest chanter that ever lifted a hymn devout of praise to the great Witness who looks down in sorrow on the vast drama of man's misery below. If Byron, Milton, Homer, Dante, construct nothing, but only vibrate in unison to the harmony of the sphere, and so convey to us the baser-born, as prophets might and vaticinators, some taste of the music of God as it pealed through their ear and era, I think I shall not greatly derogate from Shakspeare if I despoil him of the beggarly elements of his plots and his material philosophies, and class him amid the glorious company of master-singers through all time—the men who crown an epoch and burn for ever after with an eternal glory, because that in their day their ear was true to find, and their heart was bold to utter, what no other could, or, being able, dared sum up in song its Canticle of Canticles.

C. A. WARD.

Mayfair.

#### JOHN BUNYAN.

As our old dreamer is again upon the *tapis*, perhaps you will allow me a word or two about him and his famous book. Much has been said in regard to the originality of the *Pilgrim's Progress*, and although the author declares "'Tis all my own," people will persevere with their suggestions to the contrary, and the inspired tinker is still begrudged the sole invention of his matchless allegory. Without swelling the cry of detraction, if one of the candidates for a share of the honour will bear a word more in its favour, it is, I think, *The Tablet of Cebes* which has been mentioned as probably supplying a hint to Bunyan. The Greek original was, of course, a sealed book to him, but it became available in 1610, when John Healey's translation was published; and it was upon the supposition that this little book might have fallen into his hands that the late George Offor made his slight allusion to it.

Bunyan's biographer, however, seems to have been unaware that the well-known John Davis, of Kidwelly, published in 1670 a translation of *Cebes*; and as his works were principally cheap books for the people, this was not unlikely to have fallen into Bunyan's hands. If any gentleman having a copy of his *Epictetus* and *Cebes* will look at the folding "piece of sculpture" (13 by 9½ in.) in the last, entitled "An Embleme, or Representation of Humane Life," he will, I think, be forcibly struck with the probability that it had come under the eye of Bunyan.



The picture displays a rocky eminence, divided into compartments : at the base the rising generation are crowding towards a gate presided over by queenly Imposture, who offers her intoxicating goblet to the youths as they pass through ; while Genius, on the other side, a veritable evangelist in appearance, is imploring the crowd to be temperate in their draught of pleasure. Once inside, we find another division, with a second wicket, in the upward direction, at which stands Genius again, exhibiting an open book, towards which only few persons are wending their way, the bulk having turned aside on their first entrance to the by-paths leading to various forms of vice. The next compartment shows the same passing away to the broad roads on the part of the multitude, and the same sparsity of pilgrims holding on towards the next ascending wicket ; the rugged obstructions of the way are here inducing a retrograde movement among the faint-hearted, while fewer resolute pedestrians are unflinchingly marching on their way. The Christian of our picture, with the assistance of a friendly hand, is seen surmounting a "hill difficulty," and finally attaining the summit where he is received by True Doctrine, conducted to the Temple of Saturn, and there crowned. The stout-hearted pilgrims, who reach the goal, are the very types of Bunyan's Christian heroes, in their primitive garb ; one, indeed, with the portentous "burden upon his back," is defending himself from the attacks of an enemy.

The *Pilgrim's Progress* was not printed until 1678, while Davis's *Cebes* appeared in 1670. If Bunyan had taken this suggestive book into prison with him, a mind like his, pondering over the picture and its accompanying text, might have easily been brought to the practicability of recasting and christianizing the old heathen's emblem ; and, if so, the masterly way in which the author worked it out and adapted it to his purpose fully justifies him in claiming this imperishable allegory to be "all his own."

ALEXANDER GARDYNE.

Hackney.

#### SPELLING REFORMS.—No. V.

We have now passed in review some 2,200 words numerically, a third of the words in ordinary use. Our sole reforms have been the reduction of exceptions to general rules, and in no instance have we deviated from the three dogmas laid down for guidance in our first paper.

1. In spelling reforms, nothing must be done to render our existing literature antiquated and unreadable. If every suggestion made were carried out, the general aspect of our pages would remain the same. The difference would not be more striking than that between *labour* and *labor*, *favour* and *favor*.

2. Nothing must be done to make etymology

more intricate and obscure. In every case but one, we have pleaded for the restoration of words to their etymological ranks. The one exception is the abolition of the suffix *-ible*, as *-able* will do as well, and the present distinction is a delusion and a snare.

3. Nothing must be done to make the task of learning to read more laborious and perplexing. All the reforms proposed would render the task of reading, as well as of spelling, easier, by removing exceptions, the great stumbling-stone of learners.

We are, no doubt, a learned nation, and have undertaken to educate the entire population ; our literature is second to none in the world ; we are extremely sensitive about our classical tastes, and no dictionaries make so great a point as ours of giving the derivation of words : but, with all this, our spelling is atrocious, and, strange to say, is worst in those very points in which we pride ourselves the most. We cannot open a dictionary at random, but some anomaly stares us in the face. Let us try :—"RESISTANCE," from the Latin *resistens* ; then why not "Resistense" ? "OSSICLE," from the Latin *ossiculum* ; then why not "Ossicule" ? "MANTLE," Saxon *mæntel*, German *mantel* ; then why in the world should the word be *transmogrified* into "Mantle" ? "EXERCISABLE," Latin *exercere*. "FLOTAGE," French *flottage*. "FLOOR," Ang.-Saxon *flore*. "FLORIST," French *fleuriste* (*flower* being the French *fleur*) ; then why not *flower* and *flowerist* ? And so on, by scores and hundreds. If any one were now to attempt to introduce a word wrongly derived, scholars would set their faces against it like a flint ; yet make we no effort to purge from existing words the leaven of solecism and barbarism, but rather stand up in its defence, as a mother for a rickety child. But now to Hecuba.

What I would bring under notice in this paper are the suffixes *-ant* in connexion with *-ent*, *-ance* in connexion with *-ence*, and *-anse* in connexion with *-ense*. Let us see if something cannot be done to simplify this six-fold difficulty.

There are 256 words terminating in the suffix *-ant*, and nearly 700 in *-ent* ; 219 ending in *-ance*, and 226 in *-ence* ; 1 in *-anse*, and 6 in *-ense*. Altogether 1,508 words. The one in *-anse* is *entranse*, which is now generally written with a *c*, and ought at once to be brought back again (French *transe*).

The six in *-ense* are *condense* (*condenso*), *dispense* (*dispenso*), *expense* (*expensum*), *immense* (*immensus*), *prepen* (*præpendeo*, the supine), and *recompense* (*re—compenso*). It will be seen at a glance that the termination *-ense* in all but one of these words is radical, and cannot be touched ; not so the *c* in words ending in *-ence*. This might be changed to *s*, and, indeed, should be so. A few examples will suffice for proof. "Acquiescence," why not *acquiescense* (*acquiescens*) ? "Adolescence," why



not *adolescense* (*adolescens*)? "Cadence" (*cadens*), "coalescence" (*coalescens*), "decence" (*decens*), "efflorescence" (*efflorescens*), "innocence" (*innocens*), "licence" (*licens*), "precedence" (*præcedens*), and so on. In other cases, the *-ce* represents the Latin *-tia*, as *magnificence* (*magnificentia*), *munificence* (*munificentia*), &c.; but it would be no outrage to spell these words *munificense*, *magnificense*. If, therefore, the little mountain of six words cannot move, Mahomet, with 226, may go to the mountain, by which means a very great perplexity will be got over by the abolition of *-ence*, and the invariable termination of the two groups in the one suffix, *-ense*.

The same may be said of the suffix *-ance*. The one word in *-anse* cannot be changed without outraging its etymology; but the 219 in *-ance* might, and, indeed, should, be changed to *-anse*. Let us take a dozen words at random:—

"APPEARANCE," Latin *apparens*.

"BALANCE," Latin *bilanx*, through the French.

"COUNTENANCE," Latin *continens*, through the French.

"FORBEARANCE," being from our native verb *forbær-an*, is free to take either *c* or *s*.

"GOVERNANCE," Latin *gubernans*, through the French.

"MAINTENANCE," Latin *manus—tenens*, through the French.

"PERFORMANCE," Latin *performans*.

"REMEMBRANCE," Latin *rememorans*, through the French.

"RESONANCE," Latin *resonans*.

"VALANCE," being a corruption of the Norman *valaunt*, is free to take either *-ce* or *-se* in the place of *-t*.

"VIGILANCE," Latin *vigilans*.

And so on with the rest. The only one word which has any show of right to end in *-ance* is the monosyllable "lance" (Latin *lancea*), in German *lanze*. This may seem at first sight somewhat startling, but so it is. The other monosyllables are "dance" (French *danser*); "glance" (Dutch *glans*); "trance" (French *transe*), &c. The reduction of the four terminations to two would be a great boon to young spellers, and would relieve many of older growth of much perplexity. I would ruthlessly abolish the two abnormal terminations *-ance* and *-ence*, which at the best have only French leave for their naturalization.

In regard to the terminations *-ant* and *-anse* [*-ance*], if they are meant to represent the first Latin conjugation, every word belonging to one of the other three conjugations should be expelled from the group. To "the general" the termination speaks an unknown tongue, but to the scholar every word parading the conjugational *a* with no right to it is a Trojan in Greek armour. In our first paper we showed a long list of words ending in *-oble* not of the first conjugation; we

will now do the same with the suffixes *-ant* and *-ance*:

*Admittance*, *admittable*, *omittance*, *permittance*, *remittance*, but *permissible*, *omissible*, *remissible*, *remittent* (*mittere*).

*Annoyance* (*nocere*), through the French.

*Appendant*, *dependant*, *pendant*, *dependance*; also *appendent*, *dependent*, *pendent*, *dependency*, *independent*, *independence* (*pendere*). The "a" form is the older. Some modern lexicographers timidly give the "e" form in a suggestive fashion; but if derivation is worth a straw in English spelling, the "a" form ought to be tabooed.

*Ascendant*, *descendant* (the noun), *descendent* (the adj.), *ascendable* but *descendible*, *ascendency* but *ascendance* (*ascendere*, *descendere*). Can anything justify the vacillation from *a* to *e*, and *e* to *i*? and who is to learn spelling when folly like this is tolerated?

*Assistant*, *assistance*; *resistant*, *resistance*, *irresistance*; but *resistible*, *resistibility*, *irresistible*, *irresistibility* (*assistere*, *resistere*).

*Attendant*, *attendance*; *intendant*, *tendance*; but *superintendent*, *superintendence*, *intensible*, *intensify*, and *tendency*. Conjugation is not much regarded here.

*Complainant*, *complainable* (*com—plangere*), through the French. As if from *complanare*, "to level."

*Complaisant*, *complaisance*; *compliance*, *compliant*; *pleasance*, *pleasant*, *unpleasant* (a hybrid), &c. (*placere*), through the French.

*Connivance*, but *connivent* (*connivere*).

*Confidant*, *confident*, *confidence*; *diffident*, *diffidence* (*fidere*). The first is French.

*Contrivance* (*conterere*, *perf. contrivi*), through the French *controuver*. There is also the French word *contrition*, more regular.

*Conveyance*, *conveyable*, *conveyancer*; *purveyance* (*vehere*).

*Cognisant*, *cognisance*; *recognisant*, *recognisance*, *recognisable* (*cognoscere*), through the French.

*Covenant* (*convenire*), through the French.

*Defendant*, *defendable*, *defensive* (through the French); but *defensible*, *defensive* (*defendere*).

*Dividant*, *dividable*; but *dividend* (*dividere*).

*Dormant*, *dormancy*, *dormar*; with *dormer*, *dormitory*!! *dormitive*!! (*dormire*), most wonderful confusion!

*Miscreant*, *miscreance* (*mis—credere*), as if from *mis-creare* (to create amiss).

*Nuisance* (*nocere*), through the French.

*Obeisance* (through the French); but *obedient*, *obedience* (*obedire*).

*Poignant*, *poignancy* (through the French); but *pungent*, *pungency* (*pungere*).

*Puissant*, *puissance*, *impuissance* (*posse*), through the French.

*Pursuant*, *pursuance*, *pursuivant* (*persequi*), through the French.



*Purtenant, purtenance; appurtenance, appurtenant*, also *pertinent, pertinence, impertinent, impertinence; appertenence* (pertinère). The French is *appartenance*, the Lat. *appertenens*. All wrong.

*Repentant, repentance, unrepentant; but penitent, penitence, impenitent* (pœnitère). The wrong conjugation we owe to the French.

*Resiant, resiance* (through Norman-French); but *resident, residence, residentiary* (residère).

*Resistant, resistance; but resistible, resistibility* (resistère).

*Sergeant, serjeant* (servire), through the French.

*Sufferance, suffisance* (French), *sufferable*; with *sufficient, sufficiency, sufficiency* (sufficère).

*Tenant, tenancy, tenantry, tenantable* (tenère), through the French.

*Usance, usable, usage* (utens), through the French.

*Valiant* (valère), through the French.

To these add *currant* (Corinth, "Corinthiacæ uvæ"), and *verdant* (virère), through the French.

Altogether nearly 100 words of the wrong conjugation.

Now, one of two things is obvious: to be consistent we should either cut the knot altogether, as the French have done, and make one universal termination *-ant*, regardless of conjugation, or else we should drive every deserter back into its conjugational rank. The former plan would simplify spelling immensely, and as we feel no offence in the 100 words cited above, why should we start aside with horror at the idea of others following the same example? The "let alone" system is impossible. Nothing remains in one stay. The grossest absurdities of spelling must go. Reform may be delayed a little time, but he must be blind indeed that cannot see the handwriting on the wall against the present "unhistorical, unsystematic, unintelligible, unteachable, but by no means unamendable spelling now current in England." The words are Max Müller's. Gladstone, Russell Martineau, the late Lord Lytton, the late John Stuart Mill, almost all the Inspectors of Schools, numerous Professors of our Universities, and a legion of others belonging to the literary class have publicly expressed their abhorrence and their hope on the subject. I have now finished the few papers intended for "N. & Q." The subject is much too large for a periodical, and all I sought was to show in what direction a vast reform in spelling is possible, without disturbing our literature or shocking our conservatism. Again and again I say I do not set up as Sir Oracle to dogmatize, nor do I hope or even wish to do the work alone. I crave the aid of the learned and the willing, and should be delighted to serve even as a private in a staff of fellow-workers. The new translation of the Bible has preceded the new transformation of our spelling. If the former has been thought possible, *à fortiori* the latter is most hopeful. I have no

system of my own to which I am wedded, but I have eyes to see and experience to know, and, like Demosthenes, I say to cavillers, "Strike, but hear me!"

E. COBHAM BREWER.

Lavant, Chichester.

BUDDHA.—A short time back, a Russian friend, on a visit to England, promulgated the somewhat startling proposition that Buddha was a Russian. Knowing the harmless propensity of Slavonic etymologists to find their race everywhere, from Ceylon to Wiltshire, for both of which Slavonic derivations have been discovered, and having heard all sorts and kinds of men, from Nebuchadnezzar to Prince Bismarck, not to mention Prometheus and Alexander the Great, claimed to swell the glory of the Slavonic race, I was less alarmed than might have been expected. He grounded his theory on the following chain of arguments:—The Slavs were Skyths (which is probable), the Skyths were Sakæ (which is possible); Buddha's early name being Sakya-Muna, and he having been born in India, in or near which the Sakæ may, or may not, have lived about that period, he was a prince of that race (which is rather wild); also he found a considerable Slavonic tinge in Buddha's character and doctrine, in which I agree with him. I paid little heed to his arguments; but, on casually glancing into Mr. Winwood Reade's book, *The Martyrdom of Man*, shortly afterwards, I saw that Sakya-Muna took the name of Buddha, or "*the Awakened*." I am not aware in what language it has this meaning, but surely it is a most marvellous coincidence that, in Russian and Bohemian certainly, and, I believe, in every Slavonic tongue, *budit* means "to wake."

ASHTON W. DILKE.

"GOD SAVE THE KING."—I thought that my friend Mr. W. Chappell had settled the dispute as to the origin of our National Anthem. But I have recently, in one of the French illustrated journals, read a French claim to the air, and also to the words. The version of the latter, particularly of the stanza where we have "victorious" and "glorious," appeared to me as the clever forgery of some wag. I regret that I have lost the cutting. If Mr. Chappell has seen the article, I should like to have his opinion about it. It was entitled "French Origin of Words and Tune of *God Save the King*."

JAMES HENRY DIXON.

[Mr. William Chappell, F.S.A., has kindly favoured "N. & Q." with the following comment on this national subject.]

The mistake of supposing *God Save the King* to be French can only have originated with some reader of the *Souvenirs de la Marquise de Créquy*, and mistaking that work for history. Its real character will be seen by referring to the *Quarterly*



*Review* for June, 1834. The story of *Grand Dieu, sauve le Roi*, composed by Lully, and sung by the Nuns of St. Cyr to Louis XIV., is pure invention. For a further account as to how Handel is there said to have brought the National Anthem from France, and to have palmed it off upon the English as his own composition, see *Popular Music of the Olden Time*, ii. 692. Unfortunately for that part of the story, Handel never entered France, and his own *God Save the King* is known as *Zadok the Priest*.  
W. CHAPPELL.

ISABEL AND ELIZABETH.—When Charles II. asked the Royal Society why water weighed no heavier with a fish in it than without, it is said that a shrewd member of the society presumed to inquire whether the fact were so. Since that time, one writer after another has drawn inferences from the mediæval custom of identifying Isabel and Elizabeth, but the shrewd member never comes forward to demand the proof of any such identification. Though I do not claim credit for shrewdness, yet allow me to play the part of the member. I came to the study of the Rolls, and other mediæval documents, with the pre-conceived idea that I should find the same person constantly named both Isabel and Elizabeth. I found no such thing. I met with *one instance* of this confusion; and, in another passage, I found the same person called Margaret. I discovered one case of the same person being termed Eleanor and Blanche, several mixtures of Edmund and Edward, and some dozen instances of the interchangeable use of Margaret, Margery, and Mary. But my notion of the ordinary exchange, as synonyms, of Elizabeth and Isabel faded away in the presence of facts. I wish, therefore, to ask why writers keep repeating this assertion without examination? If there be instances which have escaped me, I shall be glad to hear of them; but if the instances be, as I have met with them, so few as to be mere exceptions, proving the rule, let us acknowledge it at once.

I hope I shall not be answered by the reminder that Isabel is used for Elizabeth in Spain. I know it is so, but I am speaking not of Spanish use, but of English. The Spaniards use Isabel because they have no Elizabeth, just as we call two of our Queens who were Spanish princesses Catherine, because we have no Catalina, and we were ignorant at the time that we did possess the same name in Kathleen.

An entry on the Patent Roll for 8 Henry V. seems to me to confirm my view:—

“Uxor Nicholai Kyriell, defuncti, Ch’r, habuit nomen Elizabethæ, et non Isabellæ.”

Had the two names been considered absolutely identical, would this entry have been written?

HERMENTRUDE.

THE DEVIL LIKENED TO A BUSY BISHOP.—In the “Breefe Notes and Remembrauncer” of Sir

John Harington (*Nugæ Antiquæ*, edition 1779, vol. ii. 228) is the following:—

“I thys day heard the Kynge [James I.] delyver hys speeche to the Commons and Lordes, and notede one parte thereof wherein his Majestie callede the Devil a busy Bishope, sparynge neither laboure nor paines. My Lorde of London tolde me, he thoughte his Majestie mighte haue chosen another name.”

Neither the Bishop of London nor Sir John Harington, both learned men, seem to have been aware that gentle King Jamie might have quoted old Latimer’s sermon, *The Plough*, as his authority for this phrase:—

“Who is the most diligentest byshop and Prelate in all England? I will tell you; it is the Devill. He is the most diligent preacher. He is never out of his dioces, he is never from his cure, he keepeth resydence at all times.”

And again at the conclusion of the sermon:—

“The devill is diligent at his plough, he is no unpreaching Prelate.”

H. A. KENNEDY.

Waterloo Lodge, Reading.

A MIRACLE IN 1656.—The Paris correspondent of the *Mercurius Politicus*, November 6, 1656, sends the following information, which may not be without interest to readers of Port-Royal history:

“I sent you word of a new Miracle wrought in the Monastery of Port-Royall in the City; the curing of a Festula in the Eye by the Touch of a Thorn, which (they say) was taken out of the Crown of our Saviour. This Miracle groweth famous, so that custome growing plentifull at the Monastery, there is now no getting a Touch of this Thorn without great difficulty.”

S.

“TAKING A SIGHT.”—The mode of taking a sight, well known to school-boys, by means of applying the thumb to the tip of the nose and extending the fingers, is, I find, by no means a modern invention. We find it mentioned in Rabelais, book ii. c. 19, where Panurge encounters the Englishman, Thaumart.

“Panurge suddenly lifted up in the air his right hand and put the thumb thereof into the nostril of the same side, holding his four fingers straight out, and closed orderly in a parallel line to the point of his nose, shutting the left eye wholly, and making the other wink with profound depression of the eyebrows and eyelids. Then lifted he up his left hand, with hard wringing and stretching forth of his four fingers, and elevating his thumb, which he held in a line directly correspondent to the situation of his right hand, with the distance of a cubit and a half between them. This done, in the same form he abased toward the ground both the one and the other hand. Lastly, he held them in the midst, as aiming at the Englishman’s nose.”

E. L. BLENKINSOPP.

THE FIRST ENGLISH LOCOMOTIVE IN NEW YORK.—

“Among the articles deposited in the corner stone of the New York New Coal and Iron Exchange, which was laid a few weeks ago, was a document containing the following curious scrap of history:—‘The first locomotive that ran on a railroad on this Continent was imported



from England by this company; was ordered in England by Horatio Allen, assistant engineer; was shipped from Liverpool April 3rd, 1829, on board the packet ship *John Jay*; arrived in New York 17th of May, 1829; was sent up the river to Rondout, and arrived the 4th of July, 1829; from thence was transported by canal, and arrived at Honesdale July 23rd, 1829; and on the 8th of August made the trial trip. This locomotive was built at Stourbridge, England, and the boiler is now in use at Carbondale, Pennsylvania.—*The Engineer*."

K. P. D. E.

**PARALLEL PASSAGE.**—Prof. Tyndall finished his address to the members of the British Association at Belfast in these words:—

"I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past."

Hayraddin, the gipsy (*Quentin Durward*), when about to be hanged, is asked by Quentin what he expects as to the future, Hayraddin answers:—

"To be resolved into the elements. My hope, trust, and expectation is, that the mysterious frame of humanity shall melt into the general mass of nature, to be recomposed in the other forms with which she daily supplies those which daily disappear, and return under different forms; the watery particles into streams and showers; the earthy parts to enrich their mother earth, the airy portions to wanton in the breeze, and those of fire to supply the blaze of Aldiboran and his brethren. In this faith have I lived, and I will die in it."

Hayraddin would have distinguished himself at Belfast, but he was before his time.

E DUOBUS.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

**HERRING-COUNTING.**—I shall be glad if any light can be thrown upon the following statement of the manner in which herrings are counted on the north coast of Devon.

At Clovelly, Bucks, Bideford, Ilfracombe, and as far as Lynton, herrings are sold by the "maze" or "meas" of 612 fish. This number is arrived at in the following way: the herrings are counted by the handful of three fish, called a "cast"; and thus, when 40 "casts" have been counted, 120 fish have been reckoned, equal to a "long hundred"; 10 more "casts" are counted, and the number reached by the addition of these 30 more fish, is 150. Then the fisherman calls out "cast," and throws in another cast, completing the number to 153 fish. This process, repeated four times, gives the number of 612 fish, being four times 153, and makes up the "maze" or "meas" already mentioned. The custom is a very old one, and no explanation of its origin, or of the meaning of the word "maze" or "meas," seems to be known. "Cast" probably means the same as

"throw"—as many fish, that is, as can be conveniently thrown or handed at once. The number 153, of course, recalls the number of fish in the miraculous draught of fishes; but this suggestion when offered is a novelty to the fishermen of Clovelly and Bucks; and, as the 153 in counting the herrings is not arrived at by one reckoning, but by first counting as far as the "long hundred" of 120; then adding 10 more "casts," that is to say 30 fish; and, lastly, by throwing in the odd three fish,—the coincidence of the number with that of the miraculous draught of fishes may, probably, be only accidental, curious as it is. At Yarmouth herrings are sold by the "last" of 10,000, and at Berwick by the "cran." What do these words mean? FREDERICK POLLOCK.

**THE TWO THIEVES AT CALVARY.**—Some few years ago I noted down, in lecture at Oxford, that the names of the two thieves crucified with Christ were *Zoothon* and *Camatha*. Did I take down the names correctly? What are the authorities for the tradition? Perhaps something of the history, as well as of the names, of these two men is known. G. F. B.

**"THE BIRD'S NEST."**—Where can I find this poem, which concludes with these words: "Its little beak made all"? G. WOTHERSPOON.

**FLY-LEAF INSCRIPTIONS.**—In a copy of *Hylton's Scala Perfectionis*, Wynkyn de Worde, 1494, sold on Tuesday, 18th August, by Messrs. Sotheby, were some curious MS. notes and prayers, apparently written by a former owner, whose name was thus given on one page:—"This Boke belongeth to Dame Jhone Sewell, Syster in Syon, Pfessed the yere off oure Saluation a thousand and syxe hundreth." The date is perhaps a mistake for 1500, as the book also belonged to a monk of Sheen, one Grenehelgh, in 1499. On the back of the title-page is a device of the lady: it consists of a kind of monogram of the letters J and S, with "-ohanna -ewell" alongside, and surrounded with pious invocations. Above this inscription are two sets of verses. The first is headed:—

"In despising of y<sup>e</sup> fend and ghostly enmye say y<sup>e</sup> himn,  
O tortuose Serpens qui mille per meandros fraudesque,"  
with five or six lines in addition. A pious prayer addressed to Satan is certainly a curiosity. After this comes—

"Against vayne dremes or fantasies say y<sup>e</sup> use,  
P.cul o p.cul vagantū portenta somniorum  
Procul esto p.uicaci prestigator hastu. Distede, tc."

Is any such charm known? The last words seem to point to a continuation. F. R.

**"DRUMCLOG."**—Will any of your Scottish correspondents kindly say in what collection this hymn tune is to be found, and from what pub-



lisher it can be procured, or whether it is to be had separately? Its music runs through *A Daughter of Heth*.  
T. W. C.

Willimus\* de Brewosa, cognomatus Gam, obiit apud Brembre, in Sussex, et sepultus in Prioratus de Sele, &c. Matildis filia Rico. Comitis de Clare, qui dedit vis Buroman, Buck in libere Mariti acis ut patet in Inq., &c.

Egidius de Brewosa, antecessor illorum de Wisteneston, in com. Sussex, unde descendit Shirley.

Johannes de Brewosa, de Brembre, Knapp, et Gower. Vide Esch. a<sup>o</sup> 5 Ed. II, No. 32.

Margareta, Dna. de Cantreselif, &c.

Richardus de Brewosa, . . . filia et Baro superstes 1277, una hæred. Rogeri de Cleré.  
5 Ed. I.

William de Brewosa=Isabella, filia Gilberti de Clare, co. Glouc., neptis Gilberti Marescalli, Comb. Pemb.

Now, I think the above will puzzle all genealogists who have as yet meddled with the De Braose family, and no wonder either; but my present object is to find out who Roger de Clere, above mentioned, was the son of. D. C. E.  
5, The Crescent, Bedford.

ABBESSES OF SHAFTESBURY.—“Maria Amita Regis Johannis, 7 Dec., 1 Ric. I.” is named (Rot. Pat., 21 Hen. VI., Pars Prima) as one of the Abbesses of Shaftesbury. No such Princess is on record as daughter of the Empress Maude, or sister of Queen Eléonore of Aquitaine. She may have been an illegitimate daughter of Geoffrey Plantagenet. Is it known who she was?

HERMENTRUDE.

TOM QUAD AT CHRIST CHURCH.—Vast operations are now going on here, which one of your many Oxford correspondents might be willing to explain. The broad gravel-walk is being lowered and made much narrower; and thus have been disclosed the bases of the buttresses of the cloister that surrounded, or was intended to surround, the quadrangle. I am sure that some authoritative account of the present proceedings, and also of the result they are intended to aim at, would interest very many besides Y.

MR. DISRAELI'S EXPRESSION OF “FLOUTS, AND GIBES, AND JEERS.”—By way of variety, and as a slight episode in the parliamentary discussion of the Public Worship Regulation Bill, some rather caustic remarks were passed by the Premier upon certain expressions uttered in another place, by his Indian Secretary, Lord Salisbury. Mr. Disraeli's words, as given in the papers, were that his colleague was a man given to “flouts, and gibes, and jeers.” Another reading met with in a London journal gave the last word as “sneers”; but probably the former reading is the more cor-

DE CLERE AND DE BRAOSE FAMILIES.—In Vincent's *Miscellanea Coll. of Arms*, B. 2, fo. 71, may be found the following marriages tabulated:—

rect. It is a matter of interest to inquire through “N. & Q.” whether the phrase in question be original or a quotation. It has certainly something of the ring of a quotation, being neat and terse; perhaps, then, you will allow it to be put as a question to your readers, whether they have ever met with this expression before. F. S.  
Churchdown.

DUBLIN TAVERNS.—Can any of your Irish correspondents let me know if there are any works published that give a description of the Dublin taverns and their owners from the year 1740 to 1779? WM. JACKSON PIGOTT.

Dundrum, co. Down.

MADAME ROLAND.—Was a spurious work, professing to be her Autobiography, published? I am inclined to believe so, having seen in an American newspaper, published early in this century, references to passages in what were called her Memoirs, too abominable for any lady to have written. UNEDA.

Philadelphia.

“PINA SILVER.”—I wish to know the meaning of this term. It is applied to some of the silver bullion captured from the Spanish in 1656. I find it also stated that water was “soked or gott into part of the Pina Silver.” What does “Pina” mean? H. W. H.

“VOX DIANÆ.”—Prof. Petit, in his recent work on Mary Stuart, has gathered together some interesting contemporary testimonies to the beauty of the Queen of Scots. One of these is “‘Vox Dianæ! God bless that sweet face.’ John Knox.” Where in Knox's writings do these words occur, and do they not refer to the custom of saluting the moon? D. F.

Hammersmith.

\* This William was the one who was starved to death in Windsor Castle by King John, with his mother Maud, 1210, and I cannot think he was buried at Sele Priory, though he may have been so.

ROMAN COIN.—Any information regarding this coin will much oblige. On one side (in bold relief) is represented the head of a man with an exceedingly hooked nose and projecting chin. The back of the



head is curiously formed. The words AXIMUS (evidently *maximus*, the M being lost in a deep crack) DIUS & ; then comes another crack, and after that a G very much obliterated, followed by a G quite distinct and in good preservation. The next letter I take to be an R or B, but cannot be quite positive on that point. The other letters are all unrecognizable, being worn down almost to the surface. The reverse represents a woman holding something in her right hand—what it is I can't say. The only thing I can liken it to is a huge family umbrella! Something like a sword is supported by her left hand. The letters are all worn off on this side, but I think I can yet distinguish an X. There are small parts of other letters remaining, but not enough to identify them.

J. G.

DICKENS, IN HIS "BATTLE OF LIFE," in a description of the changes which have gradually taken place on one of our English battle-fields, makes use of the two following remarkable passages:—

"But no village girl would dress her hair or bosom with the sweetest flower from that field of death, and after many a long year had come and gone, the berries growing there were believed to leave too deep a stain on the hand that plucked them."

Again,—

"There were deep green patches in the growing corn at first, that people looked at awfully; year after year they reappeared, and it was known, that underneath those fertile spots, heaps of men and horses lay buried, indiscriminately, enriching the earth; for many a year the sheaves grown there were called battle-sheaves, and set apart, and no one ever knew a battle-sheaf to be amongst the last load at a harvest home."

Are there any legends respecting the so-called battle-sheaf, or the "too deep stain" from the berries growing on the battle-ground? I am inclined to think that this is not a mere picture of the author's imagination.

JAMES PEARSON, JUN.

"TOOTH AND EGG."—This name is often applied to what is also known as "Britannia metal." Why is it called "Tooth and Egg"? N.

JEFFERSON DAVIS.—Is the ex-President of Welsh extraction? He is claimed as a relative by certain Davises in Cardiganshire, being descended, say they, from a Davis who emigrated from that county, and settled in Virginia, in the last century.

T. C. U.

"GOD BLESS THE MARK."—What is the origin and meaning of the Shakspearian phrase, "God bless the mark!" "God save the mark!"? From its surroundings in *Two Gentlemen of Verona*, iv. 4, 19; *I. Henry IV.*, i., 3, 57; *Othello*, i. 1, 33, we can infer for ourselves what the Cambridge editors tell us in *Merchant of Venice*, ii. 2, 25, that it is "a parenthetic apology for some profane

or vulgar word." The other commentators give no light on the process by which the words came to be so used.

IOTA.

Oban, N.B.

"KENELM CHILLINGLY," vol. ii. 375:—

"Fortunate art thou, my reader, if thou chance to have heard the popular song of *My Queen* sung by the one lady who alone can sing it with expression worthy the verse of the poetess and the music of the composition, by the sister of the exquisite songstress."

Wanted, the names of the ladies referred to in the above paragraph, and the name of the publisher of the music.

E. T.

"RENDEZ-VOUS."—About what period did this word become of ordinary use in England, so as, in fact, to become an *English* word? It appears to have been a very favourite expression of Oliver Cromwell's. In one of his earliest letters, dated 3rd May, 1643, and addressed to "The Honourable the Committee at Lincoln," I find it used no less than four times, and in the later part of his correspondence it frequently occurs.

R. PASSINGHAM.

AN OLD CLAYMORE.—I have an old claymore which is inscribed along the blade "J. J. Runkel. Sohlingen." Can any of your readers kindly give me the date when it was made? SCOT.

### Replies.

#### THE "CARMAGNOLE."

(5<sup>th</sup> S. ii. 8.)

In reference to MR. BOUCHIER'S query respecting the music of the *Carmagnole*, which is a well-known *air* in France, but which I am not able to prick down, it would be perhaps interesting for some of the readers of "N. & Q." to have this famous song, not with its "topical" and changing form, but in its original and, we may say, definitive words. It is as follows:—

I.

"Que faut-il au Républicain? (*bis*)  
Du plomb, du cœur et puis du pain: (*bis*)  
Du plomb pour l'étranger,  
Du cœur pour se venger,  
Et du pain pour ses frères.  
Vive le son (*bis*)  
Et du pain pour ses frères.  
Vive le son  
Du canon!

Dansons la Carmagnole!

Vive le son (*bis*)

Dansons la Carmagnole!

Vive le son

Du canon!

II.

Que demande un Républicain? (*bis*)  
La République du genre humain. (*bis*)  
Pourquoi nous égorger?  
Vaut-il pas mieux s'aimer?



Les peuples sont des frères.  
 Vive le son (*bis*)  
 Les peuples sont des frères.  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole ! &c.

## III.

Que réclame un Républicain ? (*bis*)  
 La mort des traîtres et des coquins, (*bis*)  
 La pioche dans les cachots,  
 La torche dans les châteaux,  
 Et la paix aux chaumières ;  
 Vive le son (*bis*)  
 Et la paix aux chaumières.  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole ! &c.

## IV.

Que recherche un Républicain ? (*bis*)  
 Le travail, la science et le vin : (*bis*)  
 Le travail pour manger,  
 La science pour s'éclairer,  
 Et le vin plein son verre !  
 Vive le son (*bis*)  
 Et le vin plein son verre !  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole ! &c.

## V.

Quels sont les Dieux Républicains ? (*bis*)  
 La Nature et le Genre Humain ! (*bis*)  
 Le culte à la Patrie !  
 Le Christ à la voirie !  
 Et le Saint-Père au diable !  
 Vive le son (*bis*)  
 Et le Saint-Père au diable !  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole ! &c.

## VI.

Que désire un Républicain ? (*bis*)  
 C'est de mourir sans calotin, (*bis*)  
 Un fils pour le pleurer,  
 Le peuple pour l'élever,  
 Le respect à sa Mère !  
 Vive le son (*bis*)  
 Le respect à sa Mère !  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole ! &c.

## VII.

Vive la Commune de Paris ! (*bis*)  
 Vivent nos sections et nos districts ! (*bis*)  
 Plus de riches sur nous,  
 De pauvres à genoux !  
 Aux fainéants la guerre !  
 Vive le son (*bis*)  
 Aux fainéants la guerre !  
 Vive le son  
 Du canon !  
 Dansons la Carmagnole !  
 Vive le son (*bis*)  
 Dansons la Carmagnole !  
 Vive le son  
 Du canon ! "

Thus was again the *Carmagnole* sung by the people of Paris during the Revolution of the 18th March, 1871. HENRI GAUSSERON.  
 Ayr Academy.

## THE DE QUINCIS, EARLS OF WINTON.

(4<sup>th</sup> S. x. xi. xii. *passim* ; 5<sup>th</sup> S. i. 98, 129.)

To continue my references from old charters in which the family of De Quinci appears, I would draw attention to a charter in the *Book of Caerlaverock*, which has been lately printed privately by Lord Herries, under the editorship of Mr. Fraser. Here we find a charter by William the Lion to William Giffard, of Thelin (Tealing), afterwards the property of the Maxwells, in which the names of the following witnesses are attached :

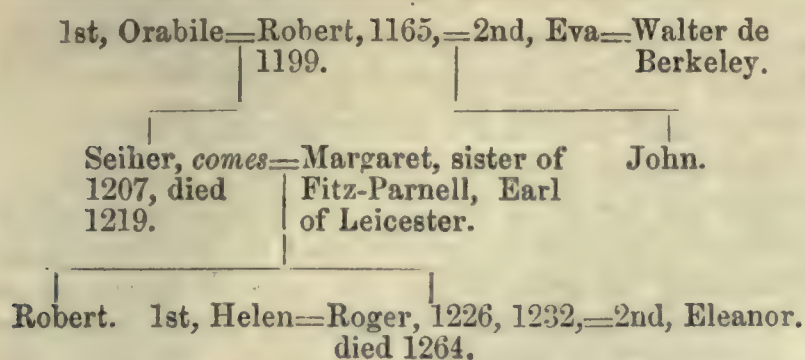
"Reginaldo Rossensi episcopo, Comite Duncano justiciario, Roberto de Quinci, Philippo de Valoniis camerario, Willelmo Cumin, Johanne de Hastings, Willelmo de Haia, Ranulpho de Soulis, Vmfrido de Berkelay, Rogero de Mortemer, Philippo de Lundin, Waltero Murdac, Rogero de Kerliel, Hugone clerico de sigillo, apud Monros (Montrose) primo die Septembris."

There is no date, but Mr. Fraser places it between 1195-1199.

There can be no doubt that Seiher was son of Robert, as I find, in the volume entitled *The Chiefs of Colquhoun and their Country* (1869), a confirmation by Pope Clement III. (1188) of a grant, "ex dono Roberti de Quinci et Seer filii ejus," to Henry, abbot, and the Convent of Newbottle, of the Grange of Prestoun.

That charter of Alexander II. (1232) granting the barony of Kylosbern to Ivan de Kyrkepatric, which I quoted (4<sup>th</sup> S. v. 562) formerly, has the name of Roger de Quinci attached to it, immediately after the name of William de Bondington, Chancellor ; but he does not call himself "comes Wintonie." It will be observed that there are two ladies mentioned in these charters as wives of the De Quincis of which no notice has been taken in the discussion, namely, Eva, wife of Robert, and Eleanor, second wife of Roger. Is it known with what families they were connected ? It looks as if Eva had been previously married to Walter de Berkeley before she became the wife of Robert de Quincy and had a son John, but by which husband does not appear. All this ANGLO-SCOTUS may be able to clear up. We have thus these three generations—Robert, Seiher, and Roger—extending from about A.D. 1143 to A.D. 1264, when it seems to be agreed that Roger died, that is, from the middle of the reign of David I. (1124-1153) to the middle of the reign of Alexander III. (1249-1285). I would venture to give the pedigree of those De Quincis mentioned in the above charters thus, along with the few dates that may be considered certain :—





The De Quincis here mentioned in these Scottish charters include only the three later generations, but give no assistance to clear up the difficulties of the earlier generations going back from A.D. 1143. I would ask ANGLO-SCOTUS whether a witness in that charter of De Brus granting the church of Annand, &c., to the Abbey of Gyseburgh, *circa* 1141, to which he has drawn our attention, and which is found in the Appendix to the Chartulary of Glasgow, may not give some assistance. There I find, after the name of Adam de Seyton, the following name:—"Willelmus filius Ricardi, filii Seyeri." Here we have three generations dating from about 1141, which, if we may judge from the later generation given above, would carry the birth of this Seyer back to about A.D. 1021. This would suit very well for the Seyer, who is said to have come over with William the Conqueror in 1066, as he would then be about forty-six years of age. It would be this Seyer who would give for "the soul of himself and his son Seyer" the donation to Dunmow. The period, however, at which he lived will scarcely allow him to be the husband of Maud St. Liz, daughter of Simon de St. Litz the first, of whom MR. SMITH (4<sup>th</sup> S. xi. 446) speaks, who was first married to Robert, son of Richard Fitz Gislebert, and, secondly, to Seyer de Quinci. It appears to me that it must be the second Seyer, who was married to Maud St. Liz, daughter of David I.'s queen.

In respect to Helena, wife of Roger de Quincy, I would inquire whether she was full sister to Dervongil, wife of John de Baliol, Lord of Bernard Castle, to whom we are indebted for the old bridge of Dumfries; and if Margaret, daughter of David, Earl of Huntingdon, be not her mother, who was her mother? She must have been the eldest daughter, as her husband, Roger, became, I suppose through her, "constabularius Scotiæ," in succession to his father-in-law Alan, of Galloway.

Then, as to Walter de Berkeley, can he be the "Camerarius Regis" of William the Lion, whose name appears so often in the "Liber de Melros"?

I must apologize for thus interfering in a question of which I have no special knowledge; but these references may be depended on, as they are picked out from the original charters, and I shall be glad if they assist in clearing up the obscure history of that old family. C. T. RAMAGE.

BUNYAN'S COMPEERS AND PREDECESSORS (5<sup>th</sup> S. ii. 104.)—Certain statements in this paper seem to me so contrary to fact, and to involve charges so grave against two of the most eminent of the early Fathers of the Christian Church, that I cannot let them pass without a word of honest remonstrance. Irenæus and Tertullian are flatly charged with wilful discrepancy of statement to suit their own ends. Of the former it is said,—“Irenæus, against heresies, at one time quotes *Hermas* with approbation, when he supports his views, and on another occasion condemns him and his works, when contrary to him.” We should have been very grateful for chapter and verse. Irenæus, it is quite true, “quotes *Hermas* with approbation,” and the quotation will be found in *Contra Hæreses*, Lib. IV. cap. xx.,—“Bene ergo pronunciat scriptura, quæ dicit: *Primo omnium crede, quoniam unus est Deus, qui omnia constituit, et consummarit; et fecit ex eo quod non erat, ut essent omnia: omnium capax, et qui à nemine capiatur.*” On which the foot-note,—“*Hermæ Pastorem* intelliget, ex ejus lib. ii. mand. 1, verba hîc citata desumpta sunt.” I find no other mention of *this Hermas*; but in Lib. II. cap. xxxiii. s. 2, he seems to make allusion to *Hermes Trismagistus*, as an advocate of the doctrine of the transmigration of souls.

“Tertullian,” we are informed, “on prayer, assumes the Scriptural dignity of the book called *The Shepherd of Hermas*; yet in another, *De Pudicitia*, when the text is against him, he treats the same work as impure, apocryphal, and scouted by all the churches.” The passage, I presume, referred to as assuming “the Scriptural dignity” of this book is this (*De Oratione*, xii.):—

“Item quod assignata oratione assidendi mos est quibusdam, non perspicio rationem, nisi si *Hermas* ille, cujus scriptura fere Pastor inscribitur, transacta oratione non super lectum assedisset, verum aliud quid fecisset, id quoque ad observationem vindicaremus.”

What assumption is there here of “Scriptural dignity,” or dignity of any kind? *Hermes* only is quoted as teaching a reverential attitude in prayer, not a word is said or a hint dropped as to the nature of his writings. This we have fully and in no measured terms in *De Pudicitia*, cap. x., but, to my mind, without justly subjecting him to so serious a charge as wilful contradiction. His attitude in prayer Tertullian commends, but certain of his doctrines he so utterly reprobates as to give it as his opinion that his book had been justly condemned as apocryphal and false by every Council of the Church. I see no “variation of opinion here.”

Eusebius does not go so far as to say that “it was used by the earliest Churches as a book of elementary instruction,” but only that *by some* it was judged a very necessary book, especially for teaching the first elements of Christianity. It



was, no doubt, held in high esteem, and often quoted as authority by ancient writers. It has always seemed to me to bear, in many parts of it, a very striking likeness to *The Pilgrim's Progress*.  
EDMUND TEW, M.A.

THE SUN-FLOWER (5<sup>th</sup> S. i. 165, 256, 417; ii. 17.)—The Jerusalem artichoke is the *Helianthus tuberosus*, a perennial plant of the same family as the common sunflower, which is an *annual*. In favourable seasons like the present the above artichoke bears flowers almost equal to those of the sunflower—the *Helianthus annuus*; but, in general, the flowers of the *tuberosus* are of an inferior size, and lack the elegance and bright colour of the garden sunflower. The name “Jerusalem,” in union with artichoke is evidently a corruption of the Italian word *girasole*, which means “turn-sun.” Thanks to MR. BLENKINSOPP for this information, the truth of which is to me self-evident.  
A MURITHIAN.

If A MURITHIAN had turned to the pages of old Gerard's *Herbal*, he would have found that sage observer taking the same view of the “popular fallacy” as CUTHBERT BEDE; and my observation is entirely in unison with that of the quaint herbalist as a matter of fact. He says:—

“The flower of the Sunne is called in Latine *Flos Solis*, taking that name from those that have reported it to turne with the Sunne, the which I could never observe, although I have endeavoured to find out the truth of it; but I rather think it was so called because it doth resemble the radiant beames of the Sunne, whereupon some have called it *Corona Solis*, and *Sol Indianus*, the Indian Sunflower.”

No doubt the notion of some particular flower turning to and with the sun “is a very ancient one,” and Ovid says of *his* sunflower (transformed from the nymph Clytia, who vainly loved Apollo)—

“Still the lov'd object the fond leaves pursue,  
Still move their root the moving sun to view.”

The “fond leaves” are what botanists would call the petals of the flower; but, though Ovid may be correct as to the plant he had in view, it was certainly not the modern Peruvian sunflower (*Helianthus annuus*), which was unknown to the ancient world. Ovid's idea, however, was too good to be lost sight of, and, therefore, modern poets, who are seldom botanists, finding a flaming sunflower in gardens, which, with its golden rays, is, as Loudon says in his *Encyclopædia of Plants*, a “complete ideal representative of the sun,” appropriated the simile of Ovid to the Peruvian plant without caring to verify the fact; though when planted in a favourable position, as most flowers revel in the blaze of day, some of the staring flowers of the *Helianthus* would, doubtless, face the solar beams. Dr. Darwin, in his *Loves of the Plants*, describes the sunflower as *watching* the course of the sun rather than turning round with it:—

“With zealous step he climbs the upland lawn,  
And bows in homage to the rising dawn;  
Imbibes with eagle eye the golden ray,  
And watches, as it moves, the orb of day.”

The similes of poets are often very beautiful, but they are not to be relied on as facts of observation. That sunflowers in gardens may be seen facing the sun may be true, but to say that all do so, or, as Cowley expresses it, “following the sun where'er he turns,” is incorrect. Professor Martin, who was a good botanist, has stated that he has seen four flowers on the same stem pointing to the four cardinal points; and, as I can testify, it is by no means uncommon in a group of sunflowers to perceive their staring dial-like countenances, radiant and golden as the petals are, pointing to every quarter of the compass.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

SUPPOSED PRIESTLY CRUELTY (5<sup>th</sup> S. ii. 127.)—MIDDLE TEMPLAR will find the story alluded to by Blackstone in vol. viii. p. 226 *sqq.*, of Foxe's *Acts and Monuments*, edited by the Rev. G. Townshend, M.A. (Seeley, Burnside & Seeley, London, 1849.) The authorities there quoted are Dicey's *History of Guernsey*, p. 48, and Heylin's *Survey of Guernsey and Jersey*. The gist of the matter was as follows:—

In May, 1556, Katherine Cawches and her two daughters, Guillemine Guilbert and Perotine Massey, were tried in Guernsey for theft and dishonesty, and acquitted; but the same testimony as to character which assisted in obtaining their acquittal proved also that they were not obedient to the commands of the Roman Catholic Church. They were consequently taken into custody a second time, and kept in prison. The Bailiff, Lieutenant, and Jurats placed the matter in the hands of the Dean and Curates, and the accused were, unexamined, declared by the clergy to be heretics. The Bailiff and Jurats ordered an examination, which accordingly took place, that of each prisoner being made separately. On the 4th of July the Dean and Clergy delivered to a full Court of the Bailiff and ten Jurats their act and sentence, namely, that the accused were heretics, and should be sentenced to be burnt. The three women were then sent for to the Court, where they professed themselves willing to conform to the royal ordinances, but were condemned notwithstanding. They then appealed, but unsuccessfully, to the Crown. At the time of execution three stakes were set up. At the middle post was the mother, the elder daughter on the right, the younger on the left. They were first strangled; but the rope broke before they were dead, and they dropped into the flames. Perotine, who was then in an advanced state of pregnancy, fell on her side and burst. The infant fell into the fire, and one, W. House, took it out and laid it on the grass.



The child was taken to the Provost (*Prévôt*), and then to the Bailiff, who ordered it to be carried back again and cast into the fire, where it was burnt with its mother, grandmother, and aunt.

In consequence of this proceeding, Katherine's brother, Matthew, appealed to the Queen in 1562, and the Dean was dispossessed of his livings and imprisoned; whereupon the Bailiff, Jurats, Dean, and others petitioned for pardon, and received it.

A. DE L. HAMMOND.

Cambridge.

The account which Blackstone quotes may be found in Foxe's *Acts and Monuments*, edition 1868, vol. viii. part i. p. 226. It is headed—

"A Tragical, Lamentable, and Pitiful History, full of the most cruel and Tyrannical murder done by the pretended Catholics upon three women and an infant; to wit the mother, her two daughters, and the child, in the Isle of Guernsey, for Christ's true Religion, July 18, the year of our Lord, 1556."

The story is lamentable enough, but it seems to me quite contrary to the nature of things that the incident in the tale which gives to it such exceeding horror can have happened in the ordinary course of nature. I conclude, therefore, either that the man who first divulged the story lied, or that a miracle was wrought for the purpose of giving to the persecutors a chance for additional cruelty.

K. P. D. E.

The best thing which your correspondent can do is to read the story in Foxe's *Acts and Monuments*, with his answers and vouchers appended for the benefit of doubters. No human being ever wrote or could have written a work of that size, derived chiefly from oral evidence, without some mistakes; but the more I use his works—and I have done so pretty largely—the more thoroughly I am convinced of the perfect honesty and general trustworthiness of the old martyrologist. It is the fashion to sneer at Foxe as an authority, but I am sorry to see that sneer in the pages of "N. & Q."

HERMENTRUDE.

THE TEMPLARS AND HOSPITALLERS (5<sup>th</sup> S. ii. 110.)—The distinction in dress between these two orders was that the former wore a white robe with a red cross, and the latter a black robe with a white cross. The Templars originally had no distinctive colour, but, when their order received the formal sanction of the Council of Troyes, in 1128, a white robe was adopted. The red cross was added by Eugenius III. in 1146. The Hospitallers, at their first organization, selected for their garb a plain black robe with a white cross of eight points on the left breast; and when they were re-organized by Raymond du Puy, in 1118, as a semi-military order, it was specially enjoined that—

"The Knights of the Hospital shall bear upon their robe a cross of eight points, in order that they may remember to bear in their hearts the cross of Jesus Christ adorned with the eight virtues which accompany it."

Alexander IV., in a Bull published at Anagnia in 1259, makes a distinction between the Knights of the Hospital and the inferior classes, by ordering that they shall wear black mantles, but in battle and campaign "surcoats and other military decorations of a red colour, on which there shall be a cross of white colour sewn on in accordance with that on your standard." The servants of the order, who were permitted to marry, wore a demi-cross of three branches.

J. CHARLES COX.

Hazelwood, Belper.

The Hospitallers—the older order—wore a black habit with a white cross of eight points on the breast. But after the successful defence of Rhodes against the Saracens, in 1311, the Grand Master adopted in addition, as his device, the four letters F. E. R. T., meaning *Fortitudo ejus Rhodum tenuit*. Those of the order called *Donnes*, or demi-crosses, and who were allowed to marry, wore a golden cross of three branches, those of the knights, chaplains, and servants, having four. Their true badge, however, was the white cross of eight points, as the other could not be worn without a special order from the Grand Master.

The Templars wore a white habit, to which Pope Eugenius III. added a red cross on the breast. Their "banner—the *Beauseant*—was of black and white, inscribed with the motto, *Non nobis, Domine, non nobis, sed nomini tuo da gloriam*." The seal of the order was two men seated on one horse.

EDMUND TEW, M.A.

This paragraph reminds me of a question I have never been able to answer. These knights are always called priests; but when and how were they ordained? Was it before their knighthood, or after? Was it, as a matter of course, by the bishop in whose diocese they were, or had they to seek their orders from any particular bishop? And on receiving knighthood, did they go through all the minor orders at once, or were these given while they were squires? No doubt St. Bernard's *Rules of the Temple* would answer me; but I have no means of referring to his works.

CHARLES F. S. WARREN, M.A.

JOHN CHURCHILL, M.P. FOR NEWTOWN, 1679 (5<sup>th</sup> S. ii. 110.)—If Sir Bernard Burke (who has lately come off rather badly in "N. & Q.") may be trusted, "in 1679 Marlborough attended the Duke of York into Flanders, and the following year into Scotland."

C. F. S. WARREN, M.A.

"MY CHAISE THE VILLAGE INN DID GAIN" (5<sup>th</sup> S. ii. 110) was written by Samuel Roberts of Sheffield, a manufacturer, and a man of great activity and benevolence. It was entitled *Two Orphans*, and was sent to James Montgomery, Sheffield, for insertion in the *Sheffield Iris*. This was the commencement of the long friendship



which afterwards existed between these two good men. The lines appeared in the *Iris* in November, 1804, and Montgomery, in a note to the writer, speaks of "the affecting delight with which he had frequently read them"; see Holland's *Life of Montgomery*, vol. ii., p. 55. The ballad appears in many collections, and is stated to be anonymous.

I. J.

"KING COAL'S LEVÉE" (5<sup>th</sup> S. ii. 110.)—I have this, on the title "By John Scafe, Esq.," 12<sup>o</sup>, pp. 36, Alnwick, Graham, 1818, with a Poetical Address, 1 page and "Note. The scientific reader will perceive that this *jeu d'esprit* has reference only to the geological features and order of stratification of England and Wales." Of this only twenty-five copies were printed for private circulation. The 4th edition, 12<sup>o</sup>, Lond., 1820, with the addition of Conybeare and Buckland's enlargements, the first to the text, and the last to the notes, extends to pp. 119. *King Coal* was followed, in 1820, by—

"Court News; or, the Peers of K. C. and the Errants: or, a Survey of British Strata, with Explanatory Notes. Anon."

A. G.

THE HOUSES OF STUART AND SUTHERLAND (5<sup>th</sup> S. ii. 85.)—There can be no doubt whatever that MR. KILGOUR is mistaken in his assertion that "the House of Sutherland ought to have succeeded to the throne of Scotland, according to the *strict* principles of legal representation, on the death of King David Bruce in 1371, and *not* the House of Stuart."

The succession to the crown was expressly limited, by acts of Parliament, to the issue of the Princess Marjory, eldest daughter of King Robert I., failing his own male issue, or that of his only son David; so that it is doubtful whether even a daughter of the latter could have succeeded to the Scottish throne. King David II., through personal dislike to his legal heir-apparent, Robert Stewart, and being hopelessly childless himself, did attempt to alter the succession in favour of his own sister's son, John, eldest son of William, Earl of Sutherland, by the Princess Margaret de Bruce; but the consent of Parliament was never given to this, and the young man died in 1361, at Lincoln, while a hostage there for the payment of his uncle's ransom to England, for release from captivity there between 1346 and 1357. Even in 1363 another futile attempt was made by David II., an unworthy son of the gallant Robert I., to make Lionel, Duke of Clarence, second son of King Edward III., his successor, a proposition indignantly rejected by the nation and Parliament of Scotland.

A. S. A.

Richmond.

"STREEL" (5<sup>th</sup> S. ii. 105.)—*Streel* is to me a quite familiar word, although the dictionaries do not give it. "She went streeling along down the

street," meaning trailing along with affectation, but still in a leisurely fashion, and swaying in a kind of zigzag motion. It is apparently a variation of the word *stroll*. The Swiss *strießen*, to rove about, is given by Wedgwood, accompanied by a quotation from Blith's *Husbandry*, 1652, in which the word to *stroyle* about occurs. *Streely*, as long and lean, is given by Halliwell as a Suffolk word.

C. A. WARD.

Mayfair.

Dr. F. H. Stratmann, in his *Beiträge zu einem Wörterbuche der Englischen Sprache*, Krefeld, 1868, notices the following use of *streel* (not Germ. *strälen*, radiare) by Thackeray: "a yellow satin train that *streeled* after her like the tail of a comet." *Vanity Fair*, i. 20. Many modernisms and provincialisms are entered in this very useful *Beiträge*.

F. J. F.

An instance of unnoticed derivation from Italian seems to me to occur in the English word *stroll*. In Antonelli's *Dictionary* (1760), *strolagare* has for one of its meanings, "meditabundum incedere." A man *star-gazing*, as he walked, might well be said to *stroll*.

S. T. P.

THE FRENCH WORD "YEUX" (5<sup>th</sup> S. ii. 101.)—DR. CHANCE says that *yeux* is in one respect the most singular word he is acquainted with, inasmuch as it does not contain a single letter of the word *oculus*, from which he believes it to be derived. There are many words in our tongue of which the same may be said. *Journal* is fourth in descent from *Dies*: *dies*, *diurnus*, *giorno* (Ital.), *jour*, *journal*.

OUTIS.

Risely, Beds.

THE AMERICAN STATES (5<sup>th</sup> S. ii. 82.)—To the origin of names of States given by CORNUB might be added the popular names, which I quote from Trübner's *Literary Record*, No. 27, August 1, 1867:—

"Maine is popularly known as *The Lumber or Pine-Tree State*; New Hampshire as *The Granite State*; Vermont as *The Green Mountain State*; Massachusetts as *The Bay State*; Rhode Island as *Little Rhody*; Connecticut as *The Nutmeg or Free Stone State*; New York as *The Empire or Excelsior State*; Pennsylvania as *The Key-Stone State*; Delaware as *The Blue Hen or Diamond State*; Virginia as *The Old Dominion or Mother of States*; South Carolina as *The Palmetto State*; North Carolina as *The Old North or Turpentine State*; Mississippi as *The Bayou State*; Louisiana as *The Creole State*; Tennessee as *The Big Bend State* (the word *Ten-as-se* signifying a curved spoon); Kentucky as *The State of the Dark and Bloody Ground*; Illinois as *The Sucker or Prairie State*; Indiana as *The Hoosier State*; Ohio as *The Buckeye State*; Michigan as *The Wolverine State*; Arkansas as *The Bear State*; Iowa as *The Hawkeye State*; California as *The Golden State*; Texas as *The Lone Star State*."

It will be observed that only twenty-four of the States are included in the present list. Perhaps



some other correspondent can supply the popular names of the remaining States. E. A. P.

GOSPATRIC (5<sup>th</sup> S. ii. 87.)—Your correspondent would be very welcome to any information in my possession, but I am sorry to say that I can throw no light upon this question. There does not appear, so far as my knowledge extends, any connexion of Gospatric with the Earls of Huntingdon or Chester. HERMENTRUDE.

POEM BY T. K. HERVEY (5<sup>th</sup> S. ii. 89.)—If ANON. will turn to the collected edition of Thomas Kibble Hervey's *Poems*, published at Boston, U.S., in 1866, Ticknor & Fields, he will find, at p. 76, the poem he is seeking. It is entitled "The Quiet Land," and consists of eight stanzas altogether.

WILLIAM E. A. AXON.

SANDWICH ISLANDS (5<sup>th</sup> S. ii. 110.)—The Princess Victoria Kaamanou-Kaahoumanou (Kamamau-Kaahumanu), of Hawai, or the Sandwich Isles, was born on November 1, 1838, and died in 1866. She was sister of two former kings of those islands: Alexander Liholiho Kamehameha IV. (born February 9, 1834, succeeded, as "adopted son," to King Kamehameha III., on December 15, 1854, and died in November, 1863), and Lot Kamehameha V. (born December 11, 1830, succeeded his brother on the throne in November, 1863, and died December 11, 1872). These three were children of the Governor Kekuanaoa, and Kinau, one of the daughters of King Kamehameha I., the first monarch of these islands; and the deceased Princess was, during the reign of her brother, Kamehameha IV., Prime Minister, or "Kuhina nui." A. S. A.  
Richmond.

PRIVY COUNCIL JUDGMENT: LIDDELL v. WESTERTON (5<sup>th</sup> S. ii. 128, 157.)—I believe UTRUM will find the facts to be as follows. The judgment of the Privy Council, as delivered in 1857, asserted that, in the second Prayer Book of Edward VI., "the prayer for consecration of the elements was omitted, though in the present Prayer Book it is restored." Unfortunately this statement of fact, occurring in a solemn judgment of the final Court of Appeal in ecclesiastical causes, was false; and those who objected to the Court took care to call attention to it. It was probably for this reason that, in the collection of Privy Council judgments brought out by Bishop Tait, Mr. Brodrick, and Mr. Freemantle, the erroneous statement is corrected, and the truth substituted, that "material alterations were introduced in the prayer of consecration." Your readers will readily imagine that this material alteration introduced into the words of a judgment by persons having no authority to do so, and not even stating by a note, or otherwise, that they have done so, has been much commented on. A. C.

I thank F. S. A. and MR. WARREN for their kind and lucid solutions of my difficulty. I am to understand that the former (Sumner and Tait) was a judicial misstatement of fact, and that the latter (Tait and others) was a privily substituted after-thought. Two queries present themselves: 1. Was not a fixed table or altar removed on the strength of the former? 2. Was it restored on the confession of the latter? I write this in no polemical spirit, but purely in the interests of honesty and truth. UTRUM.

"CHRISTIANITY AS OLD AS CREATION," &c. (5<sup>th</sup> S. ii. 149.)—This is perhaps the best-known work of the best-known of the Deistical writers of the early part of last century—Matthew Tindal. There is a full account of it in the *Biographia Britannica*, and I should think in most other dictionaries.

LYTTTELTON.

THE EMPEROR ALEXANDER II. (5<sup>th</sup> S. i. 464; ii. 36, 55, 72, 96.)—Owing to my absence, I have only just seen MR. DILKE's reply. Will you allow me to put the following questions to him?

(1.) When does he imagine that the title Tzar was first applied to the Russian sovereign?

(2.) Will he be so good as to mention any recent Russian scholar of eminence who has denied the word to be Slavonic?

(3.) Does he wish to assert that the Polish for Tzar is Czar? If so, he must be sent again to his *Linde*. There is no such word in Polish; if there were, it would be pronounced Char. The true form is Car (pronounced Tzar).

MR. DILKE, who no doubt is acquainted with the modern Russian language, thinks that either in the hurry of writing, or from a typographical error, my note has the two forms tsar and tzar. Surely he knows that the corresponding Russian letter may very well be expressed in either way.

W. R. MORFILL.

Oxford.

MARY OF BUTTERMERE (5<sup>th</sup> S. ii. 47, 114.)—There is a short account of her in *A Companion to the Lakes of Cumberland, Westmoreland, and Lancashire*, by Edward Baines, Jun. (3rd edit., London, 1834). From this we learn that her name was Mary Robinson, that she was the daughter of the innkeeper at Buttermere, and that she was seen in 1792 by Capt. Budworth, who, in his *Ramble*, described her as—

"An eminently beautiful yet simple and artless girl of fifteen, whose manner and appearance, so unexpected in such a spot, had charmed him. This panegyric drew many travellers to Buttermere, and directed all eyes on the beautiful peasant. Flattery enough was addressed to her to corrupt her simplicity; but she preserved her virtue unsullied and unsuspected. At length, in the year 1802, she was deceived into marriage by an outlawed criminal of the name of Hatfield, who had for some time before figured in this part of the country under the name of the Honourable Colonel Hope. He had the



address and talent to support his assumed character, but, being discovered, he was apprehended, tried at Carlisle on a charge of forgery, and hanged within a year after his marriage. The young widow acted in the most becoming manner under her misfortunes, and after some years married again. This match was happier than the former; she and her husband for a considerable period kept the inn which had been her father's, and lived in much comfort. When I inquired about her of the present landlady of this inn, I was told that she had quitted Buttermere, and now lived in a village near Bassenthwaite Water; it was added that she had seven children, and was in comfortable circumstances."—*Baines's Companion*, pp. 179-180.

F. A. EDWARDS.

Through the kindness of my friend Frederick Reed, Esq., of Hassness, Buttermere, I am enabled to give your correspondent FITZ REGINALD the information he desires respecting Mary of Buttermere.

Her real name was Mary Robinson, and she died of cancer about thirty years ago. She married again, a man named Richard Harrison, and had two sons and three daughters. None of her family are now at Buttermere. One of the daughters is dead, but both the sons are still living. Little is known about one of them at Buttermere, as he "went down into the shires when he was young," and never visits his native county. The other son lives at Thistlebottom, Bolton Gate, in Cumberland, and is still *proprietor* of the Fish Inn at Buttermere. He rents a good farm of Lord Leconfield.

Mr. Reed adds the following particulars:—

"Mary of Buttermere was not the *beauty* she is represented to have been. She carried herself well, but got to be coarse featured. Wordsworth and De Quincey are both very romantic on the subject of her marriage, &c. Wordsworth, speaking of the child she had by Hatfield, says,—

'Beside the mountain chapel sleeps in earth  
Her new born infant.'

Now there is not, and never has been, a burial-ground at Buttermere, and it would puzzle folk to make graves in the rock on which the present chapel stands, and the late chapel stood, though Wordsworth repeats—

'Thy nameless babe that sleeps  
Beside the mountain chapel undisturbed.'

De Quincey says, 'I know not whether the marriage was, or could have been, celebrated in the little mountain chapel of Buttermere. If it were, I persuade myself that the most hardened villain must have felt a momentary pang on violating the altar of such a chapel, so touchingly does it express,' &c. Now, marriages were not celebrated in Buttermere chapel until about nine years ago, when I procured a licence from the Bishop. Mary of Buttermere was married in the church of Lorton, and I believe by the then clergyman of Buttermere, whose name was Nicholson."

I have ventured to add the above remarks of my informant, in the belief that they will be interesting not only to your correspondent, but also to many of the readers of "N. & Q."

C. B. HICE.

THE SURNAME BARNES (4<sup>th</sup> S. xii. 496; 5<sup>th</sup> S. i. 56, 97.)—TEWARS cannot suppose for a moment

that I "gravely assert" what he says; and, in truth, I did not expect him to "rush into print" of a violent type on so small a provocation. The assertion looks less "astounding" in MS. than in print, and particularly in italics. It would have been fairer to have simply put the quotation within the usual marks. But I have no objection to inform TEWARS that as no Barnes of the period of which I wrote was a knight (as everybody like TEWARS must know), the phrase, "*their spurs were hacked off in true feudal fashion*," is, of course, a mere rhetorical flourish, which TEWARS is not justified in flourishing in my face as he has done. As to the second part, "*and every record of their existence was erased from the sacred pages of the heralds*," I say that if such had been the case by "judicial sentence," it would have served them very well right. But whoever heard of such a case? I am certain that TEWARS never did, therefore I think TEWARS's question, as he puts it, is not at all pertinent, but very impertinent. I have now to explain that in a conversation with the late lamented Mr. King, a herald of large experience at the College of Arms, after hunting through all their records in vain for anything relating to "Barnes," he entirely concurred in my suggestion that everything might have been torn from the books on their attainder of high treason. But the assertion, as I put it, is too positive for TEWARS. I did not think, as I hurriedly wrote it, how "grave" "assertions" may be, even in the most insignificant matters, so I must apologize. But if TEWARS will only consider for a moment that a too conspicuous and notorious family (for they had been for generations in scrapes), in a home county like Middlesex, could scarcely have escaped the eyes of Heralds' College, like scores of families of even very large estates in remoter counties, he will probably admit of the existence of a violent presumption that at one Visitation, at the very least, the Barnes's genealogy was duly registered. If TEWARS will also consider for another moment, he will also probably admit that the breasts of loyal heralds (whether they felt it or not) would swell with indignation at such treason, and, to show their affection to the new order of things, turn public hangmen for the occasion, and burn every scrap of paper relating to the family.

I have now to put a question to TEWARS as to whether he can show that the genealogies of those who conspired along with the Barnes are intact in the registers of the Heralds? And if so, whether each of those conspirators belonged to a family as notorious for treasonable conduct as the Barnes? And if so, whether he is sure that they whose pedigrees remain untouched had not "a friend at court," to use a vulgarism, or that the particular pedigrees he may find did not escape, at the time, the notice of the heralds?

In conclusion, I will observe that when men



were attained in blood to the extent they were, there is nothing so "astounding" in the "astounding statement," nor so extraordinary in the "extraordinary proceedings," that should have Italianized the pen of TEWARS so completely in the heated eloquence with which he brings forward this very grave question. T. H.

BYRON'S "SIEGE OF CORINTH" (5<sup>th</sup> S. i. 465 ; ii. 50.)—W. A. C. writes, "The first quotation" (viz., "In the year since Jesus died for men") "is not from the *Siege of Corinth*." Had he said that these lines were not in the edition of 1816 he might have been right, but they most certainly form a proem to that poem in the fine edition of 1837, and in all subsequent ones I have seen published by Murray. In cheap and incomplete editions by other publishers they are often omitted ; why I know not. W. A. C. adds, "Lines which Byron wrote in imitation of Coleridge's *Christabel*." He will find in the foot-note of the edition I have before me, viz., 1837, that Byron "had never read *Christabel* at the time when he wrote these lines."

WILLIAM WHISTON.

MRS. SERRES (5<sup>th</sup> S. ii. 141.)—In his interesting note of Mrs. Serres's works, MR. THOMS (p. 142, No. 6) quotes the *Gentleman's Magazine* in reference to her assumption of the name of Wilmot. *The Biographical Dictionary of Living Authors*, 1816, explains it as follows : "It is proper to observe that since her separation from her husband, and in consequence of the ill-treatment which she has experienced, she has commonly called herself *Wilmot*." I hope MR. THOMS will be successful in procuring those works he has not.

OLPHAR HAMST.

MARMION HERBERT (5<sup>th</sup> S. i. 140, 400 ; ii. 37.)—However dubious may have been Mr. Disraeli's success in attempting to delineate the character of Shelley, the Marmion Herbert of *Venetia* was certainly intended to represent that poet, and not Lord Byron. In Book ii. c. 4, of *Venetia*, Marmion's personal appearance is thus described :—

"The countenance was of singular loveliness and power. . . . On each side of the clear and open brow descended even to the shoulders the clustering locks of golden hair ; while the eyes large and yet deep beamed with a spiritual energy."

This corresponds with the descriptions of Shelley by his biographers, Capt. Medwin, Trelawney, and others ; while it does not apply in any respect to Lord Byron, who had dark auburn hair, and was not remarkable for spiritual beauty.

In Book iv. c. 2, of the novel, many of the incidents of Shelley's life are recorded ; and speaking of Herbert's works, the author says, "*they were little read, and universally decried*." Now, every one knows how unbounded was the popularity of almost all Byron's works at their first appearance ;

while the masterpieces of Shelley were neglected by the mass of readers, and derided by the critics.

Byron was not a "violent republican," nor was he "first an atheist," afterwards "a Platonist," nor was he "fond of quoting Greek." These were the characteristics of Shelley.

If MR. FOWKE has read that splendid poem, *Laon and Cythna*, or *The Revolt of Islam*, as it was afterwards ill named, and will compare it with the following description of Herbert's poem in the last-mentioned chapter of *Venetia*, he will discover an analogy between them not to be mistaken :—

"Herbert celebrated that fond world of his imagination, which he wished to teach men to love. In stanzas glittering with the most refined images, and resonant with the most subtle symphony, he called into creation that society of immaculate purity and unbounded enjoyment which he believed was the natural inheritance of unshackled man. *In the hero he pictured a philosopher, young and gifted as himself ; in the heroine, his idea of a perfect woman. . . .* The public read the history of an ideal world, and of creatures of exquisite beauty, told in language that alike dazzled their fancy, and captivated their ear. They were lost in a delicious maze of metaphor and music."

This kind of praise applied to any of Byron's poems would be absurd, as it would imply a total ignorance of the character of that great poet's genius.

In the eighth chapter of the sixth book of *Venetia*, Cadurcis asks Herbert—

"What is poetry but a lie, and what are poets but liars ?"

"You are wrong, Cadurcis," said Herbert, "*poets are the unacknowledged legislators of the world*."

These are the very words of Shelley himself in the last sentence of his *Defence of Poetry*, and the question of Cadurcis recalls the lines in *Don Juan* :

"Poets are such liars,

"And take all colours like the hands of dyers."

After all, it is questionable whether Mr. Disraeli has been more successful in describing Byron than Shelley. Many will regard both as failures.

W. T. B.

RANCKE RIDERS (5<sup>th</sup> S. i. 203, 271, 419 ; ii. 38, 98.)—

"And on his match as much the Western horseman lays,  
As the rank-riding Scots upon their Galloways."

Drayton's *Polyolbion*, the Third Song.

GEORGE R. JESSE.

LORD COLLINGWOOD (5<sup>th</sup> S. ii. 48, 96.)—The last note on this subject is, unfortunately, no reply to the original query, respecting Captain Barker, who married Sarah, sister of the great admiral. Since, however, the lineage of the family has been brought into the question, I am unwillingly induced to deny that the admiral was descended from a "niece of the Fair Maid of Kent." No proof whatever has been adduced in support of such an assumption ; but if the evidence exists, and is produced (as the public has a right to



expect when such a claim is put forward), I shall be only too happy to retract. In the meantime, however, my scepticism is, I think, fully justified.  
S.

"YANGE MONDAY" (5<sup>th</sup> S. ii. 28, 74.)—I have little doubt that this means Gang Monday,—that is the Monday in Rogation week. The Rogation days were called *Gang dagas* before the Norman Conquest, and Gang days they are still, as I have understood in the folk-speech of the northern counties. Bishop Jewell uses the word in his *Exposition upon the Second Epistle to the Thessalonians*, chap. ii., "They have used in Rome, in their general processions in *gang-week*, to go to these seven hills."—Parker Soc. edit., p. 915.

Henry Machyn, citizen and merchant taylor of London, tells us in his diary, under the year 1560, "In *gawne wyke*, callyd Rogasyon weke, they whent a presessyon with baners in dyvers plases."—P. 236.

Many more examples of the use of this term may be found in Ellis's *Brand's Popular Antiquities*, 1813, i. 172. EDWARD PEACOCK.

Bottesford Manor, Brigg.

"PAN" (5<sup>th</sup> S. ii. 9, 74.)—Pan in Panfield may be a slight corruption produced by a trivial vowel change in the Celtic *Pen* = a sharp or peaky hill, hence the "Pennine chain" of hills, the "Apenines," &c. The spelling of the second syllable—thus "ffeld"—takes us back to a time anterior to the appellation "hard pan," as applied to the sub-soil by agriculturists. When *field* was spelt "ffeld," it had not the contracted sense now associated with it, but generally represented a large tract of open land, or campus, cleared of timber.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

In my note-book, I find the following meaning of this word in connexion with a proverb:—

"Weal and woman cannot pan"

But woe and woman can.

\* *Pan*. Expression used in the Eastern Counties when the surface of the soil is so closely welded together that no ordinary efforts of husbandry can make any impression on it.—From *Uphill*, a novel, by Lady Wood.

A. L.

Panfield may be a corruption of Penfield or Penfold.

R. S. CHARNOCK.

Gray's Inn.

"NEWLYN" (5<sup>th</sup> S. ii. 8, 53.)—The "derivation or meaning" of this name does not appear to be certainly known. The late Rev. Dr. Bannister, in his *Glossary of Cornish Names*, defines it as "New-pool"; but adds, on the authority of Gwavas of Penzance, who, with Tonkin, prepared a vocabulary in the eighteenth century, "*=niul-in*, in a fog or mist"; and, in a foot-note, quoting Dr. Pryce, author of *Mineralogia Cornubiensis*, 1778, "The

open or naked (*nouth*) lake (*lyn*); and, quoting Mr. R. Edmonds, author of *Land's End District*, &c., "near (*nes*) the lake." He also states that "the church of *Newlyn East* was dedicated, 1259, to *St. Newelina*; that of *Newlyn West*, 1866, to *St. Peter*." WM. PENGELLY.

Torquay.

"MARS HIS SWORD" (5<sup>th</sup> S. ii. 55.)—Some remarks on this subject will be found in Archbishop Trench's *English, Past and Present*, p. 115 of the first edition. In reference to the passage in the prayer for all conditions of men mentioned by CLARRY, the Archbishop writes:—

"I cannot think that it would exceed the authority of our University Presses if so palpable and offensive an ungrammatical form were removed from the Prayer Books which they put forth, as I have no doubt that it is suppress by many of the clergy in the reading. They would be only using here a liberty which they have already assumed in the case of the Bible. In all earlier editions of the authorized version it stood originally at 1 Kings xv. 24, 'Nevertheless *Asa* his heart was perfect with the Lord'; it is *Asa's* heart now. In the same way *Mordecai* his matters (Esth. iii. 4) has been silently changed into '*Mordecai's* matters'; and in some modern editions, but not in all, '*Holofernes* his head' (Judith xiii. 9), into '*Holofernes's* head.'"

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"ALL'S OVER AND THE CHILD'S NAME'S ANTHONY" (5<sup>th</sup> S. i. 468; ii. 13) is our version of this puzzling saying on a too late arrival. I never heard it explained. M.

Cumberland.

ROBERT DE WYCLIF: VILLENAGE (5<sup>th</sup> S. i. 147; ii. 52.)—H. T. is wrong in saying that "so late as Littleton's time" the law was "unsettled as to the enfranchisement of the issue of the marriage of a niece with a freeman." Littleton is express upon this point. He says:—

"Also, if a villeine taketh a free woman to wife, and have issue betweene them, the issues shall be villeines. But if a niefie taketh a freeman to her husband, their issue shall be free."

And see Coke's comments on this passage, *Co. Litt.*, 123a. He cites as authorities Britton and others of our oldest writers on law. In Cornwall there was a peculiar custom. "*Ibi partiti sunt pueri inter liberum patrem et dominum uxoris villanæ*." The really doubtful point is whether the marriage enfranchised the *niefie* for ever, or only during the continuance of the coverture (see *Co. Litt.*, *loc. cit.*, and the note by Hargrave, and authorities there cited). MIDDLE TEMPLAR.

Bradford.

"WIGGS" (5<sup>th</sup> S. i. 261, 474; ii. 138.)—Wiggs are still to be had at Grantham, in Lincolnshire. They are made with warm milk, and I have always supposed the name wigg to be a corruption of *waeg*, Anglo-Saxon, which means whey. Mrs. Raffald,



in her *Experienced Housekeeper*, 1776, p. 274, gives a receipt for making "Light Wigs." Mrs. Glasse, in her *Art of Cookery*, 1778, p. 279, instructs the unlearned how to make "Very good Wigs"; and *The Female Economist*, by Mrs. Smith, 1810, p. 240, gives a receipt for "Whigs."

LOUISA JULIA NORMAN.

DR. WATTS (5<sup>th</sup> S. ii. 107.)—MR. TRANT very correctly restores to Richard Crashaw the credit of the beautiful verses descriptive of the miracle at Cana. I think, however, the line—

"The conscious water saw its God, and blushed"

—is generally attributed to Dryden, who, when a school-boy at Westminster, seems to have been impressed by Crashaw's example. Am I right? Crashaw's lines run thus:—

"Unde rubor vestris, et non sua purpura lymphis  
Quæ rosa mirantes tam nova mutat aquas?  
Numen (convivæ) præsens agnoscite Numen:  
Nympha pudica Deum vidit, et erubuit."

HIC ET UBIQUE.

Who was first in the field to imitate Crashaw,—the author of the *Busy Bee*, or his contemporary, Aaron Hill, whose lines on the turning of water into wine I append?—

"When Christ, at Cana's feast, by power divine  
Inspired cold water with the warmth of wine,  
See! cry'd they, while in red'ning tide it gush'd,  
The bashful stream hath seen its God and blush'd."

W. W.

COL- IN COL-FOX (5<sup>th</sup> S. i. *passim*; ii. 77.)—If ST. SWITHIN'S acceptance be admissible (p. 77), what are we to make of *col-prophet*? Is this a "young," "little," "new-born" prophet? I submit that this rendering will not do. Turning to Bailey, I find "*colly* (of cole, or coal), the black or soot on the outside of a pot or kettle." Wedgwood says, "A shepherd's dog, from having its tail cropped. Sw. *kullug*, *kollig*, without horns, wanting some member that ought to be there."

On the original question, an able contributor to this periodical, MR. RALPH N. JAMES, suggested to me some time ago the French *côle*, which Boyer renders "sham," and gives us, as a synonym of *bourde* = "a fib, a lie, or sham." This would do quite well for *col-fox*, or *col-prophet*. *Colly*, in my opinion, comes from quite a different root.

EDMUND TEW, M.A.

It is stated in the Rev. J. G. Wood's *Natural History*, p. 295, that the tails of some sheep-dogs are removed in early youth on account of the now obsolete laws which refused to acknowledge any dog as a sheep-dog, or to exempt it from tax, unless deprived of its tail.

The above tends to confirm MR. WEDGWOOD'S view, if such laws extended to Scotland were antecedent to the word *collie*, and caused the mutilation alluded to.

GEORGE R. JESSE.

MR. FROUDE'S "HISTORY" (5<sup>th</sup> S. ii. 125.)—Allow me to remind S. T. P. that this so-called "fact" is hearsay "double-distilled." Possibly it may not, on that account, be out of place in Mr. Froude's *History*.

MIDDLE TEMPLAR.

Bradford.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Records of the Past being English; Translations of the Assyrian and Egyptian Monuments.* Published under the Sanction of the Society of Biblical Archæology. Vol. II. Egyptian Texts. (Bagster & Sons.)

THIS second volume, like the former, takes us, in very truth, into the far, far past. It is no slight privilege to read in modern type the events of bygone ages, revealed hitherto only in hieroglyphic and hieratic characters. When we consider how mutilated the papyri, and how illegible the inscriptions of recent date often become, the value and importance of these Records cannot be lowly estimated. Fulsome flattery bestowed on monarchs is not wanting, and probably to the loss of important chronicles, but even flattery is here a boon. The events narrated are clearly expressed. It seems, too, that the Egyptian kings had generally five, and, in some cases, six titles and names. Two of these only are historically important; the first, or the *prænomen*, being the solar or divine name; the second, the family or birth name. The great antiquity of these records makes us feel that we are really interpreting the past, while the authority, public and political in kind, causes this book to be a production rich in truth and history. Many unaccountable discrepancies will probably hereby die a natural death, and Biblical interpreters will welcome the new life with which history is being inspired. We cannot speak too highly of both these volumes. They are national contributions. The remaining unpublished inscriptions may be looked for with pleasure, initiating us, as they will, into many mysteries of the oldest literature in the world.

*The Civil Service Handbook of English Literature.* By H. A. Dobson. (Lockwood & Co.)

THIS work, though not the only one of its kind, adequately serves its end. It indicates sources of information to students. Candidates for examinations may, by means of this work, with little labour, make a rapid and healthy digest of the rise and progress of English Literature. In a volume of some 290 pages, all philosophical researches are excluded. Its concise form and chronological arrangement enhance the vigour of the projected usefulness. The biographies, terse in their diction, will be appreciated by readers restricted to time. Divided, conventionally, into eight chapters, the various periods are quickly fastened on the memory. The merits of this Handbook will not be diminished by the recollection that Mr. Dobson is the editor of *The Civil Service History of England*, and assistant editor of *The Civil Service Geography*.

*Persia, Ancient and Modern.* By John Piggott, F.S.A., F.G.S., F.R.G.S. (King & Co.)

HOWEVER many may be the demerits of this book,—they are for the most part, perhaps, in Oriental orthography,—its merits are not a few. It lays hold of that at which it has grasped. "There is a demand," says the writer, "for information respecting the land of the Shah." Mr. Piggott has met this demand for information by presenting the public with a supply of details compiled from the best authorities on subjects concerning Persia. The author exhausts no small part of a vast theme. Briefly touching on the ancient and legendary periods, he takes



the reader into the modern history of the country. He then pleasantly allures him into an acquaintance with Persia's religion, literature, commerce and products, arts and sciences, army, education and language, ways of travelling, sports, women, crown-jewels, coal-fields, and the illustrious monarch recently a visitor at Buckingham Palace. Every chapter is full of instruction; so full, that we must refrain from quoting from its 300 pages, and, instead, recommend a perusal of its many attractions. *Persia, Ancient and Modern* ought to find a place at once on the shelves of public, lending, and free libraries.

LOCAL ORIGIN OF THE "RETROSPECTIVE REVIEW."—A writer, under the initial "C." (which is that beginning the name of an old and honoured correspondent of "N. & Q.," MR. JAMES CROSSLEY), states, in the *Manchester Guardian*, that there is no foundation for the assertion that the *Retrospective* sprung from the *Manchester Bibliographiana*. MR. CROSSLEY was one of the writers in the *Retrospective*, and has "survived, it is believed, all those associated with him in the first series of that work," which appeared more than half a century ago.

DURHAM CATHEDRAL.—The excavations made on the site of the Chapter House have brought to light many relics of mediæval interments. A stone coffin covered by a slab, but without any inscription, was found lately in the centre of the Chapter House, a few feet below the original floor. The slab was raised in the presence of the Dean and other gentlemen. Inside the coffin was found the skeleton of a woman, four feet six inches in length, which presented the appearance of having once been wrapped in linen, some traces of which remained.

THE SAXON CHURCH AT BRADFORD-ON-AVON.—This invaluable and unique relic of early Christianity in Wessex has now been purchased, and so permanently secured. The work of reparation and preservation has been, on the advice of Sir Gilbert Scott, entrusted to the care of Mr. J. T. Irvine. About 560*l.* have been spent in the cost of purchase. As the funds in hand are almost exhausted, and some 800*l.* are still required, intending donors will do well to forward their contributions, without delay, to the Vicar, the Rev. W. H. Jones.

THE grave of Leonardo da Vinci has been discovered within the Castle of Amboise. It was covered by a slab bearing the great artist's name. The body was found in good preservation.

THE "Young Roscius," Master Betty, who set England in a foolish frenzy at his acting sixty-nine years ago, died on Monday, aged 83.

THE ARCHIEPISCOPAL LIBRARY at Lambeth Palace will be closed, for the recess, for six weeks, from the end of August.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

ABBÉ BARTHÉLEMY MERCIER [St. Leger], Notice Raisonnée des Ouvrages de Gaspard Schott. Paris, 1785. 8vo.

LIST of Officers Claiming to the Sixty Thousand Pounds Granted by His Sacred Majesty for the Relief of his Truly Loyal and Indigent Party. London, 4to. 1663.

Wanted by Edward Peacock, Bottesford Manor, Brigg.

THE BOOK, a work so entitled written by Mrs. Serres, and published in or before 1812.

THE BOOK; THE DELICATE INVESTIGATION. Copies of either of the above bearing date anterior to 1813.

MRS. OLIVIA W. SERRES. Any works written by her under that name, and any written by her under the title of Princess Olive of Cumberland.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

## Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

S. T.—The best answer we can give is in stating a fact. The church authorities in Italy have just refused to inscribe the name of Prince Otho von Bismarck in the baptismal registry of San Giovanni, as godfather to the child of sub-lieutenant Tanfani, on the ground of heresy. "Sciant præterea parochi . . . non esse admittendos infideles aut hereticos . . . neque qui ignorant rudimenta fidei."

W. J. J. asks if "Neither your brother nor I was aware of the fact" be a grammatical expression, or if the "was" should be "were." The "was" is there by right, and cannot be changed for "were" without a terrible bruising of the often-battered head of Priscian. The above expression is tantamount to "Neither was your brother aware of it, nor was I." A reference to what any grammar says on disjunctive conjunctions would profit our querist.

J. F. H.—The subject of the derivation of "Punch and Judy" has been discussed and exhausted in "N. & Q." See General Index to 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> Series of "N. & Q."

E.D.—

"Meteor-like, of stuff and form perplext,  
Whose what and where in disputation is."

Look for it in Cowley.

F. S. (Marlborough).—The Heralds and Pursuivants named still officially exist. There are three Kings of Arms, six Heralds, and four Pursuivants. See Boutell's *Heraldry*, for details.

W. G. T.—The sixteen quarterings indicated as many separate noble descents. The shield of the Duke of Northumberland is said to have 892 quarterings!

H. F. P.—The body of Henry VI. was deposited first in Chertsey Abbey. Richard III. removed it to Windsor, where it is now said to rest.

S. begs leave to thank O. and MR. R. N. JAMES for their answers to his query.

E. N. H. (Hilfield).—See p. 131 *ante*. Thanks all the same.

C. V. is thanked for his courtesy in sending to the publisher the duplicate of an old number of "N. & Q."

C. P. (Margate).—The lines are a translation of part of an ode by Horace, Ode 10, Bk. ii., "Rectius vives," &c.

W. T.—Not only did French gentlemen then wear earrings, but they also used muffs, and often carried fans.

J. T.—As many cities as bishops.

G. R. JESSE.—Not received.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, SEPTEMBER 5, 1874.

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## Notes.

## ARTHURIAN LOCALITIES: SCOTLAND.

In the upper and north-west end of the parish of New Abbey and Stewartry of Kirkcudbright is a loch, in extent some three-quarters of a mile in length by three-quarters in breadth, and within which, at some distance from the shore, is an *artificial* island, circular, and of about 100 feet in diameter. It is the site of one of those curious Crannogs, as they are called in Ireland, and elsewhere "lake-dwellings," which has been reared, as such structures usually if not almost always are, on piles vertically placed and cross beams. This loch is called *Loch Arthur*, also *Loch Lotus*, or *Lowtis*; and in a MS. description of the Stewartry of the time of James V., preserved among the Sibbald MSS., Advocates' Library, it occurs under the form of "Arrturr." The famous Guledig, or "Ding Bellorum," Arthur, who flourished in the end of the fifth and first half of the sixth century, and was leader of the Christianized Britons, or Cymri, of Cumbria or Strath Clyde, is said to have fought the *first* of his twelve renowned battles against the Pagan Saxons, united with the Picts and Scots, at the mouth of a water called *Glein* (*Hist. Britonum* of Nennius). Mr. Skene, in the Preface to the *Four Anc. Books of Wales*, says that Arthur advanced from the south, some

part of the English border or south thereof, into Scotland, or that part which lies chiefly between the two Roman walls "on the west," rather than by the east coast, or through the enemies' country, *Bernicia*. At this time the large district, extending from the river Nith on the south, to Lochryan, or the Rhyns of Galloway on the west, was in the occupation of the *Galwydel*, said to be a Pictish colony, and hostile to the Cymri. This parish of New Abbey is within this district, now known as Galloway, although situated at its very eastern extremity, bordering on the estuary of the Nith. And here is a water, as well as an extensive tract, both called *Glen*, the water, after forming a junction with New Abbey Pow and various streams, embouching into the Nith immediately west of Caerlaverock Castle. Mr. Skene (Mr. Stuart Glennie concurring in his views), in attempting to identify the site of Arthur's twelve battles, adopts, not this water Glen, but one which falls into the Irome at Darvel, in Ayrshire, as the scene of the first battle, a place as far advanced to the north-west as to be far within the southern frontier, and nearly in the centre of that wide district lying between the walls. It is also even yet comparatively a wild mountainous region, abounding in morasses, and one unquestionably into which it would be dangerous to enter in the face of a hostile army, if backed by the inhabitants. Besides this the question arises—Is it probable that Arthur was allowed to advance thus far before the hostile occupants of the intervening district made a stand and gave him battle? In condescending on the Glen water at Darvel Mr. Skene may not have known of the Glen water situated here, and so not far from the starting-point of Arthur's westward advance, or of the lake called Loch Arthur and Loch Lotus, the artificial island within which, if it was occupied by Arthur, according to the local tradition, would account for the name now given to the loch.

Regarding Loch Lotus, the other name of this loch, we hear of Arthur after his twelve battles (the last of which was Badon Hill, in 516 A.D.), and his great success thereby in subduing his Pagan enemies, the united Saxons, Picts and Scots, dividing the conquered territory, or a large portion of it, among three brothers—*Urien*, *Llew*, and *Arawn*; but how he did so we learn not. *Llew*, also called *Lothus*, received *Lodoneis*, or *Lothian*; and as he is described in the Scottish traditions as having become King of the Picts, he may have had those of Galloway—the *Galwydel*—under his sway, as well as those more particularly who, it is allowed, at this time populated Lothian, and whom Arthur is said to have overthrown in the battle of *Mynya Agned*, or Edinburgh. *Llew*, or *Lothus*, is not very different from *Lowtis* and *Lotus*; and it seems not altogether improbable that the latter had origin in the former, the name



of this Pictish kinglet, whose daughter Thenau was the reputed mother of Saint Kentigern, and whose son Medraut, or Modred, rising in rebellion with those under him, was leader of the array against Arthur at the battle of Camlan, in 537, the site of which is supposed to be Camelot, once a Roman town on the Carron, in which both Arthur and he fell.

As it is also proper to mention, on the south and south-west this parish of New Abbey is bounded by a short chain of high hills, the hill of Lowtis, below which is Loch Lowtis (*alias* Loch Lotus and Loch Arthur), being on its south-west end, and Criffell on the south-east, both high steep rocky eminences. Mr. Skene and Mr. Stuart Glennie have failed to notice this as an Arthurian locality, and hence my object in now directing attention to it.

L.

#### ULTRA-CENTENARIANISM.—No. 7.\*

COUNT WALDECK, 109.—NATHANIEL RICHMOND, 107.—BETSY LEATHERLUND, 111.—ELDRITCH, 104.

*Count Waldeck.*—It will be convenient to separate MR. CHANCE'S communication into the two parts into which it naturally falls, and, in doing so, I will give precedence to what he desires to say respecting Count Waldeck and the 108 years to which he lays claim:—

"I copy the following from the *Paris Figaro* of the 19th March (published the 18th):—

'Avant-hier, le Comte de Waldeck, fêtait, au milieu d'un concours d'amis, le 109<sup>e</sup> anniversaire de sa naissance, qui coïncidait avec la date du 16 Mars.

'M. le Comte de Waldeck n'est aucunement infirme : à deux heures du matin, au moment où nous nous retirions, il venait de chanter un air d'opéra avec une vigueur étonnante pour cet âge si avancé.

"Mon grand-père a vécu jusqu'à 162 ans," nous a-t-il dit, "et je suis le 21<sup>e</sup> centenaire de ma famille !"

'Et l'on répète que la vie humaine diminue tous les jours.'

"Twenty-one centenarians in a single family, and one of them still alive and in good health! What a splendid feast for MR. THOMS!"

I feel as if I ought to apologize to the readers of "N. & Q." for treating the pretensions to centenarianism of this old gentleman as if they were deserving of serious consideration. The varied incidents of his life are so many, and apparently so marked, that they serve to increase our wonder that they should not be accompanied by *one single* clearly-proved date; for though it is stated that he was born at Prague on the 16th March, 1766, no evidence has been produced in support of that statement. But that is not all. He is said to have been manager of the old Porte St. Martin Theatre in 1793; to have been wounded at Austerlitz in 1805, when serving as a Captain of

Hussars; to have been pensioned by L'École des Beaux-Arts in 1826; and to have married in 1850, when eighty-four years of age. In all this bushel of assertion there is not one grain of proof; and although, through the *Times* of the 26th February last, I challenged some Parisian believer in Count Waldeck's presumed centenarianism to furnish confirmation of any one fact advanced by him, and reported by *Galignani*, not an atom of such confirmation has ever reached me, though I have received private communications throwing grave doubts as to the *accuracy of the Count's recollections*. One gentleman, who has known the Count between thirty and forty years, sets his age down at about ninety-four or ninety-five. Until something confirmatory of the Count's claim is produced, I shall beg to decline troubling myself further with the question of the real age of Count Waldeck.

I feel confident that his claim to be 109 will be established by precisely the same evidence as that which proves there have been twenty-one centenarians in his family, and that his venerable grandfather attained the slightly exceptional age of 162.

*Nathaniel Richmond.*—The second case brought forward by MR. CHANCE is one far better deserving of attention:—

"In a note of mine in 'N. & Q.' in June, 1862 (3<sup>rd</sup> S. i. 454), I called the attention of Sir G. C. Lewis to the case of a pensioner in Chelsea Hospital, whom I had seen there in 1861, and who was then said to be 106 years old; but if Sir G. C. Lewis did make any inquiries about him, he did not communicate the result to the readers of 'N. & Q.' I saw the death of this old man recorded in the newspapers two or three years after the date of my visit to the Hospital, and he was then stated to be 108 or 109 years old. Unfortunately, I omitted to take a note of his name, but of course he must still be well remembered at the Hospital. It ought to be easy to make out whether he really attained the age claimed for him, and perhaps MR. THOMS will undertake the inquiry.

F. CHANCE.

"Sydenham Hill."

Nathaniel Richmond, for such is the name of the pensioner in question, died in Chelsea Hospital on the 19th of May, 1763, at the reputed age of 107. I looked into this case as long since as 1871, but was unable to come to any satisfactory conclusion as to the real age of the old man. The first piece of evidence as to his age is that furnished by him at the time of his enlistment into the 16th Dragoons on the 25th April, 1794, when he seems to have stated his age at thirty-eight, certainly a most exceptional age for a man to enlist into a dragoon regiment. If an error, it is most probably not one to which Richmond was a

\* Continued from "N. & Q." 5<sup>th</sup> S. ii. 123.



party, but rather, I suspect, an error on the part of the clerk who wrote thirty-eight for twenty-eight. But there exist discrepancies in the official records; for while at his enlistment he is described as thirty-eight in 1794, which would make 1756 the year of his birth, he is, in another record, described as fifty in 1808, which would give 1758 as the year in which he was born. Nathaniel Richmond stated, on his enlistment, that he was born at Tamworth. In 1871, a friend residing there had the register examined for the record of his baptism, but, although it was searched for twenty years each way from the date of his supposed birth, the only entries of the Richmond family recorded in it are the baptisms, on 31st January, 1767, of William, son of Nathaniel Richmond; June 19, 1769, of Thomas, son of Nathaniel and Ann Richmond; January 12th, 1771, of John, and of the burial, in 1773, of Ann Richmond. My friend suggested that the old man was really either William or Thomas.

It has since been found that, in one of the records of his service, Richmond is described as born, not at Tamworth, but at Wigginton, near Tamworth; but I am informed that an application for information from the baptismal register of Wigginton has not met with any response.

So the real age of Nathaniel Richmond remains, at this moment, a vexed question.

From the many communications which I received on the subject of the *Tring Centenarian*, it is evident that Mr. Piggott's confident and pretentious account of Betsy Leatherlund and her 111 years, which appeared in the *Times* of the 10th August, has been copied into nearly all the provincial journals. As the same publicity is not likely to be given to the contradictions to this improbable story given, by a late rector of Tring, in the *Times* of the 20th, and by Mr. Loosley, of Berkhamstead, in that journal of the 22nd August, and as Mr. Piggott has not thought it necessary to take any notice of the points in the case to which I ventured to call his attention through the same channel, I desire to put upon record the fact that Betsy Leatherlund's 111 years rest upon no better foundation than her own statement and the gossip of the neighbourhood.

I am the more anxious to do this since the writer of an article "On Longevity," in the *Saturday Review* of August 22, seems to treat the case of Betsy Leatherlund as one of which the facts and vouchers are forthcoming in due order; and having done so, proceeds by an easy transition to the case of a man named Eldritch, aged 104, brought forward by Dr. Duncan Gibb in the *Anthropological Journal*. I desire to speak with all respect of Dr. Gibb's medical comments on this case; but I hope I may say, without offence, I have no confidence in his treatment of evidence. He speaks of

the various centenarians who form the subject of his essay as "undoubted examples," and of there being "not a doubt of the accuracy of their ages," yet in this very case he does not seem to have ascertained even the Christian name of Eldritch, the precise place of his birth (for Gloucestershire is rather a loose statement), nor even whether it took place in July or December, 1767. Science is not advanced by deductions based on such imperfect premises.

WILLIAM J. THOMS.

[With regard to one statement in the paragraph referring to the Count de Waldeck's management of the Porte St. Martin Theatre, it is to be observed that the French Opera House, which was near the Porte St. Martin, was closed in 1793. It had been the French Opera House since 1781. It was not opened as the Théâtre de la Porte St. Martin till 1802.]

#### HALL, WYCH, AND SALT WORKS.

The names of places in England terminating in *wich* being the site of salt works, and the prefix *Hall* under similar circumstances in Germany, open up an interesting inquiry as to their origin and relation.

We may first inquire, whether the termination *wich*, widely scattered as it is over the country, and applied to many hamlets and towns which never had anything to do with salt, can be shown to have any connexion with the manufacture. I believe there is such a connexion, but it is in an indirect and rather circuitous manner. The radical *wick*, or *vic*, is very widely spread throughout the Aryan languages. We find it in Sanskrit *ves'a* (the Sanskrit *s'* being the equivalent for the guttural in other tongues); Greek, *oikos*; Lat., *vic-us*; Goth., *veih*s; Gael., *fich*; Cym., *gwig*; A.-S., *wic*; Norse, *vig*. The original meaning appears to be that of an abode or dwelling-place. In this application, we find *wick*, or *wich*, as a suffix in every part of the country; Barwick, Elwick, Warwick, Adwick, Osbaldwick, Kilnwick, Wickham, Wickford, &c.

When the Danish and Norwegian pirates ravaged the coasts of Great Britain, they ran into the little bays and creeks for shelter, and established themselves, sometimes temporarily, sometimes permanently. These *vigs*, or hamlets, being usually in an inlet or bay, the term *vig* came to signify the bay as well as the hamlet. We have thus *wicks*, *wiches* and *vigs* all round our coast, Dunwich, Harwich, Sandwich, Northwich, Eastwich, Raywick, Berwick, &c. In Scotland, Wigton, Wick, Uig Bay in Lewis, Uig Bay in the Isle of Skye, &c.

When many of these bays afterwards became used for the manufacture of salt from sea water, the term *vig*, *wick*, or *wych*, was naturally associated with the place of the production. Subsequently, when brine springs were discovered inland, the familiar name of *wych*, identified with



the salt manufacture, was applied to them. The salt pans were called *wych* houses. In Domesday Book, we have references to salt works at Wich, Upewich, Middlewich, Norwich, Droitwich, all in Worcestershire. Hence, also Northwich, Middlewich, Nantwich, in Cheshire. Wick, therefore, in a roundabout sort of way, has undoubtedly a philological connexion with the salt manufacture.

When the salt works became established inland, a difference was found to exist between the salt made from the brine springs and that from the sea water, the latter being coarser and stronger. From being made in the *vics*, or bays, on the coast, it acquired the name of "bay salt," a term which is still continued in the trade, but more applicable, at the present day, to the salt made from sea water abroad.

Another element in the names of places connected with the salt manufacture is *Hall*.

*Sal* and *salz* are the terms for salt in the Latin and Teutonic languages, *Hals* and *Hall* in the Greek and Keltic. Now, it is a fact that we find the words *Hall* and *Salz* strangely mixed together, and intersecting each other in the names of places in Teutonic countries. *Halle*, in Prussia, stands on the River Saala; *Hallein*, in Salzburg, stands on the River Salza; *Reichen-hall*, in Bavaria, is on the River Sale; *Halstadt* is in the Salz Kammergut. We have in England many names of places compounded with *Hall*. *Halsall*, in Lancashire, presents the same combination of the two elements just mentioned, and is situated on a marsh near the sea coast. At Haling, on the Hampshire coast, salt works still exist. We have also Halstead, Halwick, Halton, and others, all pointing in the same direction.

It is impossible to resist the conclusion, that in remote times, before the immigration of the Teutonic races into Germany and England, salt was manufactured in these localities by the Keltic inhabitants, who have recorded their memorials in the names left behind them. The Welsh name for salt is *hel*, and for a salt pit, *heledd*. Hence *Pwllhelli*, the salt pools. By the Welsh, Nantwich is called *heledd-wen*, the clear salt pits; Northwich, *heledd-ddu*, the dark salt pits.

The light cast upon our local nomenclature and the migration of races by associations of this kind is interesting, and worth being placed on record.

J. A. PICTON.

Sandyknowe, Wavertree.

#### FOLK-LORE.

DEVONSHIRE FOLK-LORE.—1. A toad's leg tied round the parts affected is a cure for the king's evil. 2. If you have a mole on your back, you are sure to be murdered. 3. To cure a sty in the eye, rub the part three times all one way with a wedding ring. 4. Another cure for a sty is to

rub the part with a tom-cat's tail. 5. If you meet a flock of sheep, it is lucky to part them. 6. If the son is called by the same name as the father, one of the two will be killed, or die suddenly.

J. C. CLOUGH.

Tiverton.

WEATHER PROGNOSTICS (5<sup>th</sup> S. i. 384.)—I often heard the following weather-rhymes in Cornwall in my boyhood:—

"An out [southerly] wind and a fog  
Bring an east wind home snug."

"A fog and a small moon  
Bring an easterly wind soon."

"Friday and the week  
Are seldom aleek [alike]."

WM. PENGELLY.

Torquay.

SUPERSTITIONS OF YORKSHIRE FISHERMEN.—At Staithes, in Cleveland, if a fisherman happens to meet a female first on leaving his cottage to put out to sea, he will turn back again, as he firmly believes that all his luck would be spoiled for the day.

FLORENCE CLEVELAND.

Stokesley.

THUNDER.—Popular weather saying in Kent:—

"If it sinks from the north,  
It will double its wrath.

If it sinks from the south,  
It will open its mouth.

If it sinks from the west,  
It is never at rest.

If it sinks from the east,  
It will leave us in peace."

HERBERT RANDOLPH.

Ringmore.

CURE FOR CONSUMPTION.—The subjoined cutting from the *Western Mail* newspaper of the 25th June, 1874, deserves perpetual preservation in "N. & Q.":—

"CURE FOR CONSUMPTION.—An American paper states that a family at Lewiston, Maine, having lost several of its members by consumption, recently had the body of the last one who died disinterred and reburied face downwards. This was in accordance with a belief that to stop the ravages of the disease in the family it is only necessary to bury the last victim face downwards."

R. & M.

CREMATION AS A MODE OF INTERMENT, AND RELATED SUBJECTS.—A considerable number of writers have discussed, from historical and antiquarian points of view, the whole subject of sepulture, burial rites, and funerals. Besides encyclopædias, travels in India, Egypt, Rome, &c., and books on manners and customs generally, see among the older authorities—

Bosio, *De Roma Sotteranea* (also in Aringhi's *Roma Sotteranea*); Gutherius, *De Jure Manium*, in *Grævius*, vols. v. and xii.; Kirchmannus, *De Funere Romanorum*; Laurentius, *De Funeribus Antiquorum*, etc., in *Gronovius*, vol. xi.; Meursius, *De Funere*, in *Gronovius*, vol. xii.;



and same in Meursius, *Opera*; Montfaucon, *Les Funérailles des Grecs, des Romains, des Nations Barbares*, in his works, vol. v.; and Supplement, also vol. v.; Muret, *Cérémonies Funèbres de toutes les Nations*; and same, translated by Lorain; Nicolai, *De Sepulcris Hebræorum*; Panvenius, *De Ritu Sepeliendi apud Veteres Christianos*; Pomey, *Libitina, seu de Funeribus apud Romanos*, &c.; Porcacchi, *Funerali Antichi*, of which there is a French translation; Quenstedt, *De Sepultura Veterum*, in Gronovius, vol. xi.; Spelman, *Canons concerning Burial, or De Sepultura*, in his Works; Spondanus, *Cœmeteria Sacra*.

A more modern discussion of the sepulture question arose in France, chiefly during and after the French Revolution, with reference principally to the same evils which occasioned the English Parliamentary investigations and consequent enactments on the subject half a century later, viz., the evils of interment in or under church edifices and in the midst of towns. The authority most cited in this discussion was the Italian Piattoli, who investigated the subject by request of the Government of Tuscany, and whose work was mostly transferred (with acknowledgment) by the French physician, Vicq d'Azyr, into his own publication on the subject, entitled *Essai sur les Lieux et les Dangers des Sépultures*, in vol. vi. of the *Œuvres de Vicq d'Azyr*. Other authorities for this stage of the discussion are, Cambry, *Rapports sur les Sépultures*; Girard, *Des Tombeaux, ou de l'Influence des Institutions Funèbres sur les Mœurs*; Maret, *Mémoire sur l'Usage d'Enterrer les Morts dans les Églises*, &c.; other works by Navier, a physician of Chalons (1775), Haguénot, a professor at Montpellier, &c.

The material of Piattoli as used by Vicq d'Azyr was used again by Dr. Allen, of New York, in a pamphlet published by him in that city in 1822, and more fully by Dr. Pascalis, of New York, in another pamphlet which appeared in 1823. Both these refer, among other authorities, to a report in the document of the New York City Board of Health of 1806, made by Dr. Miller, Mr. John Pintard, and Mr. Van Zandt, on interment in cities. These New York publications were with reference, more particularly, to cholera or yellow-fever epidemics.

The English discussion of the question of intra-mural or extra-mural interment is presented pretty fully in the evidence before a Parliamentary commission and in the subsequent reports,—one by Edwin Chadwick in 1843, and another by Lords Carlisle and Ashley, and Mr. Chadwick and Dr. Southwood Smith.

In the more ancient authorities above quoted the "Cremation" (or burning) of the dead is discussed mainly in an historical manner, as one of several methods of disposing of the remains. The French, American, and English discussions next referred to only dealt with it incidentally or by implication; what they sought, and have obtained, was the use of rural cemeteries instead of city or

"intra-mural" burials. The renewal of the general question of disposing of the dead, which is at present in progress, is specifically directed to the "Cremation" of the remains. For this particular view, see Grimm, "Ueber das Verbrennen der Leichen," in the *Transactions of the Berlin Academy of Sciences*, 1849; Jamieson, "Origin of Cremation," in *Transactions of Royal Society of Edinburgh* for 1818; "The Merits of Cremation," a paper by P. Frazer, jun., in the *Penn Monthly* of June, 1874, reprinted separately.

The following, on points connected with interment, may also be consulted: Rossi, *Roma Sotteranea*, Rome, 1864, &c., a translation and compilation from Rossi by Northcott and Brownlow, London, 1869; "Burial of the Dead," an essay by Dr. Jacob Bigelow, in his *Modern Inquiries*; Feydeau, "Cercueils et Inhumations au Moyen-Age," in *Annales Archéologiques*, vols. 14, 15, for 1854-5; Ranch, *Intra-Mural Interments*, pamphlet, Chicago, 1866. C. W. SUTTON.

**CORPSES ENTOMBED IN WALLS.**—I lately met with somewhere, it may have been in "N. & Q.," a notice of a corpse found embedded in the wall of a church under restoration. The circumstance seemed to have created much surprise, and to be regarded as one of rare occurrence. This may be the case, and yet there is strong ground for the belief that it is a custom that has prevailed from very early times. Though tolerably well acquainted with the works of Bede, it was not till the other day that I read his history of the Abbots of Wearmouth and Jarrow, in which, at chap. xv., I came upon the following passage:—

"Utraque in una theca sed medio pariete divisa recludens, intus in eadem ecclesia juxta corpus beati patris Benedicti composuit."

The bodies were those of Easterwin and Sigfrid, Abbots of Wearmouth and Jarrow, the dates of whose deaths being respectively A.D. 686 and A.D. 689. Hence the custom can be traced back, apparently, close upon twelve centuries, and probably farther still. EDMUND TEW, M.A.

**SUN-DIAL INSCRIPTIONS.**—It should be made a note of that the inscription on the sun-dial at All Souls' College, Oxford, is taken from Martial, B. v., ep. 20, the connexion in which the words occur being—

—"bonosque  
Soles effugere atque abire sentit;  
Qui nobis pereunt, et imputantur."

W. F. R.

Eton.

**"TUREEN."**—This word is an instance of the innovations so often produced by carelessness or caprice. In every dictionary to which I have access it is spelled *terrine*, as being usually made of earthenware. S. T. P.



"DIPHTHONG," "OPHTHALMIA," "NAPHTHA."—In these and similar words, English people pronounce *ph* as *p*. The Greeks, who had better ears, purposely made it *φ* to match the *θ*. Walker, a very incompetent judge, defends the English practice.  
T. H. P.

#### AFFIDAVIT EVIDENCE :—

"The question of an entirely reformed system of jurisprudence is prominently before the public at this moment. At present the rules under which the system is to be worked have not been seen. All who take an interest in the administration of justice will remember the strong comments called forth from Lord Chief Justice Bovill on the occasion of the first Tichborne trial by the way in which evidence was given by affidavit in the Court of Chancery. The Epping Forest case now being heard before an eminent judge of that court—the Master of the Rolls—is provoking similar comments upon the affidavits put in by the Lords of Manors. On Tuesday, for instance, during the cross-examination of the defendant's witnesses, he expressed himself thus :— 'Bad as our system of affidavit is, it does not generally break down like this'; and again, 'up to the present moment, we have not got a witness who knows what he has sworn to in his affidavit.' It is to be hoped, in the interest of truth, that affidavit evidence will be put an end to in contested causes, so that every facility may be given for the cross-examination of deponents, not by favour of the presiding judge, but as the right of the suitor. It is encouraging to find the Master of the Rolls speaking plainly upon the subject, for the Equity Judges do not often look with disfavour upon a system in which they have been reared, and which saves them trouble."—*Globe*, July 16, 1874.

The complaint is not new :—

"A defendant in Chancery having heard his answer read, said, There were some things in it not true; however, since it was engrossed, he would swear it as it was, rather than give the clerk any trouble to alter it."—P. 23, *Mr. Asgill's Defence upon his Expulsion from the House of Commons*, London, 1712, 8vo., pp. 88.

#### AN INNER TEMPLAR.

Oxford Circuit.

BEER AND WINE, AND BEER AND CIDER.—I recently met at table a native of Prussia, who, having taken a glass of beer, paused on being asked to take wine, and then, repeating the lines—

"Bier auf Wien,  
Das las sein;  
Wein auf Bier,  
Das rath' ich Dir,"

said, "I will take some, if you please."

The Prussian maxim reminded me of the following similar one frequently heard in Devonshire and Cornwall :—

"Cider on beer is very good cheer,  
But beer upon cider's a rider."

By a "rider" is meant that it does not mix with the previous beverage, and thus produces unpleasantness.

Torquay.

WM. PENGELLY.

WOOTON REGISTERS, CO. BEDS.—The following curious notice of Holland, which I extracted from

the above registers whilst searching for entries of the Bedell family, may be thought worthy of a nook in "N. & Q." The writer of it is of course unknown :—

"In Holland y<sup>e</sup> Earth is better y<sup>n</sup> the air,  
Profit more in request y<sup>n</sup> Honour:  
Where y<sup>res</sup> more sense y<sup>n</sup> Wit,  
more good nature y<sup>n</sup> good Humour  
more wealth y<sup>n</sup> pleasure; where a man would chuse  
rather to travel y<sup>n</sup> to live: May find more things  
to observe y<sup>n</sup> desire and more persons to esteem y<sup>n</sup>  
love."

I think it was written between the years 1675 and 1705.

D. C. E.

The Crescent, Bedford.

SIR WILLIAM TEMPLE.—A phrase made current in our day by Mr. Matthew Arnold is to be met with in Sir William Temple's essay, entitled *Of Poetry*, where he says—

"Homer had more Fire and Rapture,  
Virgil more Light and Sweetness."

The fine conclusion of the same essay is echoed in Shelley's *Stanzas Written in Dejection near Naples*. Compare the two :—

"When all is done, Human Life is, at the greatest and the best, but like a froward child, that must be play'd with and Humour'd a little, to keep it quiet, till it falls asleep, and then the Care is over."

"I could lie down like a tired child,  
And weep away the life of care  
Which I have borne, and yet must bear,  
Till death like sleep might steal on me."

J. W. W.

BEALE : BAILLIE : BALIOL : BAILLEUL.—One fact may establish a theory. The fact is, that in Scotland my name was changed from "Baillie" to "Beale." The theory is, that Beale, Baillie, Baliol, Bailleul, are derived from Baal. The Sun is Baal, great celestial ruler; hence Bailli, Bailiff, Balivus, little terrestrial ruler; Bailleul, Balliol, the baillidom, territory ruled, town, place, circuit of power, or seat of government, whence Le Bailli de Bailleul, De Bailleul, De Baliol, Baliol, Baillie, Beale, Beal, the literal transformation of Baal, the prototype. Possibly final *e* made Beale at one time dissyllabic, as if Baily, the abbreviation of Bailiff; but Beal became monosyllabic, as if Beel in England, and Bail in Scotland. Excerpts recently taken from the Haddington Registers in Edinburgh, and now before me, illustrate my fact and partly confirm my theory. Thus :—1621, Balzie; 1623, Bailze; 1624, Baillie; 1626, Bailzie; 1642, Baille; 1644, Baillze; 1685, Bailie; 1687, Bailive; 1687, Bailyne; 1723, Baill; 1728, Baile; 1794, Beale; 1811, Beal; and intermediate orthography, exceedingly capricious, exemplify the transformation. My conclusion is, that, whether as Le Bailli, Ye Baillie, The Bailiff, De Bailleul, De Baliol, Baliol, Baillie, the surname Beale implied, *ab initio*, superiority, power, and dignity.

J. BEALE.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

#### UNAUTHORIZED ARMS.

Recent correspondence in "N. & Q." insisting on the illegality of persons using arms by "immemorial custom" only, is very annoying and perplexing to many who, like my family, have long used arms which have never been granted by a Herald's College, and whose honour has been, and is, I trust, above suspicion.

As a continuous subscriber and an occasional contributor to "N. & Q." *ab initio*, perhaps I may be permitted, by the indulgence and courtesy of the editor, to tell the little I know about the Dixons' "fleur-de-lys and chief ermine," and to ask advice thereon.

In 1448, Nicholas Dixon, Rector of Cheshunt, dying, his arms, as above, were sculptured on a commemorative brass, still to be seen on the chancel floor, though hardly discernible from age and neglect. This is the *first* record of the arms in question.

A little later than Nicholas, and probably his nephew, lived John Dixon, of Furness Abbey, Lancashire, who, by Anne Roos, of Witherslack, Westmoreland, his wife, had, with two sons, William and Miles, a daughter, Margaret, wife of William Sandys, of Hawkshead Hall, mother of (with other children) Edwyn, Archbishop of York, and ancestress of the "Barons Sandys of Ombersley," and "of the Vine." West, in his *Antiquities of Furness*, ed. 1805, p. 334, says:—

"Till of late, in the north window" (Hawkshead Church), "there were painted in glass, quarterly (as I was informed by an ancient person), the Sandys' and Dixons' arms; † and on a label, 'William married Margaret.' On a note at foot, '† Margaret Dixon's arms are "gules, a fleur-de-lys, with a chief erm."'"

In 1816, Dr. Whitaker, in his *History of Leeds*, gave to the "Dixons of Heaton-Royds," &c., arms as above; no doubt because the first Dixon in the pedigree was a grandson (though not so stated) of John and Anne, *ut supra*.

In 1617, Robert Dixon, of Dublin, son of Richard Dixon, Bishop of Cork and Cloyne, 1570, by Margaret Palmer, his wife, and grandson of William, the eldest son of John and Anne Dixon, *ut supra*, was chirographer and clerk of the Crown and Peace for Drogheda and the cos. Wicklow and Louth. In the year just named, his wife Maude, *née* Bee, died, and he impaled her arms with "sable, &c.," in her funeral certificate in Ulster's office. This is the *first* record of the *differenced* arms of the Kildare Dixons, but the differencing was probably the Bishop's, to distinguish his progeny from the Heaton-Royds Dixons.

In 1636, Thomas Preston, Ulster, confirmed the

above *differenced* arms to Sir Robert Dixon, Knt. (grandson of Robert of Dublin), with the motto "auxilium meum ab alto."

In 1711, died Thomas Dixon, of Little Woodhouse, Leeds; and on his tomb in the choir of St. John's Church (of which his late son, Bright, had been incumbent), his arms are recorded by Thoresby as "sable, a flower-de-lys or, and a chief ermine."

Having said my little "say," will some competent authority kindly tell me how to escape *impalement* on the horns of a dilemma? Am I to continue to perpetuate my lily, which some Scottish ancestor very probably won on a French battle-field, under a kinsman (Keith or Douglas), in the fifteenth century, or, am I to discontinue its use until I grow rich enough to pay 80%, more or less, for the distinguished honour of being permitted to bear it by leave from the Herald's College? "I pause for a reply."

R. W. DIXON.

Seaton Carew, West Hartlepool.

OSBORNE FAMILY.—The Osbornes of the county of Waterford have been an influential family there since the reign of James I. Richard Osborne, of Knockmoane, finished building the house of Ballintaylor in 1619, and was created a baronet in 1629. The representation of the family passed thrice to heirs general, Lord Harborton and Mr. Ussher of Cappagh being heirs of the third baronet, as I am of the fifth, and Mrs. Bernal Osborne of the ninth: but the male line still exists, the present being the eleventh baronet.

The origin of this family has long puzzled Irish genealogists; but on looking over some of the curious papers belonging to Sir George Osborn at Chicksands Priory, I found a letter from his kinsman John Osborn of Stackallen, made Prime Sergeant-at-Law in Ireland by Charles II., where he says:—

"There is a rich numerous family in the county of Waterford in Munster, of which Sir Richard Osborne, whose father was a baronet, is chief. But they came hither, as I have heard, with Sir J. Davis, Attorney General to King James in Ireland, and were of the west country in England, in which parts there are several of ye name, who give for their arms, as did also those of Northamptonshire, quarterly ermine and azure a cross engrailed or."

These arms were used by the Waterford family at that time, but they now use an unusual coat ascribed to Osborne, sheriff of Dublin, who died in 1624, father-in-law of the well-known Sir George Sexton, secretary to the Lord Deputy.

Sir John Davis was of Wiltshire, and his mother is stated to have been a Benett of Pythouse. I shall feel very grateful to any correspondent who can add to the information given in this old letter.

GORT.

Olinda, East Cowes.



**IRISH BULLS.**—Miss Edgeworth and her father, Richard Lovell Edgeworth, wrote a book on this subject, and Sydney Smith a review on it. Is there any other work devoted to the same topic, or to the subject of bulls in general? Also, is there any work containing a large collection of bulls, ancient and modern, in literature or tradition,—from that early bull in Hierocles of the matron, her son being nearly drowned in bathing, who threatened him with the severest chastisement if he ventured into the water again before he had learnt to swim, down to the advertiser of a washing-machine, in these words, "Every man his own washerwoman"?  
C. A. WARD.  
Mayfair.

**SUFFOLK CHARTERS.**—In several Suffolk charters of the fourteenth century, recently inspected, I have met with the surname "le Deneys," e.g., Roger le Deneys. The same surname also occurs in the Hundred Rolls. What does it mean? Is it another way of spelling *le Danois*—the Dane?  
S. D. G.

**EPIGRAM.**—

"Who steals a goose from off a common  
Is counted for a rogue or worse;  
What should be thought of man or woman  
That steals the common from the goose?"

Can any of your readers give the correct version of an epigram directed against the enclosers of commons, which runs something as above?  
J. W. A.

**"OLD LONDON FORTIFICATIONS.**—'Fac simile' of a set of Drawings, shewing the fortifications round London, as directed by the Parliament in 1643. 20 plates—one a View of London, 40 inches by 8 inches, shewing the old walls and gates."

I have cut the above from a recent second-hand bookseller's catalogue. I am anxious to know where the original drawings from which these fac-similes have been executed may be seen.  
CORNUB.

**ALEXANDER, LORD POPHAM.**—I have been told that Colonel Alexander Popham, afterwards one of Cromwell's Lords, received some medals from the Parliament for his services in the Commonwealth's cause. If so, where are they now? Any particulars would be very acceptable for my *Numismata Cromwelliana*; or, the *Medallic History of Oliver Cromwell*.  
HENRY W. HENFREY.  
5, Queen Anne's Gate, S.W.

**LEOFRIC'S MISSAL.**—Is there any reprint of this Missal, the MS. of which is, I believe, in the Bodleian Library?  
H. A. W.

**NAME OF A POET WANTED.**—Who is the poet referred to by Marvell in the following aside?—"A poet indeed, by a dash of his pen, having once been the cause of a war against Poland, but," &c.  
A. B. GROSART.

**PORTRAIT OF THOMAS PAINE.**—In *The Life of Thomas Paine* (political writer), written by his friend Clio Rickman, published 1819, the writer in his Preface says:—

"The engraving of Mr. Paine by Sharp, prefixt to this work is the only true likeness of him; it is from his portrait by Romney, and is perhaps the greatest likeness ever taken by any painter: to that eminent artist I introduced him in 1792, and it was by my earnest persuasion that he sat to him."

Can you say what has become of Romney's painting?  
E. TRUELOVE.  
256, High Holborn.

**HERALDIC.**—Upon an old house in Suffolk there was a shield bearing on a chevron, between three bears' heads couped and muzzled, three birds rising, with the date 1659. To what family did this coat belong?  
C. J. P.

**"THE WILD IRISHMAN."**—Who first gave the limited mail train from London to Holyhead this name?  
A. R.

Croeswylan, Oswestry.

**NAAMAN, THE LEPER.**—"Tradition says that Naaman the Syrian was the man who 'drew a bow at a venture and smote the King of Israel.'" I came across this note in an old MS. of mine to-day. Where did I get this information from, or rather, from what source did my informer cite?  
B.

**A GRAND-DAUGHTER OF EDWARD III.**—I should be greatly obliged to HERMENTRUDE, or any of your correspondents who could tell me the name of the eldest daughter of Isabella, daughter of our Edward III., and Ingelram de Coucy. In Mrs. Green's *Princesses of England*, she is called Mary, and stated to have been married to a Duke of Bar. But in a genealogical chart I myself made out some years ago her name is inserted as Barbara, and she is represented to have married a Count Cilly, and by him to have been the mother of the wife of the Emperor Sigismund. I think Miss Strickland was my authority.  
A. S.

**PORTRAITS OF GUSTAVUS ADOLPHUS AND HIS OFFICERS.**—These portraits are still preserved in the Castle of Skug Kloster, Sweden. Is the name of the artist who painted them known? Sir Edward Creasy, in his *Heroes of the Seventeenth Century*, mentions that he failed to procure photographs of them.  
C. S. K.

Eythan Lodge, Southgate, N.

**MAJOR WEIR, THE EDINBURGH MAGICIAN.**—It is stated in Sir Walter Scott's *Minstrelsy of the Scottish Border*, ed. 1861, ii., 294, that, in the year 1803, that is, 130 years after his execution for sorcery, no one had been found to inhabit the house of Major Weir, the Edinburgh Magician. This house stands, or stood, I believe, very near



the Castle. I am anxious to know whether it is yet in existence, and, if so, whether it is still uninhabited?  
CORNUB.

"THE TWA CORBIES," OR "THE THREE RAVENS."  
—A ballad under these titles was printed by Sir Walter Scott in the *Minstrelsy of the Scottish Border*, edit., 1861, ii. 357–360. The Scottish version, "The Twa Corbies," was taken down from tradition. The English version, "The Three Ravens," is from Ravenscroft's *Melismata*, as printed by Joseph Ritson in his *Ancient Songs*, 1792, p. 155. I shall be much obliged to any one who will direct my attention to other versions of this old ballad, either in print or manuscript.

EDWARD PEACOCK.

VISAGE: VISAKER.—In what counties were these families seated? Arms, gu. a salmon in fesse ar.; gu. a dolphin in fesse ar. Beside the localities of the above families, the different variations and forms ("aliases") under which their names appear are requested.

XIX.

Philadelphia, P.O., Pennsylvania.

### Replies.

#### NAMES OF THE COMBATANTS AT PERTH IN 1396.

(5<sup>th</sup> S. i. 364, 469; ii. 69.)

I am sorry that DR. MACPHERSON does not consider my criticisms (i. 469) on his note (i. 364) as affecting materially the points on which he wished to insist, because unless we can come to some agreement on these criticisms, or at all events have some understanding as to the points on which DR. MACPHERSON does wish to insist, I cannot see that we are ever likely to agree in the main. His reply to them, viz., that "the older writers seem to have used the terms *parentela*, clan, kin, and family indifferently," is not only not a reply to them at all, but is actually a sign that he is to some extent a convert to my view. Thus, on p. 365, he speaks of *parentelæ* as "closely allied races" and "allied septs"; on p. 469 I suggest that alliance by blood is not really indicated by the word *parentelæ*; and now DR. MACPHERSON seems to coincide with me by saying that the word *parentela* was used indifferently with clan, kin, and family. Now, in speaking of two clans in the abstract, we should by no means necessarily suppose them to be allied, either by blood or otherwise; and therefore, if *parentela* and clan were used indifferently, there is no reason why we should suppose the plural of *parentela* any more than that of *clan* to indicate alliance. I presume, therefore, that DR. MACPHERSON gives up his idea that the combatant clans were "closely allied" in any way.

With regard to our being "almost agreed" as to the names of the parties at the North Inch, I

can only say that we appear to be *fully* agreed as far as this—that the names given by the two contemporary chroniclers are Clan Quhewil and Clan Ha or Kay. But here our agreement ends; and if DR. MACPHERSON will re-peruse my reply on page 469, especially under head 5, he will see that there is not the smallest sign of our agreeing that Clan Ha was Clan Shaw. I repeat (1) that if one of the clans had been called Clan Sha (Gael. *Seth*), its name could not possibly have been sounded as Ha; and (2) that the Clan Shaw had no existence until after the fight at Perth, and were not even known generally by the name until the latter part of the fifteenth century.

Before proceeding to examine the portion of DR. MACPHERSON'S reply which has any bearing on my criticisms on p. 469, viz., on the connexion which he assumes to have existed between the battles at Gaskclune and Perth, I must renew my protest against the title of either Major, Boece, or Buchanan to be regarded as in the smallest degree authoritative or trustworthy in themselves on any point connected with the fight at Perth. Not one of them wrote until more than a century after the event, and all obtained their information from either Wyntoun or Bowar. Even Bowar, the continuator of Fordun (whose work, I may state for DR. MACPHERSON'S information, was printed at Oxford in 1722, and at Edinburgh in 1759), did not write till about half a century after the battle, and he probably owed most of his information to Wyntoun, who alone, being a grown man in 1396, is entitled to any real regard as an authority in this matter.

That the chroniclers should mention the Perth fight immediately after the fight at Gaskclune (in the Raid of Angus), DR. MACPHERSON admits to be only natural, because the one event followed closely after the other. But, he points out, Wyntoun refers to the disaster at Gaskclune at the close of his account of the Perth combat, saying that, although nearly all the Highlanders at Perth were killed, there were more of his own compatriots, the Lowlanders, killed—

"In that day's work that was done

As ye before heard at Gaskclune."

"This reference of Wyntoun's," DR. MACPHERSON says, "would be quite objectless if the two fights did not stand in some relation to each other,"—a conclusion which to me seems very far-fetched, if not somewhat absurd. For what are the facts of the case? Wyntoun is writing of two occurrences which happened within a few years of each other, both concerning the Highlanders. In the first, the Highlanders had killed many of the Lowlanders; in the second, they killed a few of themselves; and Wyntoun merely writes as if regretting that their slaughter among themselves had not been as great as that which he has, a few lines before, described them as having made among the Low-



landers. Just in the same way, an English writer of the sixteenth century might have expressed regret that the loss of the Scots at Flodden was not so great as that of the English at Bannockburn.

Coming now to DR. MACPHERSON'S quotation from Bowar, whose work in the Bodleian that gentleman says has not been printed, unless very recently, I regret that I am not at present able to consult that work; but I shall make a point of doing so at an early period, and of stating the result. As I was ignorant of its existence until DR. MACPHERSON mentioned it, I am, of course, unable at present to judge as to the amount of authority due to it, as either an original by Bowar himself, or a transcription by some later hand. I therefore withhold any remarks upon it for the present. There are two *Harleian* MSS. of Fordun and Bowar, both differing somewhat from the original, and both the work of a Magnus Mac-kulloch, the earlier bearing the date 1483. Altogether, there are some seven or eight MSS. of Bowar; and it seems somewhat strange that the lengthy passage referred to by DR. MACPHERSON as connecting the Perth fight with the Raid of Angus should have been overlooked by both Hearne and Goodall in their editions of 1722 and 1759 respectively.

The next authority (?) given by DR. MACPHERSON is Buchanan, in 1582—nearly two centuries after the event. Without waiting to ask how DR. MACPHERSON knows that this historian “had before him all the accounts of previous authors” when he wrote his own account, I would suggest that if he had all these accounts he is less to be depended upon than ever, for it will be evident to any one who may read his account with those of his predecessors that he has departed far from their simplicity, and has stated things which are not to be found in their writings at all.\* Compared with the account of Wyntoun, or even with that of Bowar, Buchanan's beautifully written and almost “flowery” account reads like what we should expect from the writer of an historical novel. In the same way, as in the earlier chapters of his history, he has put vitality into the dry bones of the fabulous Scots kings, so in his account of the doings of 1391-6 he has strung together the events, detached and bare as they were related by the chroniclers, and has made of them a connected and interesting story, the only fault of which is that few of its details are correct. But, as I have pointed out, he did not write till nearly two hundred years after the event which he describes, and he can no more be regarded as an *authority* for what took place than

can Tytler, or Scott, or any author of the present day.

I can scarcely imagine that DR. MACPHERSON would be prepared to follow Buchanan in stating that the combatants at Perth numbered three hundred on each side.

In the last sentence of his communication DR. MACPHERSON speaks of the “ascertained names and geographical position of certainly one portion of the combatants,” *i. e.*, Sheach and Clan Quhewil; but as regards the geographical position of these he is only able to say that “it is *nearly* certain that they must have lived in the heights of Angus and of Aberdeen,” principally because in the Act of 1392 their names occur among certain Perthshire and Deeside names. (DR. MACPHERSON will see, however, if he will glance again at the Act, that the Perthshire names he quotes occur among the leaders, while Sheach and Clan Quhewil come among their followers—*alios suos adherentes*, &c.). No doubt, among the forces with which Duncan Stewart descended on the fertile districts of Angus and the Mearns were to be found many of the Highlanders belonging to the parts mentioned by DR. MACPHERSON; perhaps even these composed the bulk of the marauding host; but at the same time there were others from more distant parts, such as David de Rose, or Ross, from beyond Inverness, Stewarts from Athole, and Mathiesons and Ruryson (Mac Ruari) “*cum suis adherentibus*,” who, if not from Ross and Argyle, might have been from anywhere, and simply sons of a Matthew or a Rory. We know that Duncan Stewart succeeded to the influence of his father, the Wolf of Badenoch, among the Highlanders, as well as to his destructive propensities; and, while it is scarcely likely that he would appear alone among the tribes of the eastern Grampians bordering on the Lowlands, and make up an army to harry the Lowlands solely from among them, it is in the highest degree likely that he would be accompanied by some following from the central Highlands, especially from Badenoch, where his and his father's influence was greatest. Sheach and Clan Quhewil, as I propose at a future time to show, were of the Clan Chattan, who, for some time before 1391, had a considerable footing in Badenoch; and they had no more connexion, necessarily, with the heights of Angus and Aberdeen than had the Rosses, Stewarts, or Mathiesons named with them in the Act.

When DR. MACPHERSON says that it is of no great importance, in a general sense, to know to which Clan Sha the Little belonged, does he not lose sight of the fact that this is precisely one of the main points at issue? And when he says that there were Shas, sons of Farquhar, in Brae Angus or Brae Mar, at the period in question, does he not forget to give his grounds for the statement? As he speaks of Shas in the plural, I presume he can prove the existence of more than one; but it seems

\* The first edition of Buchanan's history—*Rerum Scoticarum Historia*—was printed in folio at Edinburgh in 1582. The events of 1391-6 will be found at folio 103 of the work, which is in the British Museum. A translation, as nearly as possible literal (also in the British Museum), was printed at London in 1690 (pp. 323-5).



rather strange that the sons of a person named Farquhar should be known as Shas. I am willing to admit that a Farquhar Mackintosh may have plundered lands on Deeside in 1382,—the Mackintoshes of those days were no better than their neighbours, and plundered more places than one.

And now to conclude, I observe that DR. MACPHERSON continues to speak of the fight as on the *Inches* at Perth. This is perhaps to be regretted, because many readers have no doubt very properly a respect for matters of detail, and sometimes carry this respect so far as to judge of a writer's whole work or views by his regard or disregard of detail. DR. MACPHERSON'S last communication was, however, probably written *currente calamo*, which may account for his continuing to speak of the *Inches*, as well as of the Act of 1391 instead of 1392; of the *Earl of Crawford* instead of Sir David Lindsay; of Clan *Chewil* instead of Clan Quhewil in the Act (for although the words are identical, the form *Chewill* occurs only in an Act of 1594); and of the Duncansons as *the leaders* of the Raid of Angus, when it is well known, and is stated by Buchanan himself, that Duncan Stewart, son of the Wolf of Badenoch, was the leader,—the Duncansons, Patrick and Thomas, being only two of the principal persons with Stewart. *Cowter*, as the name of a Deeside family, is no doubt a misprint for *Cowts*, or *Coutts*.

ALEXANDER MACKINTOSH SHAW.

See *Lays of the Deer Forest*, by J. S. and C. E. Stuart, Edinburgh and London, 1848, in which (vol. ii. p. 472) is a long note on the subject.

GEORGE R. JESSE.

RUBRICAL QUERY (5<sup>th</sup> S. ii. 128.)—I think it may be distinctly said that there is no appearance whatever of an oversight in the retention of the "Ornaments Rubric." MR. TEW, in examining Stephen's Prayer Book, appears to have overlooked the fact that the cancelled rubric is in what never could have been meant for its right place, the middle of the Tables. Now if MR. TEW will pursue his researches as far as pp. 303, 304, of Stephen, he will find as follows:—

"The 53rd page of the Sealed Books is blank. The 54th page commences with the words 'The Order.' The leaf forming the 53rd and 54th pages has been inserted."

From this alone it would seem clear that the rubric, having got by some means into its wrong place, was cancelled and reprinted to get it in its right one, *i. e.*, immediately before Matins, where we have it at present; as is very clearly shown by the Bishop of Carlisle (who bases his remarks on the Ely Sealed Book) at pp. 127, 128, of the *First Report of the Ritual Commissioners*.

But this is not all. MR. TEW need not of course be reminded that though the Sealed Books are correctly called the standard, yet the last appeal

must be to the actual MS. Prayer Book itself attached to the Act of Uniformity. This, it is well known, was for a long time considered lost, but at last discovered in the manner explained at the reference (p. 128) given above. There it is said—

"An inspection of this MS. Prayer Book has proved that 'The Order,' &c., is identical in all respects with that which is ordinarily prefixed."

And yet further, if MR. TEW would have ocular demonstration, he may have all that can be had short of the original itself by referring to the *Fourth of the Ritual Reports*, pp. 1 *et seq.* There it is said,—

"The existing Rubrics in the left-hand column are printed exactly from the MS. Prayer Book."

And at p. 9 stands "The Order," &c., exactly as, and in the very same place where, we have it now. In this last court of appeal there is no discrepancy (so to say) of any kind whatever—not the least pretext for attributing any sort of "oversight" to the editors of our Prayer Book.

CHARLES F. S. WARREN, M.A.

In reply to MR. TEW'S query, "Was this rubric intended to be omitted at the last review, but left remaining by an oversight?" I would say that it is simply impossible that this matter was an oversight. If it had been an oversight, the rubric would be identical with the rubric in the preceding edition of the Prayer Book. It is not so, it is made more explicit. As it formerly stood, a question might have been raised against any or all of the ornaments of the minister, *e. g.*, surplice, vestments, &c. As it now stands, no such question can be raised with any show of reason. On such subjects a most useful book for MR. TEW to consult is *The Book of Common Prayer of 1636, with the Alterations made by Convocation in 1661*. Photographed by Sir Henry James's process, folio, 1871. Published for Her Majesty's Stationery Office. Such questions are there answered at a glance.

B. M. PICKERING.

I have examined the officially certified copy of the Sealed Book of Common Prayer, preserved in the library of the Cambridge University, and I find the Ornaments Rubric, which is placed between the "Table to find Easter" and the "Kalendar," cancelled as in Sir A. J. Stephen's edition; and it evidently is so because it occurs again, *uncancelled*, immediately before the Order for Morning Prayer. Stephen's edition of the Sealed Book is quite correct in this particular. Although it is cancelled on page 184, MR. TEW will find it given on page 304, in the place where it is usually printed in the modern editions of the Prayer Book.

E. V.

THE PRIVATE CORONERSHIPS OF ENGLAND (5<sup>th</sup> S. ii. 129.)—The following passage from Jervis, *On the Office and Duty of Coroners*, third edition,



p. 3, gives an account of coroners who hold their posts by charter or commission, not by right of election or virtue of office:—

“Coroners by charter, commission, or privilege, are those within particular liberties and franchises, over which the lords, or heads of corporations, are empowered by charter to act themselves, or to create their own Coroners. The Crown may claim this privilege by prescription, but the franchise is of so high a nature that no subject can claim it otherwise than by a grant from the Crown. This privilege is expressly exempted from the operation of the Statute 28 Edw. 3, c. 6, which confirmed to the county the power of electing Coroners, and from that of the subsequent statutes relating to the election of county Coroners; and therefore the queen, within certain precincts, and the lords of franchises, in all cases in which they were before the passing of the act empowered to nominate and appoint their own Coroners, may, notwithstanding the provisions of those statutes, exercise the same authority at this day.

“Thus the Mayor of London is by charter Coroner of London; and the Cinque Ports, from their great antiquity, have their own Coroner. The Dean and Chapter of Westminster have their own Coroner, who by their appointment is Coroner for the city and liberties of Westminster. So, likewise the Bishop of Ely has power by charter to make Coroners in the Isle of Ely; and in the stannaries in Cornwall the Wardens are Coroners. The master of the crown office, or clerk of the crown, is Coroner of the Queen's Bench, and has jurisdiction over matters arising within the prison of that court. He holds his office by letters patent under the great seal. In addition to which there are many exclusive jurisdictions and corporations for which Coroners are appointed.”

MABEL PEACOCK.

Bottesford Manor, Brigg.

These privileges still exist. The Crown and certain lords of franchises, having a charter from the Crown for that purpose, may appoint coroners for certain precincts by their own mere grant, without election. See 23 & 24 Vict., c. 116, sect 9. I should recommend MR. WEBB to consult *Comyns's Digest*, title “Officer,” g.

MIDDLE TEMPLAR.

Bradford.

The De Houghtons, Baronets, are coroners for their Manor of Walton le Dale, and exercise the right by a deputy.

P. P.

FATHER KEMBLE (5<sup>th</sup> S. ii. 44, 92.)—The following interesting account of Father Kemble will be new to many of your readers. It occurs in Bishop Challoner's *Memoirs of Missionary Priests*, ed. 1843, vol. ii. pp. 411–414.

“On the same day as Father Wall was executed at Worcester for his priestly character, and his religion, Mr. Kemble, a priest of the secular clergy, suffered at Hereford for the same cause. He was eighty years old, according to a short printed account I have of him, and had been a priest and a missionary, in a great variety of times, four-and-fifty years. I find in the diary of Douay College, anno 1625, John Kimble, of the diocese of Hereford, ordained priest the 23rd of February, singing his first mass the 2nd of March, and sent upon the English mission the 4th of June, where his residence was in his native county of Herefordshire. In the

mission he was always esteemed a very pious and zealous labourer. The following account of him was sent me from a worthy prelate in that part of the kingdom, taken from the informations of those that had known him:—

“I have made all the inquiry I could about Mr. Kemble; what I could learn from those who particularly knew him, is as follows:—He was taken at Pembridge Castle, in the parish of Welsh-Newton, in Herefordshire, by Captain Scudamore of Kentchurch: he was apprized of some being coming to take him, but replied, that according to the course of nature he had but few years to live, and that it would be an advantage to him to suffer for his religion; and, therefore, he would not abscond. He was committed to Hereford gaol; whence, after some time, he was ordered up to London, and thence remitted back again, to take his trial at Hereford. In that journey he suffered more than a martyrdom, on account of a great indisposition he had, which would not permit him to ride but sideways; and it was on horseback he was compelled to perform the journey, at least great part of the way. After his return to Hereford gaol, he was frequently visited by Captain Scudamore's children, whom he treated with whatever he had that was good, sent him by his friends; and being asked, why he gave all to them, he made answer, because their father was the best friend he had in the world.

“He was executed on Wigmarsh, by Hereford. His head was cut off; his body was begged by his nephew, Captain Richard Kemble, who put it into a coffin, carried it to Welsh-Newton, buried it in a church-yard there, and erected a tomb over it. Some time after, it happened that Captain Scudamore's daughter had a violent sore throat, which was apprehended dangerous, and being advised by a devout Catholic, who had preserved the cord in which Mr. Kemble was hanged, to put that cord to her neck, upon the application of it she was immediately cured. Some neighbouring Catholics resort to his tomb on the 22nd of August, the day on which he suffered, to pay their devotions: once I myself being present, with three or four of the family of P—, and some others, Mrs. Catherine Scudamore, who for some time had been extraordinary deaf, and at that time was involved in some difficulties, of which she could not be made sensible, by reason of her deafness, stayed at her prayers by the tomb, after the rest of the company were retired for their refreshment to an inn, not far from the church-yard; and when she came to them, she cried out, Lord! I have recovered my hearing; and effectually she heard as well as any one in the company. These are all the particulars I could learn, more than that he was always a pious and zealous good missionary.’ So far my right reverend correspondent. The following speech was published in print not long after Mr. Kemble's execution:—

“The last speech of Mr. John Kemble, a clergyman, which he spoke in the cart upon Wigmarsh, by Hereford, August 22, 1679.

“It will be expected I should say something; but as I am an old man, it cannot be much; not having any concern in the plot, neither indeed believing there is any. Oates and Bedloe not being able to charge me with anything when I was brought up to London, though they were with me, makes it evident, that I die only for professing the old Roman Catholic religion, which was the religion that first made this kingdom Christian; and whoever intends to be saved must die in that religion. I beg of all whom I have offended, either by thought, word, or deed, to forgive me; for I do heartily forgive all those that have been instrumental or desirous of my death.

“Then turning to the executioner, he took him by the hand, and calling him by his name *Honest Anthony*,



said he, *my friend Anthony, be not afraid; do thy office, I forgive thee with all my heart, thou wilt do me a greater kindness than discourtesy.* Then he drew his cap over his eyes, and after a little meditation upon his knees, and offering himself up to Almighty God, he told them, they might do their office when they pleased. In conclusion, after he had thrice repeated, with great fervour, these words, *In manus tuas Domine commendo spiritum meum, Into thy hands, O Lord, I commend my spirit,* the cart was drawn away, and he hanged at least half an hour before he was quite dead, the knot of the rope not being rightly applied; though this, as it is believed, happened rather by accident than design. The Protestants that were spectators of the exit acknowledged that they never saw one die so like a gentleman, and so like a Christian."

Challoner says that he derived his information from "Mr. Kemble's printed speech, the Douay Diary, and the testimonies of those that knew him."

EDWARD PEACOCK.

LAMPEDUSA IN 1690 (5<sup>th</sup> S. i. 406.)—In Sir Kenelm Digby's *Journal of a Voyage into the Mediterranean in 1628*, printed by the Camden Society in 1868, I find:—

"We were all day becalmed in sight of the Island Lanasso. By this island is another little one called Lampadoso, on which dwelt no persons (according to the information by some of my men that had bin there severall times with the Turkes), but there is a lampe continually burning. The Turkes beare great reverence to the place, and allwayes leave oyle or bread, or something behind them (through devotion), but they know not for whom; and it hath proved very fatall to carry away anything from thence, as well to Christians as to Turkes, only one may safely water there."

Much curious information about this island may be found in Hunter's *Disquisition on the Tempest* (a letter addressed to Benjamin Heywood Bright), in which he endeavours to identify Lampedusa with Prospero's Island. H. A. B.

Shipwreck of Rogero, the Pagan King of Sicily, on the Island of Lipadosa, between the town of Africa and Malta, and his conversion to the Christian faith by the good hermit, who lived there during the reign of Charlemagne:—

"Rough from the tossing surge, at Heaven's commands,  
Upon the dreary cliff Rogero stands:

Around the savage shore he rolls his eyes;

And, safe from sea, new fears by land arise:

There doom'd, perhaps, on that dire coast to lie  
A lonely exile, and with famine die.

But yet, resolv'd with constant mind to bear

What evil Heaven had doom'd his wretched share,

Up the steep rock his patient step he bends,

And now, by slow degrees, the height ascends;

When sudden to his wondering sight appears

A sire, low bent with abstinence and years;

A hermit, by his looks and gesture seen,

Of saint-like manners and of reverend mien.

\* \* \* \*

In converse thus, with steps sedate and slow,

Together to the hermit's cell they go,

Cut in the living rock; and o'er it stands

A hallow'd chapel that the East commands,

Fair, neatly built, and reaching to the flood,

Of various growth below, a quivering wood,

Where laurel, juniper, and myrtle green,

With spreading palm-trees, grace the lovely scene;  
Whose mingled shade a liquid fountain feeds,  
That down the rock its murmuring current leads.  
Near forty years had past since first the sire  
Forsook each worldly pleasure, to retire  
To this recess, where, by his Saviour bless'd,  
He led his days in purity and rest.  
For wholesome food the gather'd fruits he took;  
To quench his thirst he sipp'd the crystal brook;  
And strong in health, and free from care and strife,  
He reach'd the extremest verge of human life."

Book xx. *Orlando Furioso*, by Ludovico Ariosto, translated by John Hoole.

Was Rogero, the Pagan Prince of Sicily of the poet Ariosto, who died A.D. 1533, the one of that name to whom Edrissi's\* great geographical work, called after him *Kitáb Rágiar*, or Book of Roger, is dedicated; and what accounts are obtainable in the Mediterranean regarding the good hermit of Lipadosa, and the battle described in the *Orlando Furioso* as having been fought on that island? E.

SNEEZING (4<sup>th</sup> S. ii. 4.)—Allow me to quote two passages from Greek classic writers in illustration of sneezing being considered a lucky omen. One of them is from a poem of very hoar antiquity, namely, the *Odyssey* of Homer; the other from a rather more recent production, the *Anabasis* of Xenophon:—

Ὡς φάτο· Τηλέμαχος δὲ μέγ' ἔπτарεν· ἀμφὶ δὲ  
δῶμα

σμερδαλέον κονάβησε· γέλασσε δὲ Πηνελόπεια·  
αἶψα δ' ἄρ' Εὐμαιὸν ἔπεα πτερόεντα προσηύδα·

Ἐρχέοι μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.  
οὐχ ὁράας, ὃ μοι νῖδος ἐπέπτаре πᾶσιν ἔπεσιν;  
τῷ κε καὶ οὐκ ἀτελὴς θάνατος μνηστῆρσι  
γένοιτο,

πᾶσι μάλ', οὐδὲ κε τις θάνατον καὶ κῆρας  
ἀλύξοι.

*Odyssey*, Bk. xvii. line 541 et seq.

And:—

τοῦτο δὲ λέγοντος αὐτοῦ πτάρννται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν.—*Anabasis*, lib. iii. c. 11, 9.

See also "N. & Q." 1<sup>st</sup> S. viii. 121; v. 364, 500, 572, 599; viii. 366, 624; ix. 63, 250; and x. 421.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In India, at the present day, one may observe the *quasi* sign of the cross, which a Hindu makes should he chance to sneeze while performing his morning's ablutions in the Ganges. Having touched his forehead, nose, chin, and cheeks, with the tip of his fingers, he re-commences his prayers from the very beginning, and will do so as often as they are interrupted by a cachinnation. I have read somewhere that the ancient Romans made oblations to the genius of sneezing. SP.

\* Edrissi, vol. i. p. 625, D'Herbelot, *Bibliothèque Orientale*, 4to., 1727.



ÉTIENNE DE SILHOUETTE (5<sup>th</sup> S. ii. 109.)—The exact title of Étienne de Silhouette's work as given by Quérard (*La France Littéraire*, Paris, 1838) is—

"Idée générale du gouvernement et de la morale des Chinois, tirée particulièrement des ouvrages de Confucius, et réponse à trois critiques. Sec. édit., Paris, Quillau, 1731, in-12."

M. Quérard is good enough to add—

"La première édition, publiée en 1729, ne renferme pas la réponse aux critiques."

The *Biographie Universelle* says:—

"Cette édition [1731] est augmentée d'une réponse de l'auteur à trois critiques qui avaient paru de son livre. L'ouvrage n'est qu'un extrait assez superficiel des écrits des missionnaires sur la même matière et des traductions latines qu'ils avaient données des livres de Confucius et de ses disciples."

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

"LITTLE POEMS," &c. (5<sup>th</sup> S. ii. 110.)—MR. BOWER will find the poem in the *Lyrical Ballads* of Wordsworth. N.

"GIPSY QUEEN" (5<sup>th</sup> S. ii. 110.)—CARMENI alludes to the recitative and air, "Rage, thou angry storm" in *The Gipsy's Warning*, music composed by Sir J. Benedict. W. PHILLIPS.

JOANNA SOUTHCOTE (5<sup>th</sup> S. ii. 68.)—There are several places, both in town and country, where the Southcotians assemble. They call themselves "Christian Israelites," and they observe the Jewish Sabbath, and follow in many instances, such as selection of food, the Mosaic Law. They dress in drab, and have clothes somewhat resembling those of the Quakers. But the wearing of beards distinguishes them from members of the Society of Friends. One of their leading and most learned ministers used to be, and may be still, the editor of a popular weekly periodical. N.

ALDERMAN SIR WILLIAM STAINES, KNT. (5<sup>th</sup> S. ii. 124.)—

"A Paviour and a Stone-mason made a fortune honorably, and married his cook-maid."

"His manners may be judged from the following anecdote. At a city feast, when Sheriff, sitting by General Tarleton, he thus addressed him: 'Eat away at the pines, General, for we must pay all the same, eat or not eat!'"

"He was Sheriff in 1797."

The above I copy from a curious work (second edition, 1800), called—

"City Biography. Containing Anecdotes and Memoirs of the Rise, Progress, Situation, and Character of the Aldermen, &c., of the City of London."

H. S. G.

LIVY (5<sup>th</sup> S. ii. 128.)—The following quotation from Smith's *Dictionary of Greek and Roman Mythology* furnishes a reply to the query of OMEGA:—

"*Spurilia Gens*, only known from coins for the Spurilius, whose name occurs as a tribune in some editions of Livy (iv. 42), is in all the more modern editions Sp. Icilius."

K. P. D. E.

THE SCILLY ISLES (5<sup>th</sup> S. ii. 129.)—(1.) Mr. Bevan, editor of the Hereford *Mappa Mundi* (the date of which he supposes to be 1275), remarks thus on the word *Svilla*:—

"We have to notice a *Svilla* off the southern point of Ireland, which may possibly have some reference to the Scilly Isles."

He derives the name from *Scylla*, the famed rock between Italy and Sicily.

(2.) William Botoner, commonly called William of Worcester, thus mentions the Scilly Isles in his *Itinerarium sive liber memorabilium Will. W. in viagio de Bristol usque ad montem, St. Michaelis* (dated 1478):—

"Apparicio Sancti Michaelis in monte Tumba antea vocata le Hore-rok in the wodd; et fuerunt tam boscus quam prata et terra arabilis inter dictum montem et insulas Syllye, et fuerunt 140 ecclesie parochiales inter istum montem et Sylly submersæ."

See Müller, *Chips*, iii. 344. A. L. MAYHEW. Oxford.

Supposing Scilly to be an accommodation, or corruption of the Latin word *Silures*, the name given to these islands by Solinus, we first meet with it in Tacitus—as far as my reading serves me—(*Ann.* xii. 32), applied to certain counties in South Wales. *Silurus*, from Σίλουρος, most probably the derivation, meaning a kind of river fish—some authorities say the chad—it is not unlikely that both these localities took their names from the fact of their rivers being especially famous for this kind of fish. EDMUND TEW, M.A.

HADDENHAM CHURCH BELLS (5<sup>th</sup> S. ii. 147.)—The square device on the sixth bell of Haddenham Church, consisting of a Latin cross between the initials "G. O.," surmounted by a crescent and a star, is the mark of George Oldfield, a bell-founder of Nottingham. George Oldfield the elder, who cast many bells that are still extant in Nottinghamshire, Derbyshire, and the adjacent counties, was the first to adopt this mark, the crescent and star, which appear in the municipal seal of Nottingham, being symbolical of that town. He flourished about the middle of the sixteenth century. He was succeeded by his son Henry Oldfield, who used the same mark, except in the substitution of "H." for "G." The earliest bell bearing his mark has the date 1589. Henry Oldfield was, in his turn, succeeded by his son George, the founder of the bell in question, who naturally used a similar mark to his grandfather. The latest instance of his mark is said to be at Crosswell Bishop, in 1669, and the earliest at Bunny, in 1620.

J. CHARLES COX.

Hazelwood, Belper.



"ABSENCE," BY DR. DONNE (5<sup>th</sup> S. ii. 85.)—See this poem in the Fuller Worthies' Library edition of the complete Poems of Dean Donne, with relative notes (vol. ii. pp. 238-9, 350).

A. B. GROSART.

SONGS IN "ROKEBY" (5<sup>th</sup> S. i. 428, 515; ii. 115.)—"A weary lot is thine," canto iii. stanza xxviii.; "Allen-a-dale," canto iii. stanza xxx.; "The harp," canto v. stanza xviii.; and "The Cavalier," canto v. stanza xx., were all set by Margaret, second Marchioness of Northampton, but I believe were never published. In the same MS. collection is a setting of "Brignall Banks," "altered from Bishop's set by Lady Compton" (Lady Northampton), from which I conclude that it was published to music by Sir H. Bishop. There was also a setting of the "Cypress Wreath," canto v. stanza xiii.; but I cannot at this moment find it, so I do not know whether it was by Lady Northampton, or by her sister, or from some other source. A setting of the song "Summer's eve is gone and past," canto v. stanza vii. ix., as a glee for three voices, by T. R. Hobbes, was published by Robert Birchall, 133, New Bond Street, without date.

A. COMPTON.

"CHRISTIANITY AS OLD AS THE CREATION," &c. (5<sup>th</sup> S. ii. 149, 175.)—The author of this book, Matthew Tindal, LL.D., was the son of a Devonshire clergyman, and an uncle of the Rev. Nicholas Tindal, the translator of Rapin's *History of England*. After taking his degree at Oxford, he joined the Church of Rome, which, however, he soon left. He was the author of numerous controversial works, but is now chiefly remembered by the one above named (the first edition of which, by the way, was published, not in 1700, as stated by E. J., but in 1730), and by his *Rights of the Christian Church asserted against the Romish and all other Priests* (8vo., 1706). Dr. Waterland wrote a reply to the former (entitled *Scripture Vindicated*, &c.), but it seems to have been more distinguished by abuse and expressions of contempt for the unknown writer than for soundness of argument. At all events, it was severely handled in a *Letter to Dr. Waterland*, by Conyers Middleton, who exposed at considerable length the injustice of many of Waterland's charges, and then, after having, to a great extent, demolished the criticisms of his antagonist, went on to teach him how he ought to have dealt with the subject, concluding his letter with a masterly exposure of the really weak points in Tindal's book. Middleton's eagerness to defend the work of an avowed deist from what he considered unjust charges, and to expose the errors of so eminent a champion of orthodoxy as Waterland, seems to have attracted more notice than his own refutation of the errors which Waterland had overlooked, so that he shortly afterwards found it necessary to

publish a second letter in order to defend himself from the charge of favouring an attack on revealed religion.

FRED. NORGATE.

17, Bedford Street, Covent Garden.

Matthew Tindal was about seventy-three when he published *Christianity as Old as the Creation*; and when he died, in 1733, he left a second volume in manuscript, by way of general reply to all his answerers, the publication of which was prevented by Gibson, Bishop of London. One hundred and six answers are said to have appeared by 1760, and Farrar (*Crit. Hist. of Free Thought*) remarks that it was the book to which more than to any other single work Bishop Butler's *Analogy* was designed as a reply.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

Matthew Tindal is referred to by Voltaire in his *Letter to the Prince of Wales concerning those Persons who have been Accused of Attacking the Christian Religion*. It is said he left in MS. a second volume of this work, but it has never been published.

ELLCEE.

Craven.

"BRITISH AND CONTINENTAL TITLES OF HONOUR" (5<sup>th</sup> S. ii. 23, 95.)—MIDDLE TEMPLAR, in denying that it is "a vulgar error to suppose that a commoner may not be noble," has fallen into the equally "vulgar error" of confounding *political* (or peerage) nobility with nobility of blood. How can the son of a nobleman be less noble than his father? He may not possess the political privileges enjoyed by the father, and, therefore, not being the "peer" of a Lord of Parliament, he is only, in the eye of the law, "the peer of any common jurymen," but how does this affect his real nobility? As MIDDLE TEMPLAR quotes Coke, allow me to remind him that the same great authority says, "Every Gentleman must be *armigerens*, and the best trial of a Gentleman in blood, which is the lowest degree of nobility, is by bearing arms" (2 *Instit. on the Stat. of Additions*). In the opinion of any herald a gentleman of blood, being already noble, cannot be further ennobled by being raised to the peerage, though his rank and privileges are thereby augmented. Blackstone, who quotes Coke, that "Commoners, &c., are in law peers in respect of their want of nobility," a few lines further on speaks of the gentry as an order of "inferior nobility," and also declares that Irish peers\* are by law esquires (and, therefore, commoners). From these facts it is evident that both Coke and Blackstone meant (though I fully admit they have expressed it badly) that the Lords of Parliament were peers in respect of their *political* nobility (*i. e.*, right to an hereditary seat and all the privileges attached thereto), and that com-

\* This was in England before the union.



moners, whether noble or otherwise, were peers of each other by reason of their want of it.

In France, the old *noblesse*, whose ancestors were peers of that country, have never lost their nobility, though they no longer possess political privileges; and should, unfortunately, any English statesman, after "thinking thrice" on the subject, deem it expedient to abolish our Upper House, *and succeed in doing so*, our Lords would not be less noble, though *then* only politically *commoners*.

C. S. K.

Eythan Lodge, Southgate, N.

Your correspondent's remarks on the manner in which persons, not members of the House of Lords, are tried when charged with felony, are beside the question. Sir Edward Coke's judgment on the point is conclusive as to the opinion of his own day, and has never, I believe, been seriously called in question. He says, "Every Gentleman must be *armagerens*, and the best trial of a Gentleman in blood (which is the lowest degree of nobility) is by bearing of arms." Then, after quoting Juvenal and Cicero as to the customs of the Romans, he continues, "In these days the rule is *Nobiles sunt qui insignia Gentilicia generis sui proferre possunt*."—*Instit.* Part II., ed. vi. p. 667.

MABEL PEACOCK.

Bottesford Manor, Brigg.

ARCHER FAMILY (5<sup>th</sup> S. ii. 21, 94.)—Thomas le Archer, parson of Elmsett, co. Suff., and Richard his brother, were sons of Archer of Tanworth (Umberslade), co. Warr. This fact is fully established by the authorities given in MS. additions to *Memorials of the Surname Archer* (Brit. Mus.). The arms in Thaxted Church—"ermine, a cross, sable"—to which MR. GOLDING\* refers, are those of the distinct family of *De Boys*, whereof was Simon de Boys, esquire to Henry V., whose surname, by special royal command, under the king's seal (still preserved†), was changed to that of *Archer*. (See remarks on this subject in the *Herald and Genealogist*.) Early last century these two families of Archer were connected by a marriage, fully explained on a handsome monument in the church of Hale, near Salisbury.

The armorial seals of the early Suffolk and Norfolk Archers still exist, and have been described elsewhere.

I may observe, *en passant*, that there is a work on Derbyshire (the reference to which is amongst Archer MSS., Brit. Mus.) in which a curious error may be noticed, as regards the arms of these two families.

There was a very early connexion between the

\* I should like to draw MR. GOLDING's attention to the coincidence that there is recorded in Barbados the will of a Mr. Golding Archer early last century. Who was he?

† S. P. O.

*Domfront Archers\** and Essex. (See Palgrave's notes on Ordericus Vitalis: "Recherches sur le Domsday," and the *rebus* seal of S. le Archer—Hare, the animal, "cher"—represented in MS. additions to Dugdale's *Warwickshire*, Brit. Mus.)

Lastly, adverting to R. C.'s highly intelligent observations on the Worcestershire origin of Edward Archer, of Barbados (ob. 1693), I am quite ready to admit that some *inferences* of his Suffolk lineage, in the work referred to (5<sup>th</sup> S. ii. 21), are satisfactorily disposed of, and, indeed, entirely over-ruled. R. C.'s arguments convince me; and, on looking into the subject again, I find that there is additional evidence of my erroneous deductions. As *truth* is the object of genealogical discussion, one need not hesitate to admit an error. SP.

AUTOGRAPH OF BURNS (5<sup>th</sup> S. i. 283; ii. 11, 72.)—On Thursday, 18th June, 1863, I attended a sale of books, autographs, &c., at Branch's Auction Rooms, Hanover Street, Liverpool. Amongst the books were many specially Scotch, viz., Hogg's *Jacobite Relics*, *The Complaynt of Scotland*, Sibbald's *Chronicle of Scottish Poetry*, Rae's *Rebellion of 1715*, Patten's *Rebellion of 1715*, Ray's *Rebellion of 1745*, Currie's edition of Burns, &c. Amongst the autographs were "No. 96, Robert Burns, a full poem in Author's handwriting, to Terraughty on his Birth-day." "No. 91" (*sic*, although following), "a Leaf out of a Ladies Pocket Book, with MS. Epigrams, by Burns, *one of them never published*." "No. 98, A Copy of a Poem to Mr. Syme, certified in Burns's handwriting."

I find that I have hastily written at the time on the back of my catalogue, which I have now before me:—

"This was the sale of the books, autographs, &c., of a Mr. Maxwell, nephew, or son, I believe, to the Maxwell of Terraughty, to whom Burns addressed that poem, and hence the autographs of Burns."

I have also copied the epigram said to be unpublished, and which certainly your readers will agree with me does not lack poetic fire:—

"Grant me, indulgent Heaven, that I may live  
To see the miscreants feel the pains they give:  
Deal Freedom's sacred treasures free as air,  
Till Slave and Despot be but things that were."

—the reference being, I presume, to slavery. The first lot, "96," was sold for 20s.; the second for 18s. 6d.; the purchasers I do not know. I gave 15s. for the third. I have no doubt, on comparing the words "To Mr. Syme from the Author" with the writing of an undoubtedly genuine letter of Burns in my wife's collection (dated Cumnock, March 2, 1788, addressed to Clarinda, and signed Sylvander), that these words were written by Burns. It was, I believe, stated at the time, that the words written in a third hand, "Printed c. v. 2, fo. 285," were in the writing of Currie, and that

\* I assume them to have been identical.



this passed through his hands when preparing his edition of Burns, which I do not possess, and, therefore, cannot say whether they refer to the printed copy or not.

WM. JACKSON.

PECULIAR TREATMENT OF SOME WORDS IN PASSING FROM ONE LANGUAGE TO ANOTHER (5<sup>th</sup> S. i. 247; ii. 90.)—That words are frequently diverted from their original signification, in passing from one language to another, is well known; and your correspondents furnish numerous examples of it. But I have not yet seen any allusion to that change in name and meaning which is produced by *local dialect*. To show how this is, and to be as brief as possible, I will merely mention one example of such change, which, amongst many others, is to be found in the Temé Valley district. It is the change produced by the alteration of "the" to "thun," which is common with the working classes when speaking of things and places. Thus:—

"Uz hup i' thun orchard sur."

"Arter uz fell thun oak, ul fall thun ash."

"Ise agwain to fill thun hole hup sur."

This habit, when applied to names of places daily mentioned, converts, in the course of years, the *significant* names of the Orchard, the Ash, the Oak, and the Hole farms, into the *meaningless* and puzzling ones of the Norchard, the Nash, the Noke, and the Knoll farms, by which names they are now known; the last-named farm, by its altered designation, forcing those unacquainted with local dialect to the supposition that there had there been some convulsion of nature, causing the formerly (by inference) upheaved knoll to be now a hollow, far below the level of the ground adjoining. I could multiply examples of the *peculiarities* of the dialect of that quarter, but, as your space is valuable, suffice it to say those who are curious in the matter will find plenty of them by a reference to *Grantley Grange* (Tinsley Brothers), in which work I have carefully reproduced them. I should say, however, that the change of "the" to "thun" is peculiar to the south-west, or Herefordshire side, of the valley; and that when it is heard on the north-east, or Worcestershire side, the speakers are invariably south-west men who have come there, or people with whom such men have long associated. The change, too, is confined to words beginning with *o*, *a*, and *h*; and *w* by dialect (wood, 'ood). Living in that locality for many years—during which time I was brought professionally into daily contact with the working classes—I was enabled to note the difference; and I observe the distinction in the works referred to. In *Grantley Grange* "thun" is not once named, the locality being north-east; "up i' the 'ood wi' the osses" invariably. But in *Nelly Hamilton* (shortly to see the light), it is in *each* instance "up i' thun 'ood wi'

thun osses," &c., the locality being south-west; a distinction which will, I expect, make the critics fall foul of me for "careless writing," but I prefer to chance a cutting up to being locally inaccurate.

The only other peculiarities not common to both sides the valley, are (south-west) "uz" for he's and her's—his being "his," and her "hur"; "ul" for he'll and I'll; and the excess of phrase, "howsumbe howivir," "howivir an it possible," "mayhap an mebbe," &c. The extra *o* (goo), and *a* (waant), the *i* for *e* (nivir), the *e* for *i* (ef), and the *a* for "I" and "he,"—except when emphatic, then "I" and "he,"—being used alike by Herefordshire and Worcestershire men; as also the excessive use of negatives: "a dunna not lose not no toime, a don't, nivir, ef he do." Their exclamations, too, are singular: "Ah! look at that now!" "Sure! an it be curus, werry much so"; "Sure-ly now! an the Lord suffered it?" "Sartin sur! now be it—well!" &c. Altogether they are "a peculiar people" in those hop and apple districts, full as they are of odd phrases, quaint sayings, and superstitions.

SHELSLEY BEAUCHAMP.

"KIKE" (5<sup>th</sup> S. ii. 41, 110.)—I think MR. PICTON and MR. SKEAT much more likely to be right in their explanation of Chaucer's meaning than I am, and I only return to the question because neither of them has adverted to one of the difficulties which I found in the matter. If we had only the Ellesmere text, the case would be as simple as MR. PICTON thinks it; but, wrong as my rendering seems to have been, all the scribes of the other five texts erred with me. He of the Hengwrt did not apparently know the word *kike* in either sense, and substituted a word which gave the passage a like sense to that which I supposed it to have. The other four understood *kike* to be *keek*, and boldly changed it, as one of them had also done, in the passage in the *Miller's Tale*, into *look*. They evidently did not know the word *kike*=*kick*, which existed none the less, as MR. SKEAT shows.

I cannot agree with MR. PICTON that a short-sounding letter suits the second syllable of the second iambus better than a long one would have done.

HENRY H. GIBBS.

Aldenham, Herts.

SHOTOVER (5<sup>th</sup> S. ii. 91, 136.)—What is the evidence—not mere assertions—that Shotover is a corruption of *Château vert*; and when did the change take place? In the Patent Roll for 11 Edw. I. (1282–3) I find "Foresta nostra de Shothouere."

HERMENTRUDE.

"PLAGAL" (5<sup>th</sup> S. i. 329, 415.)—From *plaga*, a blow=πληγή, Dor. πλάγὰ ἀπλήσσω, to strike. Du Cange explains it "Modus toni musici," and gives reference to *Autentus*. The notion is borrowed from the striking the chords of a stringed instru-



ment. Hence also *plectrum* = that by which the chords are struck. EDMUND TEW, M.A.

"*Etym.* Πλάγιος, de côté parce que la quarte se trouve placée à côté de la tonique, suivant d'Ortigue, *Dictionnaire de Plain-Chant*; mais, suivant Lafage, parce que les modes plagaux sont moins directes que les authentiques qui donnent une gamme toute naturelle."—Littré, *Dictionnaire de la Langue Française*.

A. L. MAYHEW.

Oxford.

BAR SINISTER (5<sup>th</sup> S. i. 268, 314, 418; ii. 18.)—The assertion of M. H. R., that the term *bar sinister* comes from the French heraldry, is corroborated by the article "Armoirie" in Viollet-le-Duc's *Dictionnaire Raisoné de l'Architecture*, vol. i., in which a bend sinister is termed *une barre*. G. A. B.

St. John's Wood.

RAHEL (5<sup>th</sup> S. i. 388; ii. 133.)—If MR. UNNONE will refer again to my little book, *Carmarthen and its Neighbourhood*, he will find that the note, in which it is said that Bishop Richard Davies, D.D., translated Joshua, Judges, Ruth, 1 Samuel, and 2 Samuel, in the English Bible of 1568, and 1 Timothy, Hebrews, James, 1 Peter, and 2 Peter, in Salesbury's *Welsh New Testament*, 1567, is a translation of the inscription on the monument to Bishop Davies's memory, erected in Abergwili Church at the instance of Bishop Thirlwall.

W. SPURRELL.

Carmarthen.

In the "Breeches" Bible, that is the edition of 1594, the form "Rahel" is found, and a long note also prints and refers to "Rahel" in Jeremiah xxxi. 15. NEOMAGUS.

MARCH DUST (5<sup>th</sup> S. i. 505; ii. 74.)—All parts of this island appear to have appreciated March dust. In Scotland "a peck of March dust is worth its weight in gold"; in the North of England the same quantity is said to be "worth a king's ransom." To have dry and fair weather in March is so essential, as a rule, to the preparation and sowing of the earth, and so often has it been the forerunner of bountiful crops, that we need look no further for the origin of this widespread saying. I. N.

Barnard Castle.

The value of March dust, I always understood, is estimated by the difficulty of getting it: 1st, because March is generally not a dry, and therefore not a dusty month; and 2ndly, because it is to be beaten off the hedges, which are not often in leaf. E. L. BLENKINSOPP.

"CARDUUS BENEDICTUS," NOT "BEATUS" (5<sup>th</sup> S. ii. 48, 95.)—I have been familiar with the "legend," traditionally, from childhood, and have heard it referred to by many persons in many parts of England. HERBERT RANDOLPH.

"PENTECOST" AS A NAME (4<sup>th</sup> S. i. 568; 5<sup>th</sup> S. i. 402, 472; ii. 78.)—A "Pentecost" family has resided in this neighbourhood for many years past. F. D.

Nottingham.

AUTHORS WANTED: "WHEN YORK TO HEAVEN" (5<sup>th</sup> S. ii. 47, 96.)—The "York" referred to in the first line is, no doubt, Archbishop Blackburn, whom Walpole credits with having been a buccaneer and still keeping a seraglio. The other persons satirized are all judges, with the exception of Hungerford. Price, a judge of the King's Bench, was in especially good repute for his honesty and courage. Powys, another judge of the same court, was no less famous for his dullness. Page, a judge successively of the Exchequer, the Common Pleas, and the King's Bench, was known, in his time, as the hanging judge. Fortescue (who took his mother's name of Aland) was also a judge in all three courts, and, on his retirement, was created a Peer of Ireland. Tracy was an Irish judge transferred by William III. to the English Bench.

C. T. B.

Bath.

LONDON COMPANIES, OR GUILDS (5<sup>th</sup> S. ii. 48, 96.)—The arms of sixty-two, and dates of the foundation of sixty-five, of the companies may be found in *The New View of London*, published by Robert Knaplock at the Bishop's Head in St. Paul's Churchyard, 1708. By the list of the companies given in the *City Almanac* for the current year, I find that the "Silk Throwers" are defunct, and that the following companies, which were not in existence in the year 1708, are now to be found among the Companies of the City of London, viz., Basket Makers, Carmen, Fan Makers, Fellowship Porters, Glass Sellers, Gold and Silver Wyre Drawers, Gun Makers, Playing Card Makers, Needle Makers, Spectacle Makers, Tin Plate Workers, Wheelwrights, and Woolmen.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Constitutions and Canons Ecclesiastical of the Church of England referred to their Original Sources, and Illustrated with Explanatory Notes.* By Mackenzie E. C. Walcott, B.D. (Parker & Co.)

THERE is not a more indefatigable, industrious, useful, and painstaking writer than the above reverend gentleman, Præcentor and Prebendary of Chichester. He must have the rare secret of how duly to partition out time, or he could not accomplish the work, which never fails to do him honour. Amid his many labours, Mr. Walcott finds leisure to send occasionally a contribution to "N. & Q."



They are always welcome, and fully appreciated ; we only wish there were more of them.

Mr. Walcott engages in so many labours that, recently as this "handy volume" has appeared, we are by no means confident in asserting that it is his latest. However this may be, there is no doubt as to the value of the present volume. Therein he has collected scattered materials, out of which he has constructed a goodly edifice. "Hitherto no attempt has been made to trace up the existing Canons to their original sources." So writes the author, and he naturally expresses his surprise at the fact. To many, the very able and interesting Introduction to the volume will prove, perhaps, more valuable than all that follows. It is a singularly able paper, exhibiting remarkable power of condensation, and serving as a chapter, wanting up to this time, in Church History. Mr. Walcott states that one principle of the Church of England is "comprehension," not "compromise." He illustrates this by the directions of St. Gregory to Augustine :—"Mihi placet, sive in Romanâ sive in Galliarum seu in quâlibet Ecclesiâ aliquid invenisti, quod plus omnipotenti Deo possit placere, sollicite eligas, et in Anglorum Ecclesiâ quæ adhuc ad fidem nova est, institutione præcipuâ quæ de multis ecclesiis colligere potuisti infundas ; ex singulis ergò quibusque Ecclesiis quæ pia quæ religiosa, quæ recta sunt elige." This, perhaps, is the sort of advice which everybody commends and nobody follows. A French author had it in his mind when, some half-dozen years ago, he proposed as feasible the union into One of the Jewish, Christian, and Moslem beliefs ! Where canons and rubrics are at issue, Mr. Walcott has no difficulty in explaining, if not reconciling them. Finally, his book on the Canons does what he states the Canons themselves do, namely, "They constitute in their successive developments a history of the growth of Doctrine and Discipline in the Church of England, and especially as they are cited or enforced by the Rubric." We sincerely congratulate Mr. Walcott on this most useful volume.

*History of the Infirmary and Chapel of the Hospital and College of St. John the Evangelist at Cambridge.* By Charles Cardale Babington, M.A., F.R.S., F.S.A., Professor of Botany in the University of Cambridge. (Cambridge, Deighton, Bell & Co.)

THE Master and Fellows of St. John's have done well in sending forth this history of that ancient Hospital which, founded about the time of Nigellus, Bishop of Ely (A.D. 1133-69), has proved to be but the precursor, through the bounty of Margaret of Richmond, of the second most important college in the University. The Professor of Botany, to whose hands the work of compilation was entrusted, may be congratulated on having produced a volume destined to find its way into the bookshelves of those Johnians, old and young, who enjoy nothing better than that their memories should be stirred, from time to time, by a remembrance of old associations. The little book before us contains not only an account, with plans

and photographic views, of the old buildings that had to make way for Sir G. Gilbert Scott's magnificent chapel, but also, by way of uniting the past with the present, a full description of the latter structure. To our mind Professor Babington has adduced perfectly valid reasons for the style of architecture (Early Decorated, A.D. 1280) adopted by its eminent designer. We lately recorded with pleasure the recutting of no mean name on a gravestone in the cloisters at Westminster ; it will then, doubtless, be a satisfaction to our readers to know that, whilst the monuments have been removed from the old to the new chapel, the slabs covering the graves of those who were interred in the former have been left in their places, and that the foundations of the old chapel, not having been removed, mark its site, and so form an enclosure. Can any one give a reason, for it "is not apparent," why, to quote the Professor's words, "so eminent a man as Eudo de la Zouch, the first free Chancellor of the University, A.D. 1396, was buried in the Chapel of St. John's Hospital" ?

*On Certain English Surnames, and their Occasional Odd Phases, when seen in Groups.* By C. L. Lordan. (London, Houlston ; Romney, Lordan.)

THE name of Lordan will recall to the mind of many persons the same author's *Colloquies on Poetry and Poets*, which Mr. Lordan, who is a printer, composed at once in types, without written copy. This singular volume has had a success which is not at all beyond its merits. The present work, which is most creditable to the compiler's own press, is also creditable to his taste and industry. Some singular names are to be found in these groups. We fail to find "Freshwater" among his "Liquids," and it would be well to note that "Christ," as a surname, is German, and means "Christian." A great deal of "fun" may be got out of some of the names. The Introduction, "On Some of the Odd Phases of our Surnames," shows how well-qualified Mr. Lordan is to handle this subject, and that he can be as much a humourist as a scholar.

*Le Cheval et son Cavalier.* Par le Comte J. de Lagon-die. 2 vols.

*Les Chevaux du Pur Sang : Physionomie des Ecuries des Courses Françaises.* Par le Baron d'Étreilles (Ned Pearson).

*La Pluie et le Beau Temps.*

*L'Aquarium d'Eau Douce, d'Eau de Mer.* Par Jules Pizzetta. (Paris, Rothschild.)

THIS is, in many respects, a curious collection of French books. Three out of the four works show how *le sport* is progressing in France, and how it is lending, if not permanently adding, new words to the French language. The whole are elegantly got up, and are profusely illustrated with woodcuts. In the first two works there is much interesting information about the horse and his rider, and useful instructions as to riding. The volume on Rain and Fine Weather recommends itself by its simplicity of treatment to every class of readers. The *Aquarium* is, perhaps, likely to be the most popular. It is excessively interesting. On this side of the Straits of Dover a young student may at once, by the use of this pretty book, improve himself in French and Natural History.

*English School Classics*, edited by Francis Storr, B.A., Assistant-Master at Marlborough College (Rivingtons). The following are now before us :—*Simple Poems*, which includes well-known specimens from various authors ; *Selections from Wordsworth* ; the First Book of *The Excursion* ; *The Wanderer* ; Thomson's *Seasons* ; *Winter* ; Bacon's *Essays*, and *Paradise Lost* (Books I. and II.), edited respectively by Messrs. Mullins, Turner, Bright, and Storr. It is only necessary to say



that the merit of this series is fully maintained in the volumes enumerated above. We can only wish Mr. Storr all the success that his efforts deserve. Selections from the *Spectator* and Burns's *Poems* are promised. From Messrs. Rivington also come *A Book of Metrical Litanies* and *A Book of Litanies, Metrical and Prose, with an Evening Service*, which are well adapted to the Seasons of the Church. *Songs of Many Seasons* (Pickering) is the title of a small volume of poems, which, embracing some that have already appeared in *The People's Magazine* and in *Evening Hours*, C. H. has done well in putting with others into a collected form. The following lines occur in *From Jerusalem to Emmaus*:

"Oh, strange, sweet journey! Is it thus, dear Lord,  
That troubled wanderers through earth's passing day,  
Seeking, yet doubting still Thy saving word,  
Are found by Thee upon their sorrowing way?"

"TEMPLE BAR," in an article called "Bought and Sold in the Last Century," has a sample worth quoting of the journalistic style of the period. A newspaper, after noting the death of Rowe, the Poet-Laureate, in 1718, adds:—"He is to be interred in Westminster Abbey, where Cowley, Chaucer, Ben Jonson, and the rest of those people lie."

"MACMILLAN'S MAGAZINE" will flutter the Shakspearians. "Who Wrote our Old Plays?" is the title of a learned and elaborate paper by Mr. Fleay, in which he assigns a great part of *Henry VIII.* to Fletcher. *Cymbeline* is believed to have been written at periods wide apart, as the word "Posthumus" is differently accented. "Pósthumus" and "Posthúmus." But so is "Dunsinane" in *Macbeth*; and Dryden makes the hero of his tragedy, Cleomènes and Cleomènes indifferently, but without leading to the conclusion that the drama was composed at two periods.

DR. CHARLES MACKAY is preparing a work for publication, to be issued as soon as a sufficient number of subscribers is obtained, entitled *The Gaelic Etymology of the Languages of Western Europe, and more especially of the English and Lowland Scotch, and their Cant, Slang, and Colloquial Dialects*. The work will bear this significant epigraph:—"Without a considerable knowledge of Gaelic no person can make any real proficiency in Philology.—Dr. Murray, Professor of Oriental Languages, Edinburgh." Dr. Mackay demands in the Prospectus of this work due recognition of the maternal character of Gaelic, as, to a large extent, the source of Greek, Latin, Italian, French, Spanish, and especially of the English. He traces its rise from the far East, and claims for it a greater antiquity than any language now spoken in Europe. It is not likely that subscribers will be wanting for a work like this by a scholar so competent as Dr. Mackay.

GREAT NAMES excite sufficient respect to authorize us in noticing that a descendant of the Comneni who reigned at Constantinople has distinguished herself at an educational examination at Aix. This young lady—Colomb de Comnène—is only sixteen years old.

DURHAM CATHEDRAL.—In reference to a paragraph in "N. & Q.," 5<sup>th</sup> S. ii. 180, J. T. F. states positively that the skeleton there described as that of a woman was, when carefully examined by Professor Rolleston and others, pronounced to be that of a boy, aged about twelve or thirteen years. The local secretaries of the Society of Antiquaries are preparing a full account of all the recent discoveries, and it would be a pity to forestall that by any further remarks.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

NICHOLS'S *Bibliotheca Topographica Britannica*. Vol. VII., or Nos. 43 and 50.

BURKE'S *Landed Gentry*. Vol. III. 185-. Containing Addenda, Corrigenda, Supplement, and Index.

DESCENT of the Wharton Family, of Nottinghamshire. 1825.

MEMORIALS of Dr. George Danys, Bishop of Peterborough.

Wanted by W. G. Dimock Fletcher, 208, Cowley Road, Oxford.

## Notices to Correspondents.

G. F. B. (p. 167, *ante*).—See "N. & Q." (4<sup>th</sup> S. xi. 383, 433, 450). MR. NORGATE, at the last reference, states that the earliest mention of the names of the two male-factors occurs in the apocryphal Gospel of Nicodemus, otherwise called *The Acts of Pilate*; they are there called Dysmas and Gestas.

W. B.—We cannot find room for this lengthy communication, but, if the writer pleases, we will forward it to the gentleman to whose jocose paper it is intended as a reply. Our own wish is not to carry the joke any further.

CLEF.—"Hope told a flattering tale." The words of this ballad are by "Peter Pindar" (Dr. Wolcot). The music of *Pray Goody* was published as Dr. Arne's, but it has been repeatedly claimed as Rousseau's.

J. F. M.—The after-piece, *The Camp*, was once published in Sheridan's collected works; but Moore shows, in *The Life of Sheridan*, that it was by Tickell.

MR. TRUELOVE states that it was not he, but Clio Rickman, whom he was quoting, who examined the body of the Chevalier d'Eon.

J. C. P.—See Murray's *Handbook for Somerset*, for the legend of Darrell of Littlecote, and for half-a-dozen references to other authorities.

W. J. M.—"Sleeps like a top" has its equivalent, not only in the Italian "*Dorme come un topo*," but also in the French "*Il dort comme un taupe*," or dormouse.

J. R. P. L.—We cannot help in the matter of George IV.'s amours, or of his pecuniary doings with Jews.

J. W. W.—An application to Mr. R.—himself would, no doubt, receive a courteous reply.

LOCKWOOD & Co.—See p. 398 of the last volume of "N. & Q."

H. H.—The book is untrustworthy in every statement.

G. A. S.—Our best thanks for your thoughtful kindness.

Q.—Epitaph in Sidbury Church. See *ante*, 88, 152.

B. & Co.—"Every kind of fête" is the correct form.

K. P. D. E.—Forwarded to Mr. Thoms.

S. M.—D. S. P. = Decessit sine prole.

Nov—confirms rather than refutes.

ANGLO-SCOTUS.—Next week.

CHITTELDROOG.—Next week.

## NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, SEPTEMBER 12, 1874.

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Notes on Books, &amp;c.

## Notes.

## GENERAL FOX ON CHARLES JAMES FOX AND HOLLAND HOUSE.

Among the unpublished correspondence of Leigh Hunt placed in my hands last year by Thornton Hunt, I find several letters from the late General Fox, to whom Leigh Hunt seems to have submitted proofs of his articles on Holland House, about to appear in *Household Words* (vol. ix.), and subsequently re-issued, in book form, as *The Old Court Suburb*.

Of the three most important letters I send you copies, as any particulars respecting Holland House, and any records of the life and death of Charles James Fox, from the pen of one of his children, are of interest to Englishmen, whether exact as to matters of fact or merely family traditions.

Reference to the articles in *Household Words* (vol. ix., pp. 8, 38, *et seq.*) and to *The Old Court Suburb* will show Leigh Hunt's attention to many of General Fox's memoranda in the first of these letters. It is strange, however, that some of the corrections suggested were not adopted in any edition of the book, if, as it is very probable was the case, they were received too late to be of use in *Household Words*. But it is possible that Leigh Hunt, who was most painstaking in his en-

deavours to be accurate, or, as his son Thornton better puts it, "a very conscientious workman, who would state nothing that he had not verified" (*Correspondence of Leigh Hunt*, vol. ii., p. 168), had good reason for distrusting even so high an authority in such matters as the General may be considered:—

"St. Leonards on Sea, 29 January, 1854.

"Dear Sir,—I regret that, being absent from home visiting, I did not get your letter till I returned last night. I return it by this post, as you are in such haste for it.

"I have made a few pencil memoranda, but have not been able to make a proper revision. There are several errors in the local description. There are no *old* Gardens and Flower Beds, what there are were made by my mother. There is no expiatory altar to Lord Camelford. There was a little antique Altar placed on the spot where he fell, at one time, but it has disappeared for 30 years. I am not aware of any pictures of Alighieri or of Cæsar Borgia. There are miniatures of Alfieri and his wife, the Duchess of Albany, and one of Robespierre. The latter was bequeathed to my father by the late Lord Lansdowne. The portraits of Sterne and Garrick are no longer at H. House. Mr. Fox was at least 18 or 19, and his Aunts 23 or 24, when the large picture of them by Reynolds was painted.

"At p. 5 you give a list of lodgers in H. H. I never heard of these, but I conclude you have some authority.

"P. 6.—The present Lord Kensington is a very worthy man and a captain in the Navy; and, though, of course, it remains with you to act as you like, I think the expression of more distinguished Race might as well be omitted.

"I hope you will forgive the freedom with which I have made these notes.

"Your account contains, I believe, all that can be gleaned about Holland House, and will, I have no doubt, amuse the readers of *Household Words*.

"I shall try to see you when I return with Lady Mary to Addison Road, & regret to hear of your having been so unwell.

"In haste, very truly yours,

C. Fox.

"In my Father's time the Library was *filled* over the bookcases with portraits of political, literary, and private friends, and also Family Portraits, now chiefly removed to other rooms, and some left away to Friends by my Mother. There were portraits of Canning, Sir R. Walpole, J. H. Frere, Lord Darnley, Dryden, Addison, Lord Thanet, Erskine, Romilly, Francis, Lord Essex, D. of Bedford, Moore, Rogers, Crabbe, and many more.

"In the Drawing Room there is a fine portrait of Talleyrand by Schelter, and one of Napoleon at Fontainebleau, by Gerard.

"To Leigh Hunt, Esq<sup>re</sup>."

"St. Leonards, 3 Feby. 1854.

"Dear Sir,—I return the proof sheets. I have scribbled some memoranda.

"My father did not die of Dropsy but of Gout in the Stomach. He had *not* a very strong constitution, and had fits of Gout from very early life, augmented by leaving off exercise after his marriage. He was before a very eager Sportsman when he had the opportunity, & till within 20 years of his death used to fish whenever he had an opportunity, and also play at tennis at Woburn & in London, of which he was devotedly fond, as was his uncle, though neither of them great performers. It was very comical to see Mr. Fox, I have heard, playing with his



fat figure and flannel dress, &c., yet very active. George Selwyn, as you say, was a great friend of Henry Fox.

"George S. had a strange (but not uncommon) passion for seeing dead bodies, especially those of his friends. He would go any distance to gratify this pursuit. Lord Holland was laid up very ill at H. H. shortly before his death. George Selwyn sent to ask how he was, and whether he would like to see him. Lord Holland answered, 'Oh, by all means; if I am alive to-morrow I shall be delighted to see George, and I know that if I am dead he will be delighted to see me!'

"I never heard of the Epitaph you allude to of my Father.

"Yours sincerely,

"To Leigh Hunt, Esq.,

"7, Cornwall Terrace, Hammersmith."

"C. Fox.

With respect to the second letter, it will be seen that Leigh Hunt uses the epigrammatic message of Lord Holland to George Selwyn from his death-bed; but of the other corrigenda, many were inadvertently or intentionally omitted by Leigh Hunt. For instance, in *Household Words* and in *The Old Court Suburb* the cause of Charles James Fox's death remains "dropsy" (p. 171, 3rd edit.), and his "strong constitution" is still referred to. On these points Leigh Hunt certainly had better authority than the General. Lord Colchester, then Mr. Charles Abbot, and as Speaker of the House of Commons likely to be well informed, states that on Monday, March 31st, 1806, Mr. Fox was taken ill in the House of Commons. He adds "to-day" (Wednesday, April 2nd), "Cline, who had been called in as a surgeon, entertained a very bad opinion of his case. . . . His legs swelling at night and not recovering their natural size in the morning; and general symptoms appearing of a dropsical habit" (*Diary and Correspondence*, vol. ii. p. 48). On the day following this entry Mr. Fox was in his place in the House of Commons as Foreign Secretary, and continued to attend regularly until June 19th, when he drank tea with the Speaker, who records it as "the last, or very nearly the last, time of Mr. Fox attending the House of Commons" (*Ibid.* p. 71). Lord Erskine informed the Speaker on the 27th of June that Mr. Fox's complaint "was not dropsy . . . but hydropical symptoms" (*Ibid.* p. 73). On the following evening, Drs. Baillie, Moseley, and Vaughan had a consultation, and Mr. Abbot describes his state "to be that of an actual formation of water in the chest; the mass of his blood broken and debilitated; no regular secretion of the kidneys; and the strongest medicines for expelling the water have failed. His state of body is also such as to render it impossible to give vent to the water in his legs for fear of mortification. . . . Lord Grenville had seen him yesterday in good spirits, but was not aware of the progress of his illness to the extent that I related" (p. 74). Lord Holland, in his *Memoirs of the Whig Party*, vol. i. p. 265, says that Fox was "tapped" for his complaint on the 7th of August. He was then at Godolphin House, Stable Yard (on

the site of which stands Stafford House), and bore the operation patiently, whilst his Lordship read aloud the eighth book of Virgil. On the 1st of September, when at Chiswick House, he was "tapped" for the second and last time; and twelve days after, namely, on the 13th of that month, he died—of "dropsy," as the two operations of "tapping" sufficiently prove, and as all the memoirs, diaries, and correspondences which treat of that period unequivocally state; and though many of them—notably Lord Colchester's—had not been published when Leigh Hunt wrote, it may be fairly assumed that Leigh Hunt did right in rejecting his correspondent's information, although that correspondent was a son of the subject. I should mention, on the other hand, as somewhat supporting General Fox's view, that Lord Holland says, early in June Fox was attacked with "rheumatism in the thighs" (*Memoirs of the Whig Party*, vol. i. p. 246); and the *Annual Register* for 1806, p. 912, makes Fox say to a friend, "I begin to think my complaint not unlike Pitt's; my stomach has been long discomposed, and I feel my constitution dissolving." Again, Wraxall (*Historical Memoirs*, vol. ii., p. 14) says, "as early as 1781 Mr. Fox was *already* attacked with frequent complaints of the bowels and stomach attended by acute pain." Sir Nathaniel wrote this in 1813, about seven years after Fox's death, and by the use of the word "already" implies that it was an affection of the "stomach and bowels" which proved fatal.

As regards the General's exception to Leigh Hunt's reference to Fox's "strong constitution," it is really frivolous, if not actually negatived by his own mention of Fox's playing at tennis. All authorities testify to Fox's physical vigour and stamina; agreeing with Wraxall, who says, "Nature had conferred on him a constitution originally capable of prodigious exertion."

"Addison Road, 25 March, 1854.

"Dear Sir,—I take blame to myself for not having written before, but the fact is that I have only within the last day or two been able to read your account of H. H. with attention. I have now done so, and will, as you before permitted me, point out a few mistakes which, though not very important, still, in a topographical description, ought to be corrected, I think.

"I will not meddle with matters of *opinion* except one: you say Holland House is not handsome. I must myself differ with you, and I think you will find most people will also. The South Front, by Inigo Jones, the East Entrance, and the whole pile, I think very handsome of its sort, but this is opinion—now for facts. When you state that except a staircase or two there is nothing ancient, I think you forget the *Gilt Room*, gilt and painted in James the First's time.

"The large Elm Tree is not on the Lawn or on Turf,—it is surrounded by high Trees. The Alcove faces the South, not the West. The long *leafy* Walk goes round 3 sides, N., E., and West, of the back Park, which you name the open undulating ground, and is called the *Green Lane*.

"Lord Camelford did not give the reason you state. I always have heard that he quarrelled with Mr. Best (who



not being a celebrated shot would not decline fighting). I may be wrong, but this [is] what I heard. Lord Camelford was a Captain in the Navy, and went round the world with Vancouver when young, who was a very strict officer, and whom Lord C., I have heard, horse-whipped years afterwards. Lord C. himself was a terribly *taut* hand when he commanded a ship.

"I was a Midshipman in 1811, with Captain Stewart, in the Seahorse Frigate, who had gone round the world with Lord C., and was much attached to him. He was, however, *mad*.

"I do not know which was shewn you as Charles Fox's bedroom?

"His Father's, I think, I shewed you, on the ground floor.

"I never heard the story of Champagne for Sheridan. My mother used to order a servant to open the door gently and frequently during the night, as Sh. had a habit of keeping Brandy at his bedside.

"You will excuse all detail.

"Very truly yours, C. Fox.

"To Leigh Hunt, Esq<sup>re</sup>, Hammersmith."

Of the several emendations in this third letter, Leigh Hunt seems to have used but few. Probably all the matters to which they refer are accurately related in the Princess Liechtenstein's recently-published account of Holland House, which I have not seen. If, otherwise, possessors of that book may, by help of "N. & Q.," correct it on the authority of General Fox; who, however, in writing to Leigh Hunt on the 17th of July, 1855, to acknowledge the first volume of *The Old Court Suburb*, declared his own unused corrections to be "not of much consequence."

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

#### SHAKSPEARIANA.

The earliest copy of a play shows, of a particular text, a reading which the next copy deserts. Every subsequent copy, edited or unedited, down to the present day and hour, chiming in with the desertion. I demand the restored reading of the earliest copy.

The opening of the Fourth Scene of the First Act in Shakspeare's tragedy of *Macbeth* gives birth to the text under appeal. I copy from the page of the Cambridge collating editors, 1865 (that earliest volume excepted), the universally current reading:

"*Duncan*. Is execution done on Cawdor? Are not Those in commission yet return'd?

*Malcolm*. My liege,  
They are not yet come back. But I have spoke  
With one that saw him die."

Whilst in the Folio, 1623, the authority for the play, the King's twofold questioning lies before you mis-measured, but, I dare avouch, well-worded, in—

"Is execution done on *Cawdor*?

Or not those in commission yet return'd?"

—discovering, in the current reading, with the unquestionable rectification of the measure, the

more than questionable mutation of a word—for "Or not," "Are not."

The metrical order set straight, therefore, and the old wording recovered, we shall have, for the right reading of the King's two questions:—

"Is execution done on Cawdor? Or not  
Those in commission yet return'd?"

I translate, in large paraphrase, the import, as I receive it, of the cited question and answer, after the so resuscitated text of the first Folio. The King asks:—

"The sentence pronounced on Cawdor, is it executed?

"Or does it happen that, those to whom the oversight of the business was committed not being returned, you cannot yet reply to my inquiry?"

To which the Prince exactly makes answer:—

"The commissioners are, indeed, not yet return'd, but I am able, notwithstanding, to satisfy your inquiry, having spoken with one who was present at the death."

A logical chain of four sound links, which in the established reading we miss.

I own, in the King's second question so given, to a harshness, in the ellipsis of the mere construction; from "is" of the first question, you having to infer "are" to the second:—

"Or (are) not those."

But this harshness of the brevity proper to verse is made good to your ear by the energy crowded in on every side to the elocution of the small subject fought over—"Or."

You have looked upon it—interpreting it—as a grammarian. Look on it now as a prosodist.

1. Of the five syllables, carriers of the metrical emphasis, it is the closing fifth.

Lord Monboddo commenting, a hundred years ago, on the precept of the Greek critic, Dionysius of Halicarnassus, that you shall procure to your verse a grace of simulated prose, by not letting the verse and the sense end together (exampled in verse after verse of the *Paradise Lost*), opportunely asks, What shall protect the verse from going a step beyond the intention, and, in courting a flavour of prose, becoming prose? His answer is a lesson of high significance and of high consequences. "Look," he says, "and you will find that the verse from which the sense so runs over ends in a word of marked emphasis. Such a word naturally draws after it a momentary pause; this intercepts between verse and verse, and shuts up the antecedent verse, safe in its musical unity." These are not precisely his words, but this, in effect, is critically his instruction; valid just now for us, showing us "Or" set in a place of power.

2. The cæsura falls in this first verse in the ninth interval, setting off our two little terminal monosyllables, counted together for the sequent hemistich, to hold good the required metrical replication to the nine syllables of the prior, maintaining the equitable balance of the verse.

You may think that in all this I am loading



weight on a mere pygmean head, unapt for sustaining it—a tiny disjunctive conjunction. But it must bear more yet. It has dramatic meaning and moment. It is a king's "Or," who inquires into the discharge, by his servants, of his service. Can he be informed, or must he longer await the assurance that his order given has taken accomplishment?

The stage king must rule his voice to a measurable pitch, and forbear trespassing on the ears of his auditors; but three aspects these are under which he has to consider in one the sign of his alternative, weighted on the tongue accordingly.

With a fourth our elocutionists are familiar; not, that I know of, our metrists, whose art it, however, characteristically concerns. It is the inlet of the vocal rise and fall on the musical scale—therefore, of music proper—into the poet's making—say, into his hearing—of his verse.

In these, the King's verses, hovering round our ears, I understand the rise (') and fall ('), for affected to the more significant syllables, as I here note them:—

"'Is exécution dōne on Cāwdor? 'Or nót  
Thōse in commissiōn yèt retúr'n'd?"

The step brings into comparison, one with another, themselves, our two little hemistichal monosyllables, the musical tone falling on "Or," and rising on "not":—

"'Or nót."

The royal mind entertains two thinkings: one, that regards the ordered act of justice; one, the return of the ministering commissioners. "Or" reflects no part of the one, or of the other. It stands out as the tie between the two. But it reflects, in the mind of the speaker, the questioning which of the two rightly conjectures the information that he shall receive; therewith, a state of the mind—doubt. Thus it becomes peculiarly the personal, or, as we learn to term it, the subjective element, in so much of the speaking as lies under our inquiry. To this purport in the word, I find an accordance in the deeper and more inward tone of the grave accent.

"Not" is all otherwise. It is a part, substantive and commanding, of the second thinking. It asks the question with rather an expectation of the affirmative answer, and the vivacity of the rise on the scale suits it.

One question yet presses itself on me for answer: How did "Or" of the first Folio become "Are" in the second?

We find ourselves remanded to the first Folio and its reading.

The printer of the second has before him not our "Or not," invested with significance and with power by metrical place and office, but our "Or not" transplanted from the end to the beginning of a verse, or of a line viewed as a verse, and in

the removal divested of the significance and the power which it owed to the place.

But how did the measure get so broken up? I can imagine but one answer. The play has, at some stage between the pen and the eye, been transferred from copy to copy by the voice. For myself, in so many of these plays I have found witness of this perilous transfer, that I have presumed it of all; and have rested in the surmise, which I should be glad to have confirmed or disproved, of the usage in our youthful press that one read the copy and one set the types. Admit this for all the plays, or for any one play, so widely as you admit it you lift the punctuation from the page. It is the copyist's guess of a meaning in the pauses or tones of his reader, or of a requirement in the sense. But just now we are dealing with only a consequently spoilt measure. In this way the reader, in our instance, has read out the first question at a breath, and it is, accordingly, heard, and, by an unscanning ear, set down for a verse:—

"Is execution done on Cawdor?"

The second, similarly, at a breath, and it is, similarly, set down for another:—

"Or those in commission not yet return'd?"

So treated, the interdependence of the two questions vanishes, and the temptation of infusing a clear sense, which finds its own attraction in the occasion—

"Are not those in commission yet return'd?"

was irresistible.

EREM.

#### AN OLD CLERICAL ANECDOTE.—

"Therfor this argumente riseth of wronge understandinge, as the Vicar of Trumpenton understode Eli, Eli, lamahzabatani [*sic*]. When he red the passion upon Palme Sondag, when he came to that place, he stopped, and, calleing the churchwardens, saide: 'Neighboures, this geare muste be amended. Heare is Eli twice in the booke. I assure you, if any L. of Elie come thys waye, and see it, hee will have the booke. Therefore, by mine advise, we shall scrape it out, and put in oure owne townes name, Trumpington, Trumpington, lamahzabac-tani.' They consented, and he did so, because he understode no Grewe."—*An Harborowe for Faithfull and Trewe Subjectes* (Strasborowe, 1559), sig. G 3 v, G 4 r.

"Grewe," *i.e.* Greek, here denotes any foreign language. The expression "heathen Greek," in the same sense, is its successor.

F. H.

Marlesford.

"HALSE" = HAZEL. — I recently heard one working man inform another, in this place, that he had put a new 'alse handle into his hammer. After some inquiry, and with the aid of an interpreter, I found that *hazel* was meant, and that, in at least that part of Devonshire which skirts the south-east of Dartmoor, the prevalent equivalent for hazel wood is 'alsen 'ood.

WM. PENGELLY.

Torquay.



TRANSIT OF VENUS.—A monumental tablet of white marble, in the form of a scroll, is on the wall of St. Michael's-in-the-Hamlet Church, near Liverpool. Upon it there is the following inscription:—

"*Venus in sole visa* November 24, 1639.

In Memory of

JEREMIAH HORROX, one of the greatest Astronomers this Kingdom ever produced

Born in Toxteth Park in 1619

Died 1641 aged 22

His observations were made at Bootle

8 miles from Preston where

He predicted and was the first person

Who saw the transit of Venus over the Sun

This memorial was erected by

M. Holden Astronomer

A.D. 1826."

M. C. J.

OLIVER CROMWELL'S HEAD.—Through the *Yorkshire Gazette*, Aug. 8, 1874, I get the following announcement from the *Builder*:—

"Cromwell's body was dug up, and his head put on a pike and exposed at Charing Cross. This head is said to have been disposed of, and after passing through several hands it was offered for sale a few years ago to Mr. R. G. Russell, sometime M.P. for Thirsk, who was a lineal descendant of Oliver through his daughter, Lady Rich."

"This head" is very suggestive of there being other heads about, which also belonged to Oliver Cromwell!

ST. SWITHIN.

LEICESTER HOUSE, LEICESTER FIELDS.—In Faithorne's *Map of London*, 1558, we find the south wall of the front courtyard of Leicester House almost on a line with the north side of the present Spur Street; that is, much in a line with the south railings of the square as they stand now, only that the south wall of Leicester House forecourt trended a little to the north-east, in the direction of Newport House. The building itself would therefore be about the middle of the square, as, indeed, it appears in Faithorne. And that there were buildings there is proved by the discovery, during the late alterations in the enclosure, of extensive foundations, as Mr. Tom Taylor was informed by Mr. Knowles, the architect of the alterations. Now, as the Leicester House of the view of the square in 1700 stands some distance back from the north side wall of the square which runs flush with the front of Savile House,—so far back, indeed, as to be apparently on a line with the western limb of Lisle Street,—this could not be the Leicester House of 1636 and 1658, but a later erection. The questions then arise, When was the older house removed? Who built the new? Is there extant a painting or engraving, or any picture or sketch, beside that in Faithorne, of the former house? Perhaps Vertue's original drawing of Leicester House, in the possession of Mr. Gardner, throws some light on the subject. QUÛ TAM.

"MONSIEUR" AND "MADAME."—The following extract from the *Athenæum* of the 30th of May, 1874, deserves a place in "N. & Q." :—

"It is generally supposed that the custom, now almost universal in France, of addressing every one you meet as 'Monsieur' or 'Madame' dates only as far back as the great French Revolution, when every one was 'Citoyen' or 'Citoyenne,' afterwards converted into 'Monsieur' and 'Madame'; but the universality of the latter designations dates, at least, as far back as the time of the 'Grand Monarque,' and was then noticed by travellers, as appears from a passage in one of our own dramas of the period. We allude to '*The Queen and Concubine* : a Comedie, by Richard Brome : London, 1659.' In this the discarded Queen Eulalia is addressed by one of the characters as 'Madam.' To which she replies, 'Take heed good neighbours; beware how you give dignitie or title; therein you may transgress.' And she is answered thus :—

'No whit, good Madam. Observe the dialect of France,  
And you shall find Madam given there in courtesie  
To women of low fortunes, unto whom  
'Tis held a poor addition, though great Queens  
Do grace and make it royal.'"

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

THE AUTHORSHIP OF "AULD ROBIN GRAY."—It may not be universally known that this charming and popular air was composed by the Rev. Wm. Leeves, who for nearly fifty years prior to May, 1828, was Rector of Wrington, in the county of Somerset.

Wrington is also remarkable as the birthplace of Locke, and as containing Barley Wood, for many years the residence of Mrs. Hannah More.

The verses were written in 1770 or 1772 by Lady Anne Lindsay, eldest daughter of the Earl of Balcarras, and Mr. Leeves, having received a copy of the verses from the Hon. Mrs. Byron, immediately set them to music. Many persons have thought the air to have been an old Scottish ballad, but such is not the case. It is stated that (chiefly at the request of the distinguished vocalist, Miss Stephens, who knew and venerated the composer) Mr. Leeves published the ballad with his name in 1812, together with some sacred pieces also composed by him.

C.

Clifton, near Bristol.

"LUCUS A NON LUCENDO."—As I have never seen it hinted anywhere that Latin *lucus*, a grove, might be derived from Gr. *λύκος*, a wolf, I send you the suggestion for what it is worth. *Lucus*, thence derived (root, *luk*), might primarily have meant a wolf's lair, or as we should say, a likely place to find a wolf (looks wolfish). The root *luk* is pre-Sanscrit, and from it are derived many Greek, Latin, Hindustani, and English words; among the last—light, lynx, luck, laugh, wolf, through [ἀ]λώπηξ, *vulpes*, and the *prænomens* Luke and Lucy, through the Latin *gens* name *Lucius*.

G. E. W.



"DEFENDER OF THE FAITH."—We are generally led to understand that the title "Defender of the Faith" was conferred upon Henry VIII. by a Bull of Leo X., 5th October, 1521. Whether it was so conferred (one might say confirmed) is with me a question. Amongst the charters relating to the manors of various ancient families of Yorkshire, is one in the possession of Martin Farquhar Tupper, Esq., which places the matter in a new light. It commences thus:—

"This Indenture maide the xxij<sup>th</sup> daye of January in the second yeare of the reagne of Kinge Henry the Seaventhe by the Graice of God Kinge of England *defendoure of the faithe*, &c. Betwixt Christofer Ratlife of Hewicke in the Cownty of Yorke Esquiere on the one p.ty, And Richard Lofthouse of Elslacke in the said Cownty Yeoman of the other p.ty."

It is merely a life lease of some farm-buildings, orchards, pasturage, &c., and is signed "Xss'of'er Radclyff. Jan. 22<sup>nd</sup>, 1487."

The only doubt is as to its genuineness. It is in the handwriting of the period, as I have stated. Had it been a forgery, the object of which I cannot see, the detection would have been certain, as it is merely a life lease, and by the latter end of the reign of Henry VIII. would have been valueless. Had the scribe erred in writing Henry VII. instead of Henry VIII., that would only have transferred the difficulty without explaining it away.

There can be no doubt as to the identity of the grantor. In 26 Henry VI., he married a daughter of John Stafford; the marriage settlement, in Latin, I think, still exists. His name also appears in another small document, dated 1489.

J. S. STAFFORD.

"STEALING" AND "STELLING."—In Canon Kingsley's pleasant volume of essays, just collected and published with the title of *Health and Education*, is a sketch of that stern old Scotch patriot and poet, George Buchanan. Describing the visit paid to Buchanan in his last illness by the Melvilles, Mr. Kingsley says:—

"They found the old sage, true to his schoolmaster's instincts, teaching the Hornbook to his servant lad, and he told them that doing that was better than stealing sheep or sitting idle, which was as bad."

Mr. Kingsley follows the common stereotyped version of the story. All the biographical dictionaries, Scotch histories, and memoirs of Buchanan have this phrase "stealing sheep." But in the original MS. of James Melville's Diary, in the Advocates' Library, and printed by the Wodrow Society, the passage stands thus:—

"When we cam to his [Buchanan's] chalmer, we fand him sitting in his chaire, teatching his young man that servit him in his chalmer to spell a, b, ab; e, b, eb, &c. Efter salutation, Mr. Andro sayes, 'I sie, sir, yie are nocht ydle.' 'Better this,' quoth he, 'nor stelling sheipe, or sitting ydle, quhilk is als ill!'"

Now, *to stell* is, in old Scotch, *to place, to set*. "Stell your feet," fix your feet firmly. "Stell

Fishings" are salmon fishings where nets are permanently fixed. Old George had found it hard enough to teach his "chalmer boy" his lesson, but still he thought it was better, less hopeless, than *stelling* or placing sheep where it was wished they should remain. Every one acquainted with pastoral matters knows how difficult is this task; and I may illustrate it by a humorous story which I heard the late Scottish judge, Lord Robertson—the famous "Lord Peter," or "Peter o' the paunch"—relate:—A certain Highland sheep-farmer, known as Corrychoilie, was one evening seated with his compeers over their *toddy*, and boasting of his numerous flocks and herds. He admitted that Prince Esterhazy had more sheep than he himself had, but then the Prince had no rent to pay. After some gasconading of this kind, one of the fraternity interposed:—"Come, Corrychoilie, you are making yourself as great as the Duke of Wellington."—"The Duke of Wellington," replied the other; "it was easy for the Duke to put down his men at Waterloo—a regiment here and a regiment there; *they would all stand!* But let him try to put down ten thousand sheep, forbye [besides] black cattle, at Falkirk Tryst, and it's my opinion he would make a very confused buzzness of it." C.

THOMAS CAMPBELL, though so careful a poet, has made a strange mistake in his *Pleasures of Hope*:—

"Thus, while Elijah's burning wheels prepare  
From Carmel's heights to sweep the fields of air."

Elijah ascended from the bank of the Jordan, opposite Jericho.

Campbell wrote a better Irish national poem, *O'Connor's Child*, than any Irishman ever produced. Yet he showed, in a little matter, a curious ignorance of Irish custom. He calls his "Harper's dog Tray." I have never known that name given to any dog in Ireland.

In the same ballad, he made as great a blunder as any Hibernian could fall into; when he put into the *blind* man's mouth, "nor refused my last crust to his *pitiful face*."

In Campbell's *Theodric*—

"Blindfold his native hills he could have trod"  
may be paralleled by Guarini, *Il Pastor Fido*, v. 1:—

"Se ne' confini tuoi, madre gentile,  
Foss' io giunto a chiusi occhi, anco t'avrei  
Troppo ben conosciuto."

S. T. P.

"SCONCE."—A fort or bulwark; a candlestick affixed to a wall, the movable socket of a candlestick; slang word for the head. Some modern English dictionaries, to which I have referred, give the forms of this word in various European languages, but no derivation; Ogilvie speaks of the derivation as "uncertain." I think I have just come upon it accidentally in a passage from Lan-



franc's *Constitutions*, circa 1072 (Wilkins's *Concilia*, t. i., pp. 347, 348, quoted in Willis's *Conventual Buildings of Canterbury*, p. 89, n.):—"Tunc enim accensa candela in absconsa, unum eorum in dormitorio debet circumire lectos omnium, et omnia sedilia in necessariis," lest any brother should be found dozing when he ought to be at matins. *Absconsa* here is evidently a lantern in which the candle is *hidden* for protection, hence a candlestick. So a protection to those besieged. The term "sconce" may have got applied to the head in the sense of lantern (so "canister"), possibly with reference to a *turnip lantern*. In Lincolnshire, a fire-screen is, or was, called a "fire-sconce."

J. T. F.

Hatfield Hall, Durham.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

INIGO JONES AND PHILIP, EARL OF PEMBROKE.—I am shy about differing with DR. RIMBAULT on such a point, but I have never been able to satisfy myself that he was right in so confidently asserting ("N. & Q.," 4<sup>th</sup> S. x. 117) that the writer of the MS. notes in a certain copy of Inigo Jones's *Stonehenge Restored* was "undoubtedly Inigo's old rival, Sir Balthazar Gerbier." If DR. RIMBAULT has seen the volume, and identifies the handwriting, my doubts will be greatly shaken; but even then there are certain points in the scribblings which I should find it difficult to reconcile with his theory.

Up to this morning I myself knew nothing more about the volume than is stated by Walpole at p. 411 of his *Anecdotes of Painting* (Wornum's edition); but, while turning over the leaves of Osborne's Harleian Catalogue, I unexpectedly came upon the following notice, which I suspect tells more than has hitherto been generally known:—

"This book has its margins (sides, tops, and bottoms, in many leaves) almost written throughout, with some of the strangest notes perhaps to be met with, no ways relating to the subject-matter, nor to one another except in one or two places. The book is inscribed by J. Webb to Philip, Earl of Pembroke and Montgomery, sometime Lord Chamberlain to King Charles I., and Chancellor of Oxford. And it had been his own copy, for the said Earl has, in the next leaf, writ his own name, which is apparently the same hand with that in which all those marginal eruptions of his memory and imagination were written. Some following possessor, or reader of this book, discovering the said writing to be his lordship's, has written in the margin against his name, *This Philip, Earl of Pembroke and Montgomery, was the writer of these wild notes. A. Wood would have less belyed him in calling him a Madman than in saying he was illiterate and could not write his name.* The notes are written in

Latin, French, and English, in prose and verse, containing truth, fiction, trifles, matters of useful intelligence; some enough to make you merry, others melancholy. He seems to have been under the displeasure of Cromwell and his daughters. Of the former he says, 'Ravilliac Cromwell is to be pulled a pieces with wild horses upon London streets, and then to be hanged, drawn, &c., not decapited (*sic*) in jest.' In the same page where he has writ his name, he has these words, 'If he be mad, as my lady Harwood sais (whose tongue is no slaunder), it is rather for wanting the 10,000*l.* a year his father promised to give him, than that he thinks 6,000*l.* a year too much for him to manage with *Wilton* and *Ramsbury*; for he is very learnedly proud, and proudly learned.' In several places he has mentioned Inigo Jones, the King's Surveyor, affirming in one place, 'He had for twenty years together sixteen thousand pounds a year for keeping the king's houses in repair, and yet they lay worse than any house in Turnbul Street.' But in one place he augments his salary very much when he says, 'Hinnico Jones, alias Iniquity Jones, a justice of peace, and of the quorum; i and custos rotulorum; hath for keeping the king's houses in repair *deux cens mil escu per an*, threescore thousand pounds sterling a year, i and well paid: He is fourscore years old.'"

I at first thought that the body of the book, was not unlikely in those troubled times, had been printed off some years before the date of the title-page, and that the writing might, after all, be that of Philip the *fourth* earl; but, on looking more narrowly into the volume, I see that it was undoubtedly put together after Inigo was in his grave, and he, it is known, survived this earl by some two years. But why may not the notes be the work of Philip the *fifth* earl, to whom the book is dedicated? He was turned out of the Cockpit, the most desirable residence in London, by the daughters of Cromwell; and, on his attaining the earldom, he is exceedingly likely to have had a long architect's bill presented to him. Charles II., too, thought him mad in his latter days, and I am not sure that Clarendon does not hint the same of him a good deal earlier.

The descriptions in the Harleian Catalogue are known, in many instances, to have been written by Samuel Johnson before his style had assumed the stately march of the *Rambler* and the *Idler*. In the above extract, does not the "marginal eruptions of memory and imagination" carry a little of the Johnsonian flavour with it?

CHITTELDROOG.

FIELD.—Under the heading "Pan" (N. & Q., 5<sup>th</sup> S. ii. 178), it was incidentally remarked that "when *field* was spelt *ffeld* (with two *f*'s), it had not the contracted sense now associated with it, but generally represented a large tract of open land, or campus, cleared of timber."

I can only find *field* spelt *ffeld* in MSS. of the fourteenth century. Can any correspondent tell me of earlier instances? I except instances in which the apparent double *f* is really a capital letter. The common A.-S. spelling is *feld*, with a single *f*, as in German. Can any one kindly point



to a single scrap of direct evidence in any old author for the belief that the word meant specially a piece of "*cleared ground*"? The A.-S. *feld* occurs in Deut. xxxiv. 8, where the A. V. has *plains*, but it is not said that these plains had been formed by *clearing*. I am curious to know if the common idea of connecting *field* with the verb to *fell* can be substantiated by any evidence beyond mere guesswork. WALTER W. SKEAT.

"PRIVATE HISTORY OF THE COURT OF ENGLAND."—Can any reader of "N. & Q.," familiar with the satirical and scandalous literature of the Georgian era, say who was the author of a little work, in two volumes, published in 1808 under the title of *The Private History of the Court of England*? It professes—

"To give a sketch of the private life of Edward IV. and his court before the death of Henry VI., till whose death he certainly could not be said to enjoy the crown in perfect security, though there is every reason to style him the HEIR APPARENT to the throne of England."

The "Heir Apparent" whose story is related is, of course, the Prince of Wales, afterwards George IV.; and as the writer is a partisan of his unfortunate wife, the tone of the work may easily be anticipated.

P. H.

BEN JONSON, JUNIOR.—

"The Poems of Ben Johnson, Junior. Being a Miscellaine of Seriousness, Wit, Myrth and Myserie. In Vulpone. The Dream. lter Bevoriale. Songs, &c., composed by W. S. Gent., Lond., 1672."

This eccentric production has been usually placed by catalogue-makers under the name of Jonson, and has, in consequence, often been ascribed to a supposititious son of the famous Ben, although it is plain from the title-page that there was no intention to deceive. The book possesses some Shakspearian interest, owing to its allusions to the Lucy family, and it is desirable to discover the name of the author. There is a poetical dedication to "the Rt. Hon. Walter, Lord Aston," whose mother was the daughter of Sir Thomas Lucy of Charlcote, in the course of which, alluding to Sixall, the writer says:—

"Here I my noble ancestors of old,  
Tracing the steps of charity, behold  
By Love's fair hand to mine own cradle led  
Aston and Lucy joyned in one bed."

And again, in another poem, *To all the ancient Family of the Lucyes, and to all their honourable extractions*, he tells us that—

"From this clear spring, I am a little stream,"

so that he would seem to have been a member of the family. At the end of the book, but apparently part of it, is the following curious advertisement:—

"A new found medicine for maladies, not hazardous, desperate or violent: but safe and sure, pleasant, palatable and comfortable; not putting nature to any stress but greatly strengthening, relieving and enabling her to encounter with her malignant enemies, &c. Found out this instant —, 1671. By the great care and study of

A. B. C. H. Item. There may be had pleasant cordialities for the prevention of diseases, procuration of cheerfulness, improvement of diet and supply of spirits

From Mr. Waddes, his house in Barns,  
Sept. 24, 1671.

Enquire at Mr. Horner's at the King's Head in White's Alley in Chancery Lane for Capt. Sambach, betimes any morning, and from eleven till one and you may have further information."

I can find no clue to the authorship in the collection of *Sixall Poetry*, edited by Mr. Clifford, but there was a copy of the work in the Sixall Library. C. ELLIOT BROWNE.

THE BLUE FLOWER OF GHAZEPORE.—Perhaps some correspondent may be able to give the botanical name of the small cerulean blue flower, which I have only noticed at Ghazeepore (Bengal), where it is found mixed with the short grass of that beautiful lawnlike cantonment\* (studded with elegant *Casuarinas*). This flower is shaped like that of a *Kalmia*, grows close to the ground, and imparts its own hue to the wide expanse of grassy plain. Its texture and colour resemble the blue *Nemophila*. Its stem and leaves are very small, and bear no proportion to the size of the blossom. The latter fades away entirely, and disappears under the increasing heat of the sun, so that no vestiges of it are ever seen after eight A.M. From dawn until breakfast-time, or while the dew is still on the ground, the plain is blue with its myriad blossoms, but it cannot bear the sunshine.

If brought to England, it would be a great embellishment to lawns, provided it could be acclimatized. S.

TWO CHURCHES IN ONE CHURCHYARD.—Three instances of this occur in the Eastern Counties, viz., 1. At Bury St. Edmunds, where the large and imposing churches of St. James and St. Mary stand but a short distance from each other in an extensive churchyard, to which the fine old Norman tower serves as a fitting portal.

2. At Swaffham Prior, Cambridgeshire, the churches of St. Mary and St. Cyriac are in close proximity in one churchyard, the former, however, being now in ruins.

3. The churches of St. Andrew and All Saints, in the parish of Willingale Spain, Essex, and of St. Christopher, at Willingale Doe (or d'Eu), are built in the same enclosure. In speaking of these last, Morant, in his *History of Essex*, says—"The churches of these two Willingehalls stand in the same churchyard, the reason of which nothing now remaining shows." Possibly some of the readers of "N. & Q." may be able to suggest a cause for the singular practice of erecting two churches in such close contiguity. Are there other churches

\* Lord Cornwallis's classic monument stands in the middle of the plain, and contains a slab, sculptured, I think, by Flaxman.



in England similarly situated? If so, it would be desirable to have a list of them, if your readers will furnish it.

THOS. BIRD.

Romford.

REV. DR. SINGLETON, OF RUGBY.—In Pike's *Ancient Meeting Houses*, p. 122, is the following statement:—"He (Bennett) obtained a tutorship in the family of *Dr. Singleton, the ejected head master of Rugby School*." No date is given, but I assume that Singleton was a Puritan placed over that school in the time of the usurpation, and ejected on St. Bartholomew's day. There is no tradition respecting him at Rugby. Possibly there may be a funeral sermon relating to Singleton in the British Museum or Dr. Williams's Library, if any one will kindly look. J. R. B.

FIELDING'S PROVERBS.—The compiler of this book was the late William Henry Ireland, of Shakspeare forgery notoriety. Ireland was in distress at the time of its publication, and it was an attempt to raise the wind. The proverbs came out about the same time as Ireland's translation of Voltaire's *Pucelle d'Orléans*. The late M. A. Denham, of Piersbridge, produced a very superior work on Proverbs. He quotes Fielding, not being aware that Ireland was the author, but supposing that the book was by the author of *Tom Jones* and *Jonathan Wild*. Is OLPHAR HAMST aware of the above facts? STEPHEN JACKSON.

OIL PAINTING.—I have an oil painting on a copper-plate, size 12 × 15 in.; subject, flowers in glass vase, the background a stone recess; among the flowers are a number of butterflies, caterpillars, and flies. The flowers, and particularly the insects, are done with great fidelity, and are of exquisite detail. It is signed C. V. Berghe, or Bergue (the C. V. in monogram), and dated 1617. Can any one give me information about the artist? L. Dundee.

OLD ENGRAVING.—I have lately picked up an old engraving, about which I should like to learn some particulars. It is beautifully executed in mezzotint, and represents a boy and girl (evidently portraits), in seventeenth-century costume; the former standing and playing with a fawn, round the neck of which he seems about to place a garland of flowers; the girl seated, with a King Charles spaniel on her lap. The dog is snarling at the boy, who is teasing him. The scene is the portico of a mansion, with a park in the distance. The picture is about sixteen inches high by ten wide, and the margin being entirely gone, there is no clue to its history. W. H.

Shrewsbury.

EDMUND BLOUNT.—I have lately seen an old coat of arms, of *apparently* about the middle of the seventeenth century, painted upon vellum or

parchment by one Edmund Blount. If any reader of "N. & Q." can tell me where this Edmund Blount lived, and when he died, it will enable me to assign a date to the painting. H. S. G.

SIR ARTHUR GORGE.—I have a letter from Francis Foster to "Sir Arthure Gorge at Dunkerque," dated 1634, in which is the following passage:—

"My Lord Stanford, who is gon post to Paris, had order from his Matie to stop you. I met also with another gentleman who had ye same matter recommend unto him from noble friends. You must needs drawe your relation compleatly, and send to England by the first to some of your noble friends to dispossesse them of other relations."

To what does this refer?

SPERIEND.

PIRACY.—Can any one tell me the name of the vessel the crew of which was tried for piracy off Jamaica? The first Marquis of Sligo appeared as a witness on oath in the case. VERITAS.

"IRON VIRGIN," NUREMBERG.—Where shall I find any historical account of this instrument?

GEO. C.

JAMES MARGETSON, ARCHBISHOP OF ARMAGH.—Who was his wife? K. P. D. E.

### Replies.

DOMINGO GONSALES.

(5<sup>th</sup> S. ii. 110.)

I wonder your correspondent, in his query concerning the authorship of *The Strange Voyage and Adventures of Domingo Gonsales to the World in the Moon*, 2nd edit., 1768, did not refer to the following paragraph on p. 5:—

"It is in this Island [St. Helena] that the Scene of that notable Fancy, called *The Man in the Moon*, or a *Discourse of a Voyage thither*, by Domingo Gonsales, is laid, written by a learned Bishop, saith the ingenious Bishop Wilkins, who calls it a pleasant and well-contrived Fancy in his own Book, intituled *A Discourse of the New World, tending to prove that it is possible there may be another habitable World in the Moon*. . . . Now this small Tract having so worthy a Person to vouch for it, and many of our *English* Historians having published for Truth what is almost as improbable as this, as Sir John Mandavil, in his *Travels*, and others, and this having what they are utterly destitute of, that is, Invention mixed with Judgment; and was judged worthy to be Licensed fifty years ago, and not since reprinted, whereby it would be utterly lost. I have thought fit to republish the Substance thereof."

The book is, in fact ("the second edition" of), a modernized version of *The Man in the Moone; or, a Discourse of a Voyage thither by Domingo Gonsales, the Speedy Messenger*, London, 1638. This clever story was written by "a passing great lover of venerable antiquity and of all good literature,"—Dr. Francis Godwin (Bishop of Llandaff in 1601, and of Hereford 1617), "while



he was a student of Ch. Ch., under the feigned name of Domingo Gonzales, and published some years after the author's death by E. M. (of Ch. Ch.).—*Athen. Oxon.*, ed. 1815, ii. 558.

Dunlop, in his *History of Fiction* (ed. 1816, iii. 394), mentions "the Spanish work of Dominico Gonzales." He takes Dominic for the real author of the "Spanish" work!

Hallam (*Literature of Europe*, ed. 1854, iii., 168) says that, "by some internal proofs, it must have been [written] later than 1599, and before the death of Elizabeth in 1603. But it was not published till 1638." Watt and Allibone are mistaken in saying the book was published in Perth. "London, Printed by John Norton, for Ioshua Kirton, and Thomas Warren, 1638," is on the title-page. It was translated into French, and published in Paris in 1648, under the title—

"L'Homme dans la Lune, ou le Voyage Chimérique fait au monde de la Lune, nouvellement découvert par Dominique Gonzales, Avanturier Espagnol, autrement dit le Courrier Volant, mis in nostre Langue par J. B. D. [Jean Baudoin]."

This translation was reprinted in 1666 and 1731. Cyrano de Bergerac, the author of the *Voyage to the Moon* and *History of the Empire of the Sun*, "had modern fictions, especially the *Voyage to the Moon*, by Godwin, . . . which he had evidently read, to imp the wings of an invention not perhaps eminently fertile" (Hallam); and it is to De Bergerac that Swift is supposed to be indebted. I rather should think Swift borrowed directly from Bishop Godwin, particularly in his *Voyage to Laputa*.

Wood (*Athen. Oxon.*) observes:—

"This book (which hath before the title of it the picture of a man taken up from the top of a mountain, by an engine drawn up to the moon by certain flying birds)"—

(This curious engraving is, however, p. 15, the letter-press being continued on the back of the leaf.)

"was censured to be as vain as the opinion of Copernicus, or the strange discourses of the antipodes when first heard of. Yet since by a more inquisitive search in unravelling those intricacies, men of solid judgments have since found out a way to pick up that which may add a very considerable knowledge and advantage to posterity [!] Among which Dr. Wilkins, sometimes Bishop of Chester, composed by hints thence given (as 'tis thought) a learned piece, called *A Discovery of a New World in the Moon*."

Either Wood had not read this "learned piece," or he did not believe Dr. Wilkins; for the Bishop, at the end of his *Discovery* (5th ed., 1708, p. 133), says:—

"Having thus finished this Discourse, I chanced upon a late Fancy to this purpose, under the feigned name of *Domingo Gonsales*, written by a late Reverend and Learned Bishop: In which (besides sundry Particulars wherein this latter Chapter did unwittingly agree with it) there is delivered a very pleasant and well-contrived Fancy concerning a Voyage to this other World. He supposeth," &c.

Both books were published anonymously in 1638.

The 1768 edition professes to be "the second edition" of "a tract licensed fifty years ago," but in 1746 the modern version of Bishop Godwin's book had been reprinted in the eighth volume of the *Harleian Miscellany*, without any note as to the author, or as to the existence of an earlier version, under this title:—

"A View of St. Helena, an Island in the *Ethiopian* Ocean, in *America*, now in Possession of the honourable *East India* Company, where their Ships usually refresh in their *Indian* Voyages. With an Account of the admirable Voyage of *Domingo Gonsales*, the little *Spaniard*, to the World in the Moon, by the Help of several Gansa's, or large Geese. An ingenious Fancy, written by a late learned Bishop. *Duodecimo*, containing forty-three Pages."

In the re-issue of the *Harleian Miscellany* in 1811 this is again reprinted with the same title as before and the heading, on the top of each page, "Wilkins's Views of St. Helena, and the World in the Moon." In a note to the words "licensed fifty years ago" the editor says, "The only precedent edition, which the editor has met with, is in 1638, 8vo., intitled *The Man in the Moon*," &c.

Why did he not point out that he was reprinting, not the old story, but a modern and spoilt version? And why attribute it to Bishop Wilkins, when in the text (I have already given the passage) "the ingenious Bishop Wilkins" is quoted as attributing the book to another prelate?

Although I am afraid I have taken up too much space, I would conclude with Hallam's opinion of the book:—

"Godwin . . . had no prototype, as far as I know, but Lucian. He resembles [him and Swift] in the natural and veracious tone of his lies. The fiction is rather ingenious and amusing throughout; but the most remarkable part is the happy conjectures, if we must say no more, of his philosophy. Not only does the writer declare positively for the Copernican system, which was uncommon at that time, but he has surprisingly understood the principle of gravitation, it being distinctly supposed that the earth's attraction diminishes with the distance. Nor is the following passage less curious:—'I must let you understand that the globe of the moon is not altogether destitute of an attractive power; but it is far weaker than that of the earth; as if a man do but spring upwards with all his force, as dancers do when they show their activity by capering, he shall be able to mount fifty or sixty feet high, and then he is quite beyond all attraction of the moon.' By this device Gonzalez returns from his sojourn in the latter, though it required a more complex one to bring him thither. 'The moon,' he observes, 'is covered with a sea, except the parts which seem somewhat darker to us, and are dry land.' A contrary hypothesis came afterwards to prevail; but we must not expect everything from our ingenious young student."—*Literature of Europe*, edition 1854, iii, 168.

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

P.S.—Bishop Wilkins's book is reviewed in the *Retrospective Review*, 1823.



ROBERTSON FAMILY (5<sup>th</sup> S. ii. 127.)—The Robertsons of Struan in Perthshire for arms carry, *gules*, 3 wolves' heads erased, *argent*, armed and langued *azure*; crest, a dexter hand holding up an Imperial Crown proper; motto, *virtutis gloria merces*. The first of this family, as Nisbet understood, was a Duncan Macdonald, who had a grant of Struan (Strowan) for killing wolves; and a successor, Robert by name, having apprehended one of the murderers of James I. of Scotland—the murder having been committed within the monastery of the Black Friars at Perth in February, 1436—if not the chief instrument in the assassination, Sir Robert Graham, the family have, on that account, ever since borne a wild man chained under the escutcheon of their arms. While Sir G. Mackenzie would view the horizontal position in which this man is placed as equivalent to what is called in blazonry a “compartment,” Nisbet considers the man as a *device*, or “honourable supporter.” The cadets of this family have adopted the same arms, but with “differences”; as Faskally, Muirton, Newbigging, Pranent, &c. (Nisbet's *System*, i. 323, ii. 135; Mackenzie's *Science*, chap. 31, p. 95, Plate p. 89; and Seton's *L. and P. of Heraldry*, p. 277).

A full account of the Robertsons, or clan Donachie, is given in Anderson's *Scottish Nation*, Edin. and Lond., 1863. From this excellent work I quote the following interesting account of the historical incident commemorated by the crest (“a cubit arm erect, holding a regal crown, all ppr.”), and the singular external additament to the shield of a wild man lying in chains thereunder:—

“From his son (*i. e.*, Duncan's, lord of Rannock) Robert *Riach* (grizzled), who succeeded him, the clan derive their name of Robertson. This Robert was noted for his predatory incursions into the Lowlands, and is historically known as the chief who arrested and delivered up to the vengeance of the government Robert Graham and the Master of Atholl, two of the murderers of James I., for which he was rewarded with a crown charter, dated in 1451, erecting his whole lands into a free barony. He also received the honourable augmentation to his arms of a naked man manacled under the achievement with the motto *virtutis gloria merces*. He was mortally wounded in the head near the village of Auchtergaven, in a conflict with Robert Forrester of Torwood, with whom he had a dispute regarding the lands of Little Dunkeld. Binding up his head with a white cloth, he rode to Perth, and obtained from the king a new grant of the lands of Strowan. On his return home he died of his wounds. He had three sons, Alexander, Robert, and Patrick. Robert, the second son, was the ancestor of the earls of Portmore, a title now extinct.”

Burke's *General Armory* has the story thus, that *Duncan*, the son of Robert, chief of the clan, having with great courage and intrepidity apprehended the murderers of James I. of Scotland, James II. granted to his family “the crest and motto,” and “the man in chains lying under the

escutcheon of the arms was also adopted in commemoration of this event.”

C. S. K.

Eythan Lodge, Southgate, N.

THE ISLAND IRIS (5<sup>th</sup> S. ii. 129) of Diodorus Siculus is the Hibernia of Cæsar, Tacitus, and Pliny, the Juverna of Mela (iii. 6), and Cellarius (*Orbis Antiqui*, i. 449), and the Ierna, *ἱέρνη*, of Strabo and Aristotle (*De Inund*, c. 3), names obviously deriving their origin from the native appellation of Ir, Eri, or Erin. Strabo (iv. c. 5, par. 4), after describing Ierna as an island “of great extent, lying parallel to Britain, towards the north, long or rather wide,” confirms Diodorus Siculus by stating that—

“Its inhabitants are more savage than the Britons, feeding on human flesh, and enormous eaters, and deeming it commendable to devour their deceased fathers. . . . This we relate, perhaps,” the author further states, “without very competent authority, although to eat human flesh is said to be a Scythian custom, and during the severities of a siege, even the Kelts and Iberians, and many others, are reported to have done the like.”

The inhuman custom of eating a deceased parent is likewise related by Herodotus (lib. i. 216) of the Massagetæ, and the Issedoni (lib. iv. 26).

History records three examples of a people being driven to the extremity of eating human flesh: the Gauls, during their wars with the Cimbri and Teutones (Cæsar, lib. vii. c. 77); the inhabitants of Numantia when besieged by Scipio (Valerius Maximus, lib. vii. c. 6); and the city of Potidæa during the Peloponnesian war (Thucyd., lib. ii. c. 70).

WILLIAM PLATT.

Conservative Club.

This is Ireland. Du Cange tells us, “*Irenses* Hiberni apud Order. Vitalis, lib. ii. and 12, nostris *Irois*. A voce *Hiere* vel *Ire*—‘quæ iis populis Occidentem sonat.’” By Ordericus Vitalis the Hiberni are called *Irenses*, by our people *Irois*, from the word *Hiere* or *Ire*, which among that people means the West. Ptolemy named it *Britannia Parva*, while other ancient writers have variously called it *Ierna*, *Juverna*, *Iris*. From the last, no doubt, we get *Erin*, *Ireland*, and *Irish*.

EDMUND TEW, M.A.

The word *Ἰρίς* in Diodorus Siculus is a form of *Eri*, the Gaelic name for Ireland. Late researches have rendered it plausible that *Eri* or *Erin* is connected with the Sanscrit *Arya*, the name chosen for themselves by the settlers in India in contradistinction to the nomadic races. The etymological signification of *Arya* is thought to be “one who ploughs or tills”; in later Sanscrit it means *noble*, *well-born*. See Müller, *Science of Language*, i. 236–247.

A. L. MAYHEW.

Oxford.

PRIVY COUNCIL JUDGMENTS: LIDDELL v. WESTERTON (5<sup>th</sup> S. ii. 128, 157, 175.)—It seems to me that the case of the alteration made in the judg-



ment of the Judicial Committee should be stated in fairness with the date of its being made, and the authority for it, to avoid the surmises which have arisen.

The judgment was delivered on March 21, 1857, by the Hon. T. Pemberton Leigh, afterwards Lord Kingsdown. In the same year an authenticated report of the St. Paul's and Barnabas cases, "as heard and determined by the Consistory Court of London, the Arches Court of Canterbury, and the Judicial Committee of the Privy Council," by E. F. Moore, M.A., Barrister-at-Law, was published by Longmans & Co. (London, 1857). The Preface is dated August 21, and contains these very important statements by Mr. Moore:—"I have had the advantage of submitting the final judgment to the learned Judge who delivered it, who has obligingly made one or two typographical emendations." I am "the professional reporter of the cases," and "the only possessor of the materials of which an authentic report of this important case could be formed."

At p. 197 there is this note, which explains the matter:—

"The reporter has been requested to add the following note:—A correction has been introduced of an erroneous passage which in the judgment as delivered stood thus: that the Prayer for the consecration of the elements was omitted, though in the present Prayer Book it is restored.—T. P. L."

The words inserted in the judgment instead of the above are—"Material alterations were introduced in the Prayer of Consecration."

It appears, therefore, that the alteration was made by Lord Kingsdown, within five months of the judgment being delivered by him, before the publication of the authentic report, that it is certified by his initials, and authenticated by the reporter. The mistake was publicly acknowledged by the Judge who made it. It is not improbable that the other members of the Committee only saw the draft judgment before it was delivered.

ED. MARSHALL.

Sandford St. Martin.

The way in which the two prelates, Sumner and Tait, fell into the error of declaring that the Prayer of Consecration was left out of the second book of Edward VI. is probably this: being profoundly ignorant of Liturgiology, they took up one of those books which compared the two Liturgies, and placed them side by side in parallel columns. In the first book the Prayer of Consecration comes at an earlier stage than in the second, accordingly the column of the second is blank. Without looking further, they concluded that it was wholly omitted!

In the Purchas judgment the Archbishop of York made an equally inexcusable blunder. On the question of the mixed chalice, the Dean of Arches ruled that it is not allowed to mix the chalice in the middle of the office, but that it may

be lawfully done in the Sacristy before the commencement of the office. This the Privy Council condemned, saying that such was never the custom in any branch of the Church. It was pointed out, after the delivery of the judgment, that so far from being an unknown custom, it is the regular order in the Greek Church.

It would have been well if these most reverend prelates had followed the example of mediæval times, and called in the advice of learned men, usually called *theologians*, before giving judgment. Had they done so, such blunders would have been avoided.

E. L. BLENKINSOPP.

"WORMING" FOR CANINE RABIES (5<sup>th</sup> S. i. 505; ii. 150.)—Had JUNII NEPOS consulted the works of the most eminent writers on veterinary science, he would have found that "worming" a dog is a gross error. Not a few prejudices linger in Cheshire, the least-informed county in England. The "Old Cheshire Gardener" is, perhaps, on the establishment of a certain Justice of the Peace in these parts, who publicly asserted, not long since, at Quarter Sessions, that "it was only the dogs of 'loafers' who went mad, not the dogs of respectable people." What would Buckle say to this?

Delabère Blaine, who was first an army surgeon and subsequently the ablest veterinarian of this and probably of any country in Europe, informs us—

"Worming, therefore, I positively affirm, is no safeguard whatever against rabies; and the practice of it is not creditable to our present enlarged state of information."—*Canine Pathology*, London, 1832.

Youatt, Blaine's pupil and successor, says of "worming":—

"For the sake of humanity, as well as to avoid the charge of ignorance, it is to be hoped that this practice will speedily cease."—*The Dog*. By William Youatt. London, 1864.

Mayhew's opinion is:—

"People who talk of a worm in the tongue of a dog only show their ignorance, and by requesting it should be removed, expose their want of feeling."

"As to worming being of any, even the slightest, protection in case rabies should attack the dog, the idea is so preposterous that I shall not here stay to notice it."—*Dogs: their Management*. By Edward Mayhew, London.

Sixty-six dogs have been massacred this year in London streets. In sixty-five there was no evidence of rabies; the other case was doubtful. No person has died of hydrophobia this year (unless very recently) in any hospital in the metropolis. On the other hand, there have been in the present year two instances, at least, of men dying from mere fear of the disease; one in Manchester Infirmary Hospital, and another in Liverpool Hospital. It is very questionable if the epidemic-terror created by penny-a-liners, panic-mongers, and dog-haters has not caused directly more positive loss of life (to say nothing of ill health and nervousness) than



all the really mad dogs in the country. "Rabies Canina" is entirely unknown in many lands, and even in England is, as yet, one of the rarest of diseases.

GEORGE R. JESSE.

"TOUCH NOT THE CAT," &c. (5<sup>th</sup> S. ii. 146.)—I fancy the original and correct way of wording this motto is "Touch not the cat, but a glove." Here *but* is Scotch for *without*. To most people, the meaning would not be clear, so there is no harm in altering it to "Touch not the cat without a glove."

THOMAS STRATTON.

BUNYAN'S IMITATORS (5<sup>th</sup> S. ii. 148.)—Symon Patrick, successively Bishop of Chichester and Ely, was born at Gainsborough, Lincolnshire, in 1628, and died at Ely, 1707. A list of his works may be seen in Bohn's edition of Lowndes's *Bibliographer's Manual*. *The Parable of the Pilgrim, written to a Friend*, was published in 1665, in 4to., and has been several times reprinted.

The above-quoted authority informs us that—

"The so-called *Third Part* [of *The Pilgrim's Progress*], first printed in 1692, and of which a sixth edition appeared in 1705, is a spurious and contemptible production."

EDWARD PEACOCK.

BYLAND ABBEY (5<sup>th</sup> S. ii. 148.)—See "Observations on the History and Structure of the Abbey of the Blessed Mary of Byland," by John Richard Walbran, in the *Proceedings of the Yorkshire Architectural Society*, 1864.

CORNUB.

There is a good account of Byland Abbey in Gill's *Vallis Eboracensis, History and Antiquities of Easingwold and its Neighbourhood*, 1852, pp. 201–222.

SAMUEL SHAW.

Andover.

Of this great Cistercian abbey, founded by Roger de Mowbray in the year 1134, ample accounts will be found in Dugdale (*Monasticon*, vol. i., pp. 775 and 1027, fol. 1682). As to the neighbourhood, and the "names of the ancient inhabitants," I presume the best sources of information would be local and topographical histories.

EDMUND TEW, M.A.

EPISCOPAL QUERY (5<sup>th</sup> S. ii. 148.)—In 1308, Sept. 21, Gilbert, Bishop of Enaghdoen or Enackdoen, consecrated the restored church of Sela, or Upper Beeding, in Sussex. The see was subsequently absorbed into the diocese of Tuam.

J. R. B.

Enachdune, now Aunaghdown, and part of the diocese of Tuam, to which it was united *temp.* Elizabeth. See Archdeacon Cotton's *Fast. Eccl. Hib.*, iv. 51.

CHARLES F. S. WARREN, M.A.

THE THOMAS WENTWORTH (5<sup>th</sup> S. ii. 149) of Bretton Hall, inquired after by F. N. L., must have been Sir Thomas Wentworth, baronet, son of

Sir William Wentworth, baronet, by his wife Diana, daughter of Sir William Blackett, of Wallington, co. Northumberland, baronet. Sir Thomas Wentworth died unmarried at Bretton Hall on the 9th July, 1792. See Hunter's *South Yorkshire*, vol. ii. p. 244.

K. P. D. E.

"THE BIRD'S NEST" (5<sup>th</sup> S. ii. 167.)—The passage to which MR. G. WOTHERSPOON desires a clue will be found in Hurdis's *Village Curate*, p. 43. It runs as follows:—

"But most of all it wins my admiration,  
To view the structure of this little work,  
A bird's nest. Mark it well, within, without;  
No tool had he that wrought, no knife to cut,  
No nail to fix, no bodkin to insert,  
No glue to join; *his little beak was all*,  
And yet how neatly finish'd! What nice hand,  
With every implement and means of art,  
And twenty years' apprenticeship to boot,  
Could make me such another? Fondly then  
We boast of excellence, whose noblest skill  
Instinctive genius foils."

Hurdis, as a poet, is almost forgotten. These days of sensationalism on the one hand, and metaphysical obscurity on the other, are not favourable to the calm quiet descriptions of rural scenery and country life which form the staple of his works. Yet there is much of true poetical inspiration in his productions. Those who delight in the works of Nature in their varied aspects, of the changing seasons of the year and the daily vicissitudes of the sky and the earth, with the numberless associations connecting them with human life, will find a rich storehouse of beauty in *The Favourite Village* and *The Village Curate*.

James Hurdis was born in 1763, and graduated at St. Mary Magdalen, Oxford. He was tutor to George Pelham, son of the Earl of Chichester, afterwards Bishop of Bristol. In 1791, through the interest of the Chichester family, he was appointed to the living of Bishopstone, in Sussex. In 1793, he was elected Professor of Poetry in the University of Oxford. He died in December, 1801, at the age of thirty-eight.

His *Village Curate* was published in 1788, and met with a very favourable reception, having passed through four editions within a few years. *The Favourite Village* was printed at his own private press in 1800. He was also the author of *Sir Thomas More, a Tragedy*, and several prose works.

His poetical works were issued in a collected form in 1810, forming two volumes, edited by the author's sisters. In the correspondence of the poet Cowper, numerous letters will be found addressed to Hurdis, who was on the most friendly terms with the recluse of Olney.

J. A. PICTON.

Sandyknowe, Wavertree.

"WHY" AS AN EXPLETIVE (5<sup>th</sup> S. i. 386.)—The habit of employing expletive phrases, apparently



with a view of arresting or fixing the attention of a hearer, is very common in all parts of the country; *e. g.*, many persons prefix such a phrase as "look ye," "mind ye," and so on; while others adopt another form, and place at the end of the sentence some expressions of analogous import, such as "d' y' see?" or "d' y' hear?" In some of the northern parts of Ireland it may be observed that when two persons are engaged in earnest conversation, perhaps in vehement altercation, almost every phrase is rounded off with a final "dear!" while in the extreme south the term "why" is similarly employed. Now the suggestive note of S. T. P. on the use of this latter expletive induces me to propose a pair of queries. May not the northern expression (which does not always sound like a term of endearment) be simply a rapid colloquial contraction of "do you hear?" and may we not seek for an explanation of the southern "why" by tracing it to a very slightly corrupted form of the old word "oyez," a term still preserved in some law forms?

Eμβλ.

Dublin.

LETTERS BY "AN ENGLISHMAN" (5<sup>th</sup> S. i. 408.)—I believe the name of the author of these letters has never been publicly divulged. The editor of the *Times* acknowledged that the letters were inserted, contrary to their usual custom, without the name and address of the author being known. The excuse for departing from this rule was because the letters displayed such unusual power and ability. They were afterwards published in a separate form by Mr. H. G. Bohn.

UMBRA.

CLACHNACUDDEN (5<sup>th</sup> S. ii. 149.)—This is a large stone near a well whereon persons going for water rest their water-stoups. The stoup is a bucket or pitcher, made of staves, two of which are longer than the others; through the top of these a wooden pin passes, and answers for a handle. The bottom is larger than the top. *Clach* (stone) *na* (of the) *cudainn* (water-stoup).

THOMAS STRATTON.

"At the door of the Town Hall (Inverness) is a blue lozenge-shaped stone, called *Clach-na-Cudden*, or 'stone of the tubs,' from its having served as a resting-place for the women carrying water from the river. This is the palladium of the town, and has been carefully preserved since the time of Donald of the Isles, in 1410."—Black's *Picturesque Guide to Scotland*, 17th ed., 1865, p. 502.

J. MANUEL.

The Stat. Ac. Scot. renders *Clach-na-cudden* "stone of the tubs" (*cutainn*, a tub?).

R. S. CHARNOCK.

Gray's Inn.

"RELATION OF ENGLAND" (5<sup>th</sup> S. ii. 104.)—Leonard Mascall is said to have introduced carp, and placed them in the moat surrounding his man-

sion, Plumpton Place, which still retains its moat and its carp. Lower says in a note:—

"This, however, may well be doubted, as Dame Juliana Berners mentions the fish in her *Boke of St. Alban's*, in the previous century. She describes it as a 'daynteous fysshe, but there ben but few in Englonde, and, therefore, I wryte the lesse of hym.'—*History of Sussex*, vol. ii. p. 101.

The *Boke* was published in 1496, and the date assigned for the introduction of carp is *circa* 1525. Haydn's *Dictionary of Dates*, *sub voce*. Turkeys are said to have first been brought into England *temp.* Henry VIII., who forbade brewers to use hops or sulphur in brewing beer. Cæsar's statement is supported by modern authorities:—

"When the actual curvature of the coast is traced, and the opposite sides of its estuaries are included, the perimeter is found to be not less than 2,000 miles."—Blackie's *Imperial Gazetteer*, 1855.

"Including the principal indentations, the coast-line measures, at least, 2,000 miles."—P. 34, *Text-Book of Geography*, by James Douglas, Ph.D., 1873.

"The coast-line of Great Britain is longer than that of any other country of equal area, being about one mile of coast to twenty square miles of surface."—Irving's *Catechism of General Geography*, 12th ed.

This latter gives the area as 58,000 square miles; Meaby, at 57,000; Stewart, 58,320; but Blackie states "the true area is now understood to be 57,812 square miles." Julius Cæsar would appear to have given us the minimum, while Bede gave the maximum "in round figures."

JNO. A. FOWLER.

FLY-LEAF INSCRIPTION (5<sup>th</sup> S. ii. 167.)—In 1518 Constancia Browne was elected Abbess of Lyon, and among the names of the sisters of the abbey, at that date, occurs the name of *Joan Sewell*, no doubt the owner of the book named.

SAMUEL SHAW.

Andover.

SHAKESPEARE'S BUST AT STRATFORD (5<sup>th</sup> S. ii. 161.)—MR. C. A. WARD writes at this reference:—

"Has it ever been stated, surmised, or suggested, how it came about that Jansen, one of the first artists of his time, was ever employed upon the mortuary bust of the ex-manager of 'the Globe,' who had settled down, for some years previously, into a Warwickshire farmer?"

I answer, unhesitatingly, it has not. Nor is it at all wonderful that no one has ever started or pursued that inquiry; for assuredly no Jansen had anything to do with the bust. Mr. Hain Friswell (*Life Portraits of Shakespeare*, 1864, pp. 9–10) says:—

"The name of the sculptor of the Stratford bust is Gerard Johnson. 'We learn the name,' says Charles Knight, 'from Dugdale's Correspondence, published by Mr. Hamper in 1827.' Of him we know nothing but the fact recorded, and that he carved also the recumbent figure of John Combe, a heavy, stiff, and graceless block," &c.

For "nothing," however, we should perhaps read *little*; and that *little* proves that Johnson



was a poor tomb-maker (a Hollander), living in the ward of St. Thomas the Apostle.

Where did MR. C. A. WARD obtain the statement that Shakspeare, on retiring to Stratford, took to farming? Is this assertion as trustworthy as his attribution of the bust to "one of the finest artists of his time?"

JABEZ.

Athenæum.

"GOD BLESS THE MARK" (5<sup>th</sup> S. ii. 169.)—Is not the phrase equivalent to "God forgive me"? Roquefort gives, "*Marque = Lettres de représailles. Marquer = User de représailles.*" In the fragment of *Alisaunder* (E.E.T.S.), the verb *merken* seems used in this sense ("too merken hem care," l. 284; "too mark þe teene," l. 497), though, perhaps, the meaning of *mark* there goes no further than "to stamp, to brand." There is a quibble in *The Two Gentlemen of Verona* passage (iv. 4, 18). The phrase is used mostly when a comparison is made. Thus, in the *Othello* passage (i. 1, 33)—

"He, in good time, must his lieutenant be,  
And I (God bless the mark!) his Moor-ship's ancient."

Steevens, in the *Variorum* of 1821, says on this passage, "Kelly, in his comments on Scots proverbs, observes that the Scots, when they compare person to person, use this exclamation." He goes on to quote from Churchyard:—

"Not beauty here I claime by this my talke,  
For browne and blacke I was, God blesse the marke!"

in which passage the comparison is between *beauty* and *swarthinness*. The comparison is generally a contemptuous distinction. Thus the fop (1st *Henry IV.*, i. 3, 56) talks—

"So like a waiting gentlewoman,  
Of guns and drums and wounds."

Oaths and exclamations are difficult things to analyze and explain.

JOHN ADDIS.

HERRING COUNTING (5<sup>th</sup> S. ii. 167.)—The following may supply SIR FREDERICK POLLOCK with some new facts:—

*Meas, Mease*, a measure of 500 herrings.

*Last*, a burden, or weight.

*Last* of unpackt herrings, 18 barrels.

*Last* of herrings, ten thousand.—Coles's *English Dictionary*, 1685.

*Cast*, a throw.

*Meas, Mease* or *Mese*, a measure of herrings containing five hundred.

*Last*, a burden, a certain weight or measure.—Kersey's *English Dictionary*, 1715.

Also:—

*Meas* (Gaelic), a measure.

*Mwys-o-ysgadain* (Welsh), five score, or 630 of herrings.  
—Owen's *Welsh Dictionary*.

*Maōis-eisg* (Irish), a maise, 500 fishes.

*Meaish* (Manx), 500 herrings.

*Maze, Meze* (Scandinavian), 500 herrings.

*Last* of herrings, 14 barrels.—Sewell's *Dutch Dictionary*, 1708.

*Last*.—By 31st Edward I. a last of herrings was to contain 10,000, at sixscore to the hundred.—*Prom. Pr.*

*Last* of white herrings, 12 barrels.

*Last* of red herrings, 20 cades or thousands.—Tomlin's *Law Dictionary*, 1835.

At Great Yarmouth (co. Norfolk), by the 19th Edward III., a last of herrings imported was to pay a murage rate of twopence; exported, to pay fourpence. [A murage rate was a rate for sea-coast walls, or beach rate.] By 31st Edward III. no last of herrings to be bought at a higher price than 40s.

C. GOLDING.

Paddington.

ISABEL AND ELIZABETH (5<sup>th</sup> S. ii. 166.)—The following are from the Haddington registers:—

1. Robert Baillie. Isobell Hamilton a son Robert borne 20th March bap. 11<sup>th</sup> Apryle 1671.

2. Robert Bailzie. Elizabeth Hamilton a s. William born 3rd bap. 24th October 1681.

3. Robert David. Issobell Baillie, two Daughters Elizabeth and Issobell borne 20th bap. 29th January 1738.

1 and 2 exhibit an acknowledged interchange of Baillie and Bailzie, but a doubtful interchange of Isobell and Elizabeth; because 3 shows that there was an understood distinction between Elizabeth and Issobell, the latter name being variously spelt, as Issabell, Isabell, Issobell, &c.

J. BEALE.

BUDDHA (5<sup>th</sup> S. ii. 165.)—Buddha is said to be from the Sanskrit *buddha*, wise, sage, from *buddh*, to know. MR. DILKE says that *budit* means to wake in Russian and Bohemian. Now the English word *bud* is from the Bohemian word *bod*, a prick or goad (see Wedgwood). Our word *bodkin* originally meant a pricking instrument; "when he himself might his quietus make with a bare *bodkin*" proves it. The French *poindre du jour* (Wedgwood) is first bursting, piercing, or germ of day. Brachet says that the French *bouter* is from *bōzen*, German for *pousser*. "*Bouton* ce qui pousse, ce qui *boute* aux plantes." So that in this we get at the primary idea of *Buddha*, as the germinator, not the *awakener* from sleep, but the *budder* into life. The engrafter, or in-pricker, from whose incision the bud of all life springs out, and not life only, but *wisdom*, which is little else than spiritual awakening. This shows that Sanskrit itself is young compared with the tri-literal roots that still live in English. From what I have said those who have studied the Phallic emblems will now fully understand the physical meaning of *Buddha*.

C. A. WARD.

Mayfair.

"OLD LONDON FORTIFICATIONS" (5<sup>th</sup> S. i. 188.)—If CORNUB. will refer to "N. & Q.," 1<sup>st</sup> S. ix., he will find that the drawings in question, which were said to have been executed by a "Captain John Eyre of Cromwell's own regiment," were then (1854) reported to be in the possession of the corporation of London; and I have heard it stated



that in consequence of the discussion, which arose as to their genuineness, and as to the existence of such an officer as Captain John Eyre, the corporation declined to purchase them. L. F.

"DIPHTHONG," &c. (5<sup>th</sup> S. ii. 186.)—I wholly demur to the statement of T. H. P., that English people generally pronounce the *ph* in these words as if it was *p*. I conceive it is mere slipslop, seldom done by educated persons. LYTTELTON.

MRS. SERRES (5<sup>th</sup> S. ii. 141, 177.)—The name of Robert Cole, Esq., F.S.A., may not be unknown to MR. THOMS, and it is in a catalogue of his once valuable collection of autographs and manuscripts I find mentioned other works by Mrs. Serres in addition to those noticed by MR. THOMS. They are as follows:—

The Princess of Cumberland; Statement to the English Nation. Signed Olive, 1822.

The Royal Chaplain. Manuscript, octavo, 295 pages.

History of Don Pedro Tolenger, of Valladolid, quarto, 445 pages, in the Autograph of the Princess.

The Footman, a folio manuscript, 132 pages.

My father's collection contained a number of most interesting letters and documents connected with the case, but these are the only books I can find which would be any help to MR. THOMS.

Teignmouth.

EMILY COLE.

WILLIAM MUDFORD (5<sup>th</sup> S. ii. 160.)—Mr. Mudford died March 10, 1848. In 1849 he is described as "the late William Mudford, Esq.," on the title-page of his *Tales and Trifles, from Blackwood's and other Popular Magazines*.

F. R. S. says he is the author of *The Five Knights of St. Albans*; should it not be "The Five Nights"? SPARKS HENDERSON WILLIAMS.

[In the Cat. of the Edin. Phil. Inst. Lib. (1857) both readings are given.]

ARBITRARY OR CONVENTIONAL WORD-FORMATION (4<sup>th</sup> S. vii. 533; xi. 461.)—An excellent example of this highly irregular and almost ignored mode of word-formation is presented to us in the Germ. *Fidibus*, the ordinary equivalent of our word *spill*. Mahn, in his *Untersuchungen*, s.v. "Pedante" (p. 105), tells us that *Fidibus* is made up out of *fid(elibus fratr)ibus*, eleven letters in the middle being dropped. In Larchey's *Dict. de l'Argot Parisien* (Paris, 1872) a somewhat different account is given. He says that in the German Universities the official admonitions to students begin with the words, "*Fidibus* (pour *fidelibus*) *discipulis universitatis*," &c., and that the students being in the habit, by way of bravado, of lighting their pipes with the paper on which these notices are written or printed, any piece of paper used for lighting a pipe came to be called a *fidibus*. M. Larchey is, however, a less trustworthy authority, especially in reference to a German word, than Mahn. Littré does not give the word.

See also Larchey (*op. cit.*), s.v. "Rama," where he quotes a passage from Balzac in which *Santé-rama* is used = *santé*, the *rama* being derived from *diorama*, and having come into vogue (in the first instance in artists' studios) at a time when dioramas were a novelty. In a similar way Larchey tells us that *mar* (q.v.), which he regards as the anagram of *rama*, was, about the year 1840, frequently added to the end of words, complete or truncated. Thus *cafemar* was used for *café*, *boulangemar* for *boulangier*, *épícmarmar* for *épícmier*; and he quotes an example from a book.

These compounds differ from *fidibus*, however, in that they do not seem to have taken root, whilst *fidibus* is a recognized dictionary word; but they are valuable as showing the tendency of the human mind to form such words.

I do not, of course, include the cases in which, as in the French *oui* from *hoc illud* (*hoc ill, ho ill, o il, oil, oi, oui*), two words which were used together have regularly coalesced. F. CHANCE.

Sydenham Hill.

ELIZABETH CANNING (5<sup>th</sup> S. ii. 27, 75, 117.)—Since writing my former note, I have read Mr. Paget's entertaining and suggestive essay. Mr. Paget is clear and lucid in his account of a somewhat complicated case. But will he forgive me for saying that he appears somewhat biassed in Canning's favour, and that he unaccountably overlooks some of the strongest grounds for disbelieving her story? To give only one instance, Mr. Paget says more than once (*Puzzles and Paradoxes*, pp. 321, 336) that Canning's story was not, on the face of it, so improbable as to be incredible; that it is almost impossible to say to which side the balance of evidence inclines, &c. (sed cf., p. 333). But he lays no stress upon the extraordinary physiological difficulty, that, according to her story, Canning lived for twenty-eight days on a quartern loaf, a mince pie, and a pitcher of water! Putting aside all the other improbabilities of the tale, surely this may be pronounced "so improbable as to be incredible." MIDDLE TEMPLAR.

Bradford.

SINGLE EYE-GLASSES (5<sup>th</sup> S. i. 489; ii. 50, 115.)—I once heard the Rev. Stowell Brown, of Liverpool, in a lecture on "Manliness," say that a swell who wore an eye-glass evidently did not believe the Scriptural idea that, when one member suffered, the other members suffered with it, or he would wear an honest pair of spectacles! A. R.

Croeswylan, Oswestry.

ZINZAN (5<sup>th</sup> S. ii. 9, 26, 53, 115.)—I have met with this name, *alias* Alexander, in the records of the Civil War, and in connexion with horsemanship. I think it occurs in the Commons' Journals about 1643. The remarkable *alias* seems not very unlike the corruption and abbreviation usual in



Venice of the name of the church of San Giovanni e Paolo into *Zanzipolo*. T. W. WEBB.

ADAM'S FIRST WIFE (5<sup>th</sup> S. i. 387, 495; ii. 132.)—According to Dr. Margoliouth, in his *Pilgrimage to the Land of my Fathers* (vol. i. pp. 421, 2), the Jews of Tunis believe that Lilith is the wife of the Devil, and that she has a special spite against newborn babes. They use a singular written amulet to keep her at bay; and Dr. Margoliouth quotes the following story, which was told him, as to the origin of the custom:—

"When Adam and Eve were thrown out of Eden, the former was cast on the Island of Ceylon, and the latter on Mount Arafa, near Mecca, one hundred and seventy-five years' journey from each other. Poor Adam felt the separation very much, for he was a sociable character after all; he pined, therefore, on account of his solitude. Lilith knew this, so with her lord's consent she offered the bewitched widower her companionship, which he, bewitched as he was, gladly accepted. So Adam and Lilith 'lived and loved together through many a changing scene.' However, at last Adam met with Eve; the rays of their first love illuminated their eyes to such an extent, that the scales from Adam's eyes fell off, and he beheld Eve once more in all the attractive loveliness with which he looked upon her when she was longer asleep than he liked, and therefore again exclaimed—

'My fairest, my espoused, my latest found,  
Heaven's last, best gift, my ever new delight,  
Sole Eve, associate sole, to me beyond  
Compare, above all living creatures dear.'\*

"Lilith could not brook this insult, especially when Adam informed her that she might now seek another companion, for he would have no time to pay any attention to her. In frenzied rage she flew and swore by heaven and earth that every child of man that should be born she would destroy. To prevent the jealous and mortified lady from putting her dire threat into execution, the above amulet is posted on the doors, windows, chimneys, and bed of confinement, so as to prevent the vixen's ingress in any way whatever."

ST. SWITHIN.

REV. STEPHEN CLARKE (5<sup>th</sup> S. i. 208, 255, 298, 438; ii. 77, 116.)—In *The Life of Mr. Thomas Gent, Printer of York*, written by himself, is the following, under the year 1736:—

"This year, on the 4th of May, I took Stephen Clarke for my apprentice: he was the son of the Rev. Mr. Stephen Clarke, M.A., rector of Burythorpe, near Malton, who gave me with him twenty pounds. The youth honestly served his time, and went to London, where I wish him all the good fortune that he can expect or desire, according to his merits."

Another of Thomas Gent's apprentices, about 1744, was a Joseph Nickson, who probably was the same person as the Joshua Nickson, printer of the second edition of the Rev. S. Clarke's *Sermons* described by MR. FEDERER. J. G. B.

THE JUDGES ON CIRCUIT (5<sup>th</sup> S. ii. 27, 135.)—The Farington papers, published by the Chetham

\* "Milton's *Paradise Lost*, Book IV. I deem these lines as the best translation of my informant's original, which was in Hebrew, and which the narrator spoke with peculiar taste and elegance."

Society, give a very curious account of the expenses sheriffs used to be subjected to in entertaining the judges, and the dispute which arose upon that point in Lancashire in 1636. P. P.

"BUILT HERE FOR HIS ENVY" (5<sup>th</sup> S. ii. 7, 132.)—Satan attributes to the Almighty a desire to excite envy. This appears to me to be the sense of the passage. Nowhere in *Paradise Lost* does Milton use "built" as a substantive. I think what Satan says, Book II. 20–25, throws light on the above passage:—

"The happier state  
In Heav'n, which follows dignity, might draw  
Envy from each inferior; but who here  
Will envy whom the highest place exposes  
Foremost to stand against the Thund'rer's aim,  
Your bulwark?"

A. T.

Barnet.

SEIZING CORPSES FOR DEBT (4<sup>th</sup> S. *passim*; 5<sup>th</sup> S. i. 490; ii. 15.)—A curious instance of this revolting custom has recently been detailed in the *Derbyshire Times*. A tombstone in the churchyard at North Winfield (Derbyshire) bears the following inscription:—

"In memory of Thomas, son of  
John and Mary Clay, who departed this life December  
16th, 1794, in the 40th year of his age.  
What though no mournfull kindred stand  
Around the solemn bier,  
No parents wring the trembling hand,  
Or drop the silent tear;  
No costly oak adorned with art  
My weary limbs enclose,  
No friends impart a winding-sheet  
To deck my last repose."

These strange verses are thus explained by those who have heard the circumstances narrated at first hand. Thomas Clay was a man of intemperate habits, and was indebted at the time of his death to a village publican of the name of Adlington in the sum of 20*l*. Adlington resolved to seize the body, but the parents of the deceased were careful to keep the doors locked till the day of burial. But no sooner were the doors opened than Adlington rushed in, seized the corpse, and placed it on a form in the open street opposite his mother's house. The relatives, however, refused to pay the debt, and, after the corpse had been thus exposed for several days, Adlington was compelled to bury it, and it was committed to the ground in an old bacon chest. Another instance from Sparsholt in Berkshire, of the year 1689, was given by me in 4<sup>th</sup> S. x. 271, but it is indexed under the title "Burial in the Churchway."

J. CHARLES COX.

Hazelwood, Belper.

"LIKE" AS A CONJUNCTION (5<sup>th</sup> S. i. *passim*; ii. 97, 114.)—CLARRY has not copied the line as it is given in Mrs. Cowden Clarke's *Concordance*;



if he had, he would have seen that the reference was not to the stage direction, "Enter [Re-enter] Ariel, like a water-nymph," but to Prospero's order a few lines above :—

"Go, make thyself like to a nymph o' the sea :  
Be subject to no sight but mine."

Here the first folio reads "like a nymph" ; the second, third, and fourth folios, "like to a nymph."

Mrs. Cowden Clarke, in compiling her *Concordance*, did not, it seems, confine herself to the text of any one edition of Shakspeare : she mentions, in her Preface, "the twelve years' writing, and the four more bestowed on collating with recent editions and correcting the press."

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

"WISE AFTER THE EVENT" (5<sup>th</sup> S. i. 409, 514.)—This proverbial expression may be traced back at least to the end of the sixteenth century, as I find it in the *Sammlung Teutscher Sprichwörter*, by Dr. Knypius, printed at Frankfort-on-the-Mayne, 1591. It appears under a Latin form, "Sapere post facta." In what way it is illustrated may be judged by the introductory sentence of the commentary of Knypius :—"Nach der hochzeit erkennt man dess Weibs bossheit." In the *Florilegium* of Christopherus Lehman (p. 901), in 1640, it appears as "Post mala prudens" and "Rebus peractis, Prometheus." C. T. RAMAGE.

"MAN-A-LOST" (5<sup>th</sup> S. i. 385, 433, 490.)—The fame of this owl incident, wherever it may have really occurred, would seem to have spread very widely, for, fifty or sixty years ago, the following was the usual description of the loud-speaking of a man or woman :—"He (or she) howted like th' owlet o' Grantley Grange." This was near the town of Derby. T. RATCLIFFE.

"MAKE A BRIDGE OF GOLD FOR A FLYING ENEMY" (4<sup>th</sup> S. i. 434, 547 ; ix. 397, 492 ; x. 17.)—I have met with this singular proverb three times :—

"Ouurez tousiours a voz ennemys toutes les portes et chemins, et plustost leur faictes ung pont d'argent, affin de les renvoyer."—Rabelais, *Gargantua*, liv. i. chap. 43.

"El cual no tiene condicion, ni es de parecer de los que dicen que al enemigo que huye, hacerle la puente de plata."—Cervantes, *Don Quijote*, part ii. cap. 58.

"For a flying foe  
Discreet and provident conquerors build up  
A bridge of gold."

Massinger, *The Guardian*, Act i. sc. 1.

Other examples would oblige. G. A. B.  
St. John's Wood.

DR. DEE'S MAGIC MIRROR (5<sup>th</sup> S. ii. 86, 136.)—There is, I believe, no evidence that the ball of smoky rock crystal (not glass) in the British Museum was ever the property of the alchemist of Manchester and Mortlake, though some years ago it used to be ticketed as "Dr. Dee's Show Stone."

It is engraved by John and Andrew Van Rymsdak Pictors, in their quaint folio about some of the curiosities in the British Museum, London, 1778, but with no mention of the Doctor's name. There is, however, in the National Collection a disk of jet or coal, inscribed with characters, which is, I think, supposed to have been his.

W. J. BERNHARD SMITH.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Fourth Report of the Royal Commission of Historical Manuscripts.* Part I., Report and Appendix. Part II., Index. (Her Majesty's Stationery Office.)

THIS interesting Report contains an account of sixty collections of manuscripts in the possession of various corporations and individuals. Thirty-eight are English collections. Seventeen are Scottish. Ireland furnishes five. They are of very great interest, whether they refer to national or to individual interests. Among the latter are incidents referring to some of the most eminent men in English history. There is an attempt, with regard to one document in the Townley Collection, to identify, in an "Edmund and Isabel Spenser," of Burnley, the parents of the great poet. Mr. Knowles, the author of the Report of the Townley Collection, makes an assertion to which we direct the attention of our fair and accomplished contributor HERMENTRUDE :—"Isabel and Elizabeth," says Mr. Knowles, "are substantially the same name. In Moreri's *Dictionnaire Historique*, they are continually used synonymously, and, at all events, their identity is sufficient to have justified Spenser in linking his mother, supposing that her name was Isabel, with his wife and the Queen in the sonnet in which he praises the 'most happy letters' that compose that 'happy name' :—

'The which three times thrice happy hath me made,  
With gifts of body, fortune, and of mind.  
The first my being gave to me by kind,  
From mother's womb deriv'd by due descent ;  
The second is my sovereign Queen most kind,  
That honour and large riches to me lent ;  
The third my Love, my life's last ornament.'

Among the illustrations of a later and less poetic life, we come upon a curious letter from Horne Tooke to Wilkes, in 1766, in which a story is told of an attempt to prove Lord Harborough an idiot. Counsel on both sides relied on the same circumstance—a box could not be opened. Lord Harborough told the servants to do with it as they did with oysters, viz., "to put it in the fire and it would gape"! A letter of about the same date refers to "the excellent invention of steel pens."

Next to being possessor of all the valuable MSS. which belong to so many owners, and which are described and quoted in these volumes, the most



desirable thing is to possess the volumes themselves. They open up a thousand by-ways in public and also in private history.

*Tiny Travels.* By J. Ashby-Sterry. (Tinsley Brothers.) THE author of *The Shuttlecock Papers* has thoroughly succeeded in his endeavour to provide a "lullaby" for the weary. If we mistake not, not only will the traveller, the author's special care, whom he depicts as not impossibly "jaded" by the erudition, the figures, the comprehensiveness of other writers, prove to be Mr. Ashby-Sterry's debtor, but also those many others who, as a relief from toil, whether mental or bodily, will, in their desire, by other means than wine, to smooth "contractæ seria frontis," have recourse to this pleasantly-written volume. In *Tiny Travels*, now we are treated with a chapter in which, with "Early to bed," &c., as a text, certainly a strong case is made out, at least to the writer's mind, for the foundation of a "Society for the suppression of Ancient Proverbs," it being roundly asserted, with regard to most of these, that they are "pleasantly phrased lies"—that their principles are "wrong, and their teachings invariably unjust"; and now we are "Hunted by the East Wind," but, in spite of the writer's urgent protest against Canon Kingsley's praise of that "abominable blast," merrily. The description of floating lazily "Up the Thames" in gloriously fine weather, as contrasting with and following on that of "A Wet Day at Brighton," might well be expected to prove no small change for the better to writer as well as reader; but the relief, after all, is *nil* for it is not needed, so gaily, so cheerily does Mr. Ashby-Sterry write even when recounting the continual quarrelling all night long between his own better self wanting to go to sleep, and his worse self absolutely refusing to do anything of the kind. These several papers, then, on various subjects,—too various to be here enumerated,—are so many delightful companions, and, that being the case, no further words are needed to commend them.

*The Perlustration of Great Yarmouth with Gorleston and Southtown.* By Charles John Palmer, F.S.A., an Honorary Member of the Genealogical and Historical Society of New York. Vol. II. (Great Yarmouth, Nall.)

WE congratulate the good people of Yarmouth on the appearance of this second portion of their accomplished townsman's valuable contribution to the history of their ancient borough. We call it a "contribution to the history," and not "the history" which it really is, in deference to the author's modest title; for, as we showed in our notice of the first volume ("N. & Q." 4th S. ix. 437), the work has been so thoroughly done, the sources of information so carefully investigated, that he must be a bold man who could contemplate supplementing the *Perlustration* of Yarmouth by a history of it. Like its predecessor, the present volume is profusely illustrated by portraits of Yarmouth worthies, arms of Yarmouth families, and sketches of Yarmouth antiquities. The reader who accompanies Mr. Palmer in his walks through his native Eden will find his "wandering steps" anything but "slow." We shall look anxiously for the third and concluding volume of a work which is at once so creditable to its author and so valuable an addition to the topography of East Anglia.

*Wayside Notes in Scandinavia.* By Mark Antony Lower, M.A. (H. S. King & Co.)

IN a pretty volume, and in a style of unaffected simplicity, Mr. Lower has here narrated his experiences of a holiday trip. With all its simplicity, it does not lack boldness; for Mr. Lower says:—"I will never acknowledge William

as an Emperor, nor Bismarck as a Prince, for neither of them has a rightful claim to such a title." Neither are there wanting traits of audacity: "My wife and myself visited several newly-made lady friends (in Copenhagen), and I kissed six of them, without a single blush among the eight of us!" Mr. Lower does not fail to record the results of his observations in natural history. "The sheep," he says, "are small, and wear the long tails which were born with them. They are curiously marked on their backs with red and crimson ochre." The traveller also records "a curious fact, that bagpipes were invented in Norway, and thence imported into Scotland during the period when a portion of that country fell into Scandinavian hands." This little volume will afford all readers much amusement.

*The Message to Archippus* is the title of a sermon (Rivingtons) preached at an ordination held on behalf of the Archbishop of Canterbury, and published at his request, by the Rev. C. Capel Cure, M.A. The rector of Bloomsbury urges the candidates to show that they "can look through the pomp of wealth and the misery of rags, and see that the real difference between man and man lies, not in his rank or in his purse, but in the manner in which he fulfils the duties of his station, and in his obedience to God's will."—*Sacramental Confession Examined by Pastoral Experience*, by the Rev. C. F. Lowder, M.A. (Rivingtons). As one of the 483 priests who signed that now celebrated Memorial to Convocation, the Vicar of St. Peter's, London Docks, addresses this letter to the Bishop of London, and in the course of it affirms that not only does confession "harmonize with the true spirit of the Church of England," but that "its growth synchronizes with the revival of what is most apostolic and catholic in the faith and discipline of the church."—*A Letter to a Friend on the Standards of the New Code of the Education Department*, by John Menet, M.A., Vicar of Hockerill (Rivingtons). This pamphlet deserves most careful reading at the present time. Mr. Menet raises the whole question of "standards," the offspring of "payment for results"; these "standards" he would abolish, and, every child in a school being examined, would substitute payment per class for that per head. The effect certainly of the present system of inspection would seem to be to find out rather what a certain number of picked children have been made to accomplish than what a whole school is worth as an institution.

A NATIONAL THEATRE.—The *Cornhill Magazine* for September has an article on "The Danish National Theatre," to which the attention may be directed of all who are desirous of seeing a National Theatre in England worthy of the name. This implies Poets of lofty intellect, and Actors able to interpret their sentiments. The end in view is immensely difficult of attainment, but, as the writer of the remarkable article named above says, "Of all the small nations in Europe, Denmark is the only one that has succeeded in founding and preserving a truly national dramatic art," it is to be hoped that there may be yet established in England what Milton called a "well-trod stage":—

"Then to the well-trod stage anon,  
If Jonson's learned sock be on,  
Or sweetest Shakespeare, Fancy's child,  
Warble his native wood-notes wild."

THE grave of Dr. John Milner, the author of *The History, Civil and Ecclesiastical . . . of Winchester*, has been, after some research, discovered at Wolverhampton. The coffin was opened, and, says the Rev. G. Duckett, the body, which had been buried forty-eight years, was seen whole and entire. It was covered with a plaited shroud made of flannel, and trimmed with amber silk.



There was no ring on the finger, nor any sign to show that it was the corpse of a priest or bishop. The face wore its natural colour, save a small part covered with a kind of white mould. Many of the old inhabitants who came, having known the Bishop in life, recognized him distinctly in death. The body was subsequently re-interred.

THE BLOUNTS OF MAPLE-DURHAM.—The following extract is from the Obituary of the *Times* of Tuesday, the 8th of September:—"On the 3rd inst., Michael Henry Blount, Esq., of Mapledurham, Oxfordshire, aged 85. Requiescat in pace." The deceased gentleman was a family representative of the Blounts—

"Martha brown and Teresa fair"—

of Maple-Durham, to whom the great poet Pope addressed some of his most elegant and charming epistles.

HENRY M. FEIST.

Cheveley Villa, Croydon.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

DIBBIN'S Typo Antq. Vols. III. and IV.

LAVATER'S Aphorisms of Man. 2 vols. 1789 or 1794, 12mo. Vol. II. Two Copies.

POPE'S Literary Correspondence. 12mo., 1735, 4 vols. I., II., IV.

T. WEBB'S Collection of Epitaphs. 2 vols., 1775. Vol. II.

Wanted by J. W. Jarvis, No. 15, Charles Square, Hoxton, N.

A DICTIONARY OF FRENCH SLANG (Argot). Published in French and English by J. Camden Hotten.

THE MEMOIRS OF LIEUTENANT SPILL, containing an Account of the Capture of St. Sebastian.

Wanted by E. Primrose, Prince of Wales Inn, Cambridge Town, Farnborough Station.

GARDINER'S Zulu Country.

T. PRINGLE'S Residence in South Africa.

BROOKING'S Map of Dublin. 1723.

Wanted by Mr. H. Hall, 4, Glynde Terrace, Lavender Hill, S.W.

## Notices to Correspondents.

"PRAY GOODY," AND "HOPE TOLD."—With reference to these songs (p. 200), Mr. William Chappell, and there could be no better authority, writes as follows:—"Pray, Goody, please to moderate the rancour of your tongue," is No. 11 of the vocal pieces in the opera of *Midas*. In the original book of words to this opera, the music of 'Pray, Goody,' is stated to be 'A tune in *Queen Mab*.' The music for the pantomime of *Queen Mab* was composed by Dr. Burney. 'Hope told a flattering tale' was written [by Peter Pindar] to supply the demand for English words to Paisiello's exquisite air—

'Nel cor più non mi sento  
Brillar la gioventù.'

We will only add to the obliging communication of our much-valued correspondent, that as music to pantomimes is almost invariably selected music, Dr. Burney may have borrowed "Pray, Goody," from Rousseau, for whom the air has been claimed. "Pray, Goody," was also published as Arne's by Button & Whitaker, St. Paul's Churchyard, 1818. The song with music, now before us, is thus titled: "*Pray Goody*. The much admired ballad. As Sung with the greatest Applause, by Mr. Sinclair, at the Theatre Royal Covent Garden. In the Burletta of *Midas*. Composed by Dr. Arne."

"SLEEPS LIKE A TOP."—Professor ATTWELL (Barnes) kindly furnishes another derivation for this saying (p. 200). "The French equivalent to 'sleeps like a

top' would be 'comme une toupie' (a top), rather than 'une taupe' (a mole). The familiar figure, however, is, 'il dort comme un sabot.' (The wooden shoe, it would seem, furnished convenient material for the *whipping-top*; hence, or possibly from the mere likeness between the two things, this secondary meaning of the word.)"

Since receiving Professor ATTWELL's communication, another of similar import has reached us from MR. HENRI GAUSSERON (Ayr), with this addition: "By-the-way, dormouse means 'loir' in French; and 'taupe' is the English mole."

CREMATION (5<sup>th</sup> S. ii. 184).—MR. C. W. SUTTON begs to state that the above note is a quotation from the *Bulletin of the Boston (U.S.) Public Library* of July last. He is anxious to let it be known that it is really the work of the excellent librarians at Boston. His authority was inadvertently overlooked.

MR. JAMES PRESLEY writes that "Sir Thomas Phillipps's *Institutiones Clericorum*, which NUMIS inquires for (July 25, p. 80), is in the Cheltenham Library, where he would be welcome to consult it, if he should ever be in Cheltenham."

ESORJ.—The passage from Walter of Coventry is a well-known illustration of mediæval "Life in London"; but there is no parallel to be drawn between Johannes Senex, who may have been a brave old fellow, and Falstaff.

A. D.—As stated in the *Guardian* of this week, we have strongly urged the recovery and replacement, in the Cathedral of St. Asaph, of the brass memorial plate to Bishop Barrow. See "N. & Q." 4<sup>th</sup> S. viii. 327, for a full account of the inscription.

NOELL RADCLIFFE.—It seems to us that your query was most effectually answered by our esteemed correspondent MR. CROSSLEY, in "N. & Q.," 4<sup>th</sup> S. xii. 293.

P. MARASQUIN.—Dr. Jenner was born in 1749, and died January 26, 1823; Capel Lofft, born 1751, died May 26, 1824.

CUIQUE SUUM.—The often-quoted line belongs to Thomas Paine, who said of Mr. Burke, "As he rose like the rocket, he fell like the stick."

TOPOG.—There were two places called "Hockley-in-the-Hole." One in Clerkenwell, the other in Bedfordshire.

BELISARIUS.—See MR. WILLIAM CHAPPELL on "God save the King," in our last number.

J. PEARSON, K. P. D. E., and F. A. EDWARDS.—Forwarded to MR. THOMS.

SOMERSET.—Both the epitaphs on Hobson the Carrier are by Milton.

W. PLATT (Conservative Club).—Forwarded to PELA- GIUS.

DIAMOND DIGGER.—Next number. The answers, if any, will appear in due course.

H. KILGOUR.—See p. 93, *ante*.

HIBERNICUS.—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, SEPTEMBER 19, 1874.

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## Notes.

## CONSECRATION OF CHURCH PLATE.

The chalice of the communion plate belonging to the Parish Church of Stretham bears the following inscription: "Ecclesiæ Parochiali de Stretham infra Insulam Eliensem Consecratum, A.D. 1686." It was one of the charges against Archbishop Laud (vol. ix., Anglo-Catholic Library, pp. 202-3) that in his chapel he was seen to "consecrate some plate." Laud justifies himself by saying that "in all ages of the Church, especially since Constantine's time, . . . there have been consecrations of sacred vessels as well as of Churches themselves"; but he denies that the consecration was done in his case, as was alleged, "according to the form in *Missali Parvo*." "All that I used was according to the copy of the late Reverend Bishop of Winchester, Bishop Andrews, which I have by me to be seen, and which himself used all his time." That form is given in Bishop Andrews's *Minor Works*, pp. 159-163: "A Coppie of the Forme used by the Lo: Bishop of Elye in consecrating the Newe Church Plate of the Cathedrall Church of Worc<sup>r</sup>:" (the circumstances which caused him thus to act in Worcester Cathedral are not known); but the words of Laud, "which himself used all his time," imply that it was the custom of Bishop Andrews to consecrate the church plate.

I have seen a considerable list of the church plate so consecrated, but, unfortunately, I cannot lay my hand upon it just now. The form drawn up by Andrews became the model by which similar consecrations were conducted by other bishops in the seventeenth century. Thus, at Canterbury "all the vessels underwent a solemn consecration." And Archbishop Sancroft consecrated the altar plate which had been given by Lord Digby, for his friend Kettlewell, in Coleshill Church, in Warwickshire, in the first year of King James II. "The manner whereof being somewhat rare and extraordinary," a description is given of it in the *Life of Kettlewell*, pp. 56, 57, which is too long to be repeated here; it will be enough if I say that it is clear from it that Andrews's Form was used\* (see also Editor's Preface to the Form in "Anglo-Catholic Library").

I conclude that an effort was made by the Non-jurors to revive and perpetuate the custom, since Sancroft and Kettlewell, and the donor of the Stretham chalice, were all Nonjurors. This last was Richard Oldham, Fellow of St. John's College, Cambridge, and Rector of Stretham from 1678 until he was deprived in 1690. Who consecrated our chalice is not known; it may have been Francis Turner,† then Bishop of Ely, who himself became a Nonjuror.

It would be very interesting, I think, if through "N. & Q." a collection could be made of the places where church plate was originally consecrated since the Reformation, where such consecrated plate has been melted down, or exchanged for more modern plate, and where also it still remains. It would give additional interest to such a list if instances where so reverent a practice has been observed in recent times were recorded in it.

I have been told that the old altar plate at St. Catherine's College, Cambridge, was consecrated; but the present set is modern.

I will only add here that Bishop Andrews's Form provides also for the consecration of the candlesticks and of the censer too.‡

HUGH PILOT.

P.S.—Bishop Patrick, of Ely, used a Form (1704) for consecrating churches drawn up by himself, in which there was a prayer for the consecration of the communion plate (see *Procter on Book of Common Prayer*, p. 155).

\* There is a reprint of this Form, I believe, given in Warren's *Synodalia*; or, *Journal of Convocation*, p. 191.

† Is it known who became the purchaser of "the literary, antiquarian, and genealogical collections" of George Harbin, chaplain to Bishop Turner, which were advertised for sale by Messrs. Puttick & Simpson in the *Guardian* of December 10, 1873? These might throw some light on this point.

‡ Bishop Andrews had in his chapel "a triquertal Censer" (see list of articles in his chapel, *Minor Works*, vol. iv., xcvi, xcix), wherein the Clerk putteth "frankincense at the reading of the first Lesson."



## SCOTCH PEERS.

A Bill has been spoken of to inquire into the Scotch and Irish Peerage. It would be more clear and simple to have a separate inquiry into each. In 1707, at the Union between Scotland and England, it was most unfairly settled that only sixteen Scotch peers were to sit in Parliament instead of the whole number. All the English peers sat in the combined House of Peers. Another unfair thing was that all Scotch peers of each order were to have rank and precedence next to and after the youngest English peer of the same degree. They ought to have ranked according to the date of creation of each. At the Union the Scotch peers numbered 154, and soon after other nine, whose names had been accidentally omitted, were added to the roll. At present the Scotch peers number eighty-four; of whom forty are also peers of England, or of Great Britain, or of the United Kingdom, and are thus qualified to sit. From eighty-four take forty, and then the sixteen representative peers, and we have twenty-eight remaining out in the cold, although, in the nature of things, they have more right to sit in Parliament than any of those persons whose peerages have been created since 1707. Nearly all the Scotch peers, who are also peers of Great Britain or of the United Kingdom, are unfairly given a rank one or two degrees below the one they hold in the Scotch peerage. It is an affront to the whole Scotch nation that a Scotch duke should have to record his vote under an *alias*, as Earl Something; and that a Scotch earl should have to register his vote under the disguise of Baron Whatshisname. What is wanted is that all Scotch peers should sit as such in the House of Lords; and that in the three countries the individuals in each grade of the peerage should take precedence among themselves according to the date of creation of each.

At the Union, what was the reason that only sixteen Scotch peers were allowed seats? At that time, in the reign of Queen Anne, there was an intention to bring in a bill about the succession to the crown. Many of the Scotch peers were Jacobites, or were suspected to be so; and there is an idea that, as their way of voting might have been inconvenient, this was the reason of limiting the number. This notion, probably, had some weight; at the same time this theory does not account for the unfair displacement of many Scotch peers by the unjust rule inflicted on them, that the oldest Scotch peer of each grade was to have precedence next to and after the youngest English peer of the same order!

From the inaccurate way that the matter is sometimes referred to, it would seem that some persons forget that there are five kinds of peers: (1) of Scotland; (2) of England; (3) of Ireland; (4) of Great Britain; and (5) of the United King-

dom. The subject is interesting in a national point of view, and it is only in this way that it is humbly referred to here.

THOMAS STRATTON.

Stoke, Devonport.

## GIPSY CHRISTIAN NAMES.

This is a subject which has been either passed over or far too briefly handled by the various writers who have discussed the origin and history of our English Gipsies. Gipsies are very conservative in the matter of Christian names; and in many of those which are current amongst them at the present day, we can see traces of the route adopted by the Romani race prior to its arrival in England. The following names have been collected by myself at different times and in different parts of England, but I can myself indicate the source of but few of them, as I know little or nothing of the history of Christian names. Possibly some of the readers of "N. & Q." may be able to throw light on the origin of the rest.

I purpose to divide these names into Greek, German, and French names; into names of uncertain origin; names existing, though rarely, in England; Biblical names; and lastly, names of Puritan origin.

1. Greek names. *Male*: Dimiti, with the Turkish Tchinghianés Dimíttri, Plato, Pyramus, Timotheus, *th as t*. *Female*: Angelina, the Tchingh. Anghelína, Dosia, *i. e.* Theodosia; cf. the Tchingh. male names Dóshi and Theodósi.

2. German. *Male*: Oscar.

3. French. *Male*: Emeline. *Female*: Madeleine, Rénée.

4. Names of uncertain origin. *Male*: Anselo (commonly pronounced Wanselo), Fawnis (? Phineas), Farden. *Female*: Cilli (? Cecilia), Genti, Kiomi, Lolli, Liberina, Malíndi, Manki, Ochamé, Rhona, Richenda, Ria (? Maria), Sago, Sinaminti, Starlina, Synfi, Tiàni (? Diana), Zyra.

5. Uncommon English names. *Male*: Adolphus, Ambrose, Arnold, Christopher, Lancelot, Laurence, Oliver, Owen, Sydney, Sylvester. *Female*: Annabel, Britannia, Camelia, Ethel, Lavinia, Lementina, Lina, Lucretia, Leonora, Mabel, Norah, Sempronia, Thereza.

6. Biblical names. Of these there are a perfect host, of which I give a few of the most curious. *Male*: Gabriel, Goliath, Lazarus, Meshach, Obadiah, Sampson, Shadrach, Sylvanus, Uriah. *Female*: Athaliah, Delilah or Delirah, Tryphi, *i. e.* Tryphena.

7. Puritan names. *Male*: Liberty, Reconcile, Wisdom. *Female*: Patience, Providence, abbreviated into Videy, Prudence.

To these may be added the following names, which I could not well bring under any of the above heads. *Male*: Gilderoy, Silverthorn. *Fe-*



*male*: Cinderella, Justerius. The name Gilderoy, which I have met with in Oxfordshire, is curious. It suggests the question whether the hero of the ballad, "Gilderoy was a bonny boy," &c., was a Gipsy.

In connexion with these names, I would suggest that any one who should carefully examine the old Elstow registers, if they still exist, would probably be able to determine the question whether Bunyan really was what Mr. Leland asserts him to have been, "a Rom of the Rommany." The discovery of such a name as Plato or Dimiti in the Bunyan family would clearly prove that such was indeed the case. Much, too, remains, I believe, to be learnt concerning the old Gipsy families from the registers of Norwood, Epping, Yetholm, and other places. FRANCIS HINDES GROOME.

#### BARBARITIES: ADMINISTRATION OF THE LAW IN IRELAND.

In a former number of "N. & Q." attention was directed to the frequency of capital punishments in England during the last century. The Irish records of the last century show that not only was there little respect for human life in Ireland, but that death was inflicted under circumstances which manifested still greater barbarity than prevailed in England. The crime of murder was punished simply with death, as in England; but the deprivation of the life of the criminal was, in some cases, accompanied with many of the horrors attached to high treason. It will be also seen, when robbery was punished with death, that not an hour was given to the criminal to prepare for his passage from this life into eternity! As to minor offences, for which no higher penalty than a small fine is now imposed in London, they were (as the following notes will prove) followed by a more severe whipping than is now administered to a brutal garrotter in England.

The annexed extracts are taken from an edition of the *London and Gentleman's Magazine*, pirated by a Dublin printer named Exshaw, who had as little shame and remorse in appropriating to his own profit the labours of others as a Yankee publisher in New York or Boston now has in spoliating an English author.

##### *Gibbetting* :—

"July 16th. At the Assizes of Clonmel, nineteen men were condemned, of whom were one Mara, his two sons and a brother, who were to be gibbeted for murdering a pedler about six months ago."—*London Magazine*, vol. x. p. 364, July, 1741 (Exshaw's Dublin edition).

##### *Decapitation and gibbetting* :—

"7th October. John Bodkin Fitzoliver, Dominick Bodkin, and John Hogan, the shepherd, were brought to their trials at Tuam. They severally pleaded guilty, and received sentence to be hanged and gibbeted the next day. . . . They were all very penitent at the place of execution. After they had hung for a few minutes

they had their heads cut off, and were gibbeted on the road to Galway, in sight of the house where the murder was committed."—*Ibid.*, vol. x. p. 521, October, 1741.

##### *Hanging and quartering* :—

"At the Commission of Oyer and Terminer, Richard Ballard, Bryan Meehan, and Terence Reilly found guilty of murder and robbery, to be hanged and quartered."—*Ibid.*, p. 521, October, 1741.

##### *Roman Catholics having fire-arms* :—

"October 21st. At the Commission of Oyer and Terminer, William and J. Murtagh, two brothers, were tried and found guilty for carrying arms, being Papists, and were fined each £30, and are to be imprisoned for one year."—*Ibid.*, p. 646, October, 1745.

##### *A Short Shrift for Footpads* :—

"November 25th. Laurence Sherry, Denis Murphy, Peter Neagle, and Thomas Kerry, tried at His Majesty's Court of King's Bench, for several robberies committed near Dublin, were found guilty and received sentence of death. A gallows was erected for them near Drumcondra, and they were carried from the Court to the place of execution. This was done in order to put an end to the robberies which have frequently been committed for some time past."—*Ibid.*, p. 646.

"18th February. Three footpads were tried for street robberies, and being convicted were ordered for immediate execution, and accordingly hanged in Stephen's Green."—*Ibid.*, vol. xvi. p. 104, February, 1747.

##### *Whipping a Woman* :—

"At the Quarter Sessions at the Tholsel. Catherine Mullin, of Swan Alley, in Cook Street, for keeping a bad house, to be whipped."—*Ibid.*, vol. xi. p. 365, October, 1742.

##### *Whipping a carman for insolence* :—

"About the same time" (August 3) "a driver of a hackney-chaise, who refused to go with a fare though not hired, and for great abuse offered to the person who wanted to engage him, was found guilty of an assault (!) and was whipped round Stephen's Green pursuant to his sentence."—*Ibid.*, vol. xi. p. 365, August, 1742.

##### *Whipping a hackney coachman* :—

"The same day" (August 5) "Paul Kew, driver of coach No. 47, was whipped through the city, from Newgate to College Green, for giving abusive language to a gentleman, and refusing his just hire."—*Ibid.*, vol. xvi. p. 347, August, 1747.

##### *Hanging, drawing and quartering—woman burned* :—

"At Athy" (were convicted and sentenced) "James Lawler and Catherine Bingham, his mother, for the murder of Richard Braghan, (*sic*) of Ballyvass, her second husband, to be hanged, drawn and quartered, and she to be burned."—*Ibid.*, vol. xv. p. 376, July, 1746.

##### *Husband and wife hung for the same crime* :—

"July 11th. Edward and Mary Costelloe, husband and wife, were executed at St. Stephen's Green for filing and diminishing the gold coin."—*Ibid.*, vol. xix. p. 380, July, 1750.

##### *Shooting people for crying "Shame!"* :—

"August 5th. Wednesday last the Sub-Sheriff of the Co. of Dublin, attended by a party of Constables, and a detachment of soldiers from the Poddle Guard, under the command of a Sergeant, went to the Commons of Kilmainham to prevent the assembling of people to see the races to be run there that afternoon as had been done the days preceding. To do this effectually orders were given



to pull down the booths, and break the barrels in which were strong liquors, which was punctually executed; and the populace expressing their disapprobation at such proceedings by crying out—shame, shame, or, as some say, a stone having been thrown, the soldiers were commanded to fire, which they did, and killed one man who died on the spot, and wounded three others, who died soon after.”—*Ibid.*, vol. xvi. p. 347, August, 1747.

Beyond the fact that the coroner's inquests, both in the county and city of Dublin, returned verdicts of “Wilful murder,” there does not seem to have been any one prosecuted or punished for these unprovoked homicides.

These extracts suffice to prove that cruelly as the criminal law was enforced in England in the eighteenth century, it was in Ireland characterized by barbarism, or it was held in abeyance by those on whom its due administration devolved.

WM. B. MAC CABE.

“WAPPEN'D WIDOW.”—

“That makes the wappen'd widow wed again.”

*Timon of Athens*, Act iv. sc. 3.

Dr. Stratmann quotes, in support of the word *wappen'd* (clothed or wrapped up),—

“his bodi is wappid al in wô,”

from the *Songs and Carols* edited by T. Wright for the Percy Soc., vol. xxiii. p. 38. A friend, referring to this, says: “In Skelton's poem, entitled *Woyfully Arayd*, occurs a similar expression,—

‘Thus wrappid all in woo.’

In a MS. of this same poem, published in the *Athenæum*, 29th Nov., 1873, the line is given,—

‘Thus wrappyd all yn whoo.’

In vol. iii. *Variorum Shakspeare*, 1821, p. 21, occurs the following quotation from one of the ancient mysteries:—

‘The fende of hell that is your foo,

He shall be wrappyd and woundyn in woo.’

Now query, is the word *wappid*, quoted by Stratmann, a true word, or is it only a contraction of the *wrappyd* or *wrappid* of Skelton? Take a parallel, or what I suppose to be a parallel case. In our old books we frequently find known and undoubted words contracted; for instance, *depend* we find written or printed *depēd*; but no lexicographer would think of heading an article with *depēd*. If it can be shown that *wappid* is merely a contraction of *wrappid*, the support which Dr. Stratmann's quotation affords his article *wappen'd* fails him, and its confirmation as a true word is yet to seek.” That *wrap* will corrupt to *wap* is proved by the provincial word *wape*, to wrap or cover up (see Halliwell). We find the *r* dropped in other words, as French *dos*, from Latin *dorsum*. The word might also come from the provincial *wape*, pale, or from Saxon *wæpened*, *wæpned*, weeping (*wepan*, p.p. *wēpen*, *bewopen*, to weep, mourn, *wependlic*, mournful, lamentable). I take it, how-

ever, that the most reasonable conjecture is that from *wappen'd*, “worn, weakened”; according to Grose, a Gloucestershire word, signifying “restless, fatigued; spoken of a sick person”; which may compare with *whape*, used by Spenser for to shock or deject (*wapid*, troubled, sorrowful, in Chaucer); and with the old French *wapes*, “évanoré, qui a perdu sa force, sans vigueur, sans goût, sans odeur, foible, débile, qui exhale mauvaise odeur, gâté, insipide en goût; esprit porté au mal, mauvais cœur, vapidus” (see Roquefort).

R. S. CHARNOCK.

Gray's Inn.

“AS SOUND AS A TROUT.”—I find this phrase early in the fourteenth century in the Early English versions of the *Cursor Mundi* which Dr. Richard Morris is editing for our Early English Text Society. Two doctors, at the suggestion of Herod's son, make a bath of pitch and brimstone to bathe the diseased and stinking king in; and they tell him that when he comes out of it—

“pou sal be hale sum ani trute.”—*Cotton MS.*

“pu sal be hal als ani troute.”—*Göttingen MS.*

“pou sal be hale as a troute.”—*Fairfax MS.*

“pou shal be hool as any troute.”—*Trinity MS.*

This book is full of quaint and useful material.

F. J. FURNIVALL.

SINGULAR TENURES.—I made a note of the following, which (*inter alia*) are to be found in *Relics of Literature*, edit. 1823, pp. 152, 3:—

“King John gave several lands at Kepperton and Atterton, in Kent, to Solomon Attefeld, to be held by this singular service, that as often as the king should be pleased to cross the sea, the said Solomon, or his heirs, should be obliged to go with him, to hold his majesty's head, if there should be occasion for it, ‘that is, if he should be sea-sick’; and it appears, by the record in the Tower, that this same office of head-holding was actually performed in the reign of Edward the First.”

“William, earl of Warren, lord of Stamford, in the time of King John, while standing upon the castle walls, saw two bulls fighting in the castle meadow, till all the butcher dogs pursued one of the bulls (maddened with the noise of the multitude) quite through the town. The sight pleased the earl so much that he gave the castle meadows where the duel of the bulls began, for a common to the butchers of the town, after the first grass was mowed, on condition that they should find a mad bull, the day six weeks before Christmas-day, for the continuance of that sport for ever.”

“The town of Yarmouth is bound by charter to send to the sheriffs of Norwich a hundred herrings, which are to be baked in twenty-four pies or pasties, and then delivered to the lord of the manor of East Carlton, who is to convey them to the king. And Eustace de Corson, Thomas de Berkedich, and Robert de Wethen, held thirty acres of land in the town of Carlton, in the county of Norfolk, by the serjeantry of carrying to the king, wherever he should be in England, twenty-four pasties of fresh herrings at their first coming in.”

FREDK. RULE.

LAVERTON CHURCH.—Whilst driving round by Laverton (Somerset) I looked in at the quaint



little church which is under repair. The floor of the bell-chamber had fallen, and one of the bells (a cracked one with an inscription in an old character) was being put into a wain to be taken to the foundry to be broken up. In these days of archæological research perhaps some arduous campanologist may try to preserve an object which, if in no other sense, is worth notice as having hung in one of the churches in the patronage of H.R.H. the Duke of Cornwall. ELA SEGID.  
Bickington Castle.

"SHEET-ANCHOR," that is, "shoot-anchor":—

"For truly of all men he is my chiefe banker  
Both for meate and money, and my chiefe shootanker."  
Udall's *Roister Doister*, cir. 1553, Arber's  
Reprint, p. 11.

The term probably had reference to *shooting* the main anchor out at the bows of a ship.

J. T. F.

Hatfield Hall, Durham.

ARCHDEACON DESVALPON.—The following inscription on a memorial slab upon the floor of the south-west chapel of the church of Dorchester-upon-Thame, Oxon, may be worth preserving. It commemorates a dignitary of the Gallican Church of the last century, who died in exile:—

"To the memory of the Rev.  
Michael Thoumin Desvalpon  
Aged 62

D.D. & C.L. Arch Deacon and Vicar-  
General of Dol in britany  
A Man conspicuous for his Deep  
Knowledge and his Moral Virtues  
Exiled since 1792 for his Religion  
and his King, favourably Received  
by the English Nation.

Deceased at Overy March 2nd 1798  
greatly indebted to the Family of  
Mr. Davey, and Interred in this  
Church at the Request and Expence  
of the Revd. Dr. Guantelett, Warden  
of New College, Oxon.  
R. I. P."

The Daveys of Dorchester are an old Roman Catholic family, and their residence is called "Overy" or "Overies."

FREDERICK GEORGE LEE.

QUEEN CAROLINE.—There is a singular inaccuracy in Mrs. Somerville's *Personal Recollections* with regard to Queen Caroline's appeal for admission to the coronation of George IV. On that day, I was stationed at a window of Great George Street which commanded an entire view of the Abbey and the royal procession, and I saw Queen Caroline drive past the house on her way to the Abbey, and also on her return, after her ill-advised attempt. It took place rather early in the morning, and some hours before the pageant of George IV. and his Lords made its slow progress to the Abbey. No further attempt was made by the Queen, and the whole of the proceedings

passed off peaceably. There were a few hisses raised by the crowd, when the majestic Lord Londonderry, in the full robes of a Knight of the Garter, passed by; but these were immediately silenced by the *largesse* cast by his almoner among the people. There was no disturbance at the banquet in the Hall, or at any of the ceremonies. A friend of mine, who was present, told me that she never witnessed a more striking scene than when the king stood up and toasted his people, amid the acclamations of all present. The application was made by the Queen before the coronation, the claim being that she was entitled to share in that rite. An admission to the Hall after the ceremony could not have conferred any titular benefit upon her. Z. Z.

"FANATIC."—It is always interesting to notice the introduction of new words into a language, but it is requisite that the testimony to their novelty should be trustworthy.

Our ever-delightful Fuller, speaking of the word "Fanatics," calls it a "new word coyned within few months" (*Mixt Contemplations*, 1660, Part II., i. p. 77). He mentions a Hebrew and Greek etymology, but adds, "most certainly the word is Latin, from *fanum*, a temple."

The word occurs in Minsheu's *Guide into Tongues*, 1627, where it is defined, "mad, fran-ticke," also inspired with "prophetical furie."

WILLIAM E. A. AXON.

CURIOUS ENTRY OF MARRIAGE IN CHALGRAVE PARISH REGISTERS. CO. BEDFORD, DURING THE COMMONWEALTH, 1655.—

"Henry Fisher and Sarah Newson, of Ligrave, published three severall Lords dayes in our psh. *Meeting House* caled the church ended the xxij<sup>th</sup> of Septb. and noe excepton made against it, and the said Henry Fisher and Sarah Newson was married the xxix<sup>th</sup> of September, as by certificat doth appeare by Francies Austeres, Esq., and in pssents. of Will: Martin and Abraham Newson."

D. C. E.

The Crescent, Bedford.

PARIS PRISONS (5<sup>th</sup> S. i. 468; ii. 153.)—I may be, perhaps, allowed to complete some of Mr. M. VAN EYS's statements about the Prisons of Paris.

The "Collège du Plessis," which became a prison during the first French Revolution, was founded in 1317 by Geoffroi du Plessis, apostolic notary and secretary of Philippe V., "le Long," near the "Collège de Clermont," since "Lycée Louis-le-Grand," which stands Rue Saint-Jacques. The building has been used since for various scientific purposes, and received at different times the "École Normale" and the "Facultés de Théologie, des Lettres, des Sciences," and "de Droit."

Sainte-Pélagie is now Rue de la Clef. It ceased several years ago being a prison for debtors. Clichy was then assigned to prisoners of that



description, until the prison for debtors was abolished in France. During Napoleon III.'s reign, journalists and political writers, when condemned for a "délit de presse," used to be shut up in Sainte-Pélagie.

Les Madelonettes was a prison as late as 1867. At that time the prisoners were transferred to another building, situate near the Observatory, not far from the Boulevard Montparnasse.

HENRI GAUSSERON.

Ayr Academy.

JOHN VICCARS, THE ORIENTAL SCHOLAR.—John Viccars, who published his *Decapla in Psalmos*, &c., in 1639, is said by Anthony à Wood to have been "a most admired linguist, and the best for the Oriental languages of his time." I shall be glad to put on record in the pages of "N. & Q." a discovery which, I believe, I have made as to the birthplace of this worthy. The account of Dr. Henry Sampson in the *Non-conformists' Memorial* says that he was son of Mr. William Sampson, of South Leverton, co. Notts, and nephew, by the mother's side, to those two eminent Hebrew scholars, John and Samuel Vicars. Having discovered from Thoroton that a Gregory Vickers was a freeholder at Treswell, a neighbouring parish, in 1612, I applied to the Rector there, and he courteously searched his registers for me, with this result:—

"1601, Heline Viccars, d. of Gregory Viccars, bapt. 25th Decr."

"1604, John Viccars, son of Gregory Viccars, bapt. 30th Octr."

"1607, Samuel Viccars, son of Gregory Viccars, bapt. 13th April."

These were the only entries of Viccars found, but there can be little doubt that they refer to the two learned brothers and their sister, who married William Sampson of South Leverton. I should be glad to know more concerning the two Viccarses than what is contained in the works alluded to, and, also, whether William Sampson can be the poetical writer of that name who was their contemporary.

CLK.

DOUBLE CHRISTIAN NAMES.—The *Pall Mall Gazette* of 10th August, 1874, refers to the "Table Talk" of the *Guardian*, which asks, "What is the earliest example of a double Christian name in England?" It cites one from the Register of Tamworth Church, 1st Nov., 1680, which records the baptism of Robert, son of Thomas Dooley Pyp. But, says the *Pall Mall*, Anthony Ashley Cooper, afterwards first Earl of Shaftesbury, was born 1621, and it is not likely that the Thomas Dooley Pyp aforesaid was born earlier. Is there anything fixed about this by antiquaries? The remark, of course, applies only to private Englishmen.

Sobriquets like Plantagenet must, however, have been given to many knights as well as to those of royal lineage, and they would have this peculiarity,

that they would be inserted between the surname and Christian name. Ashley, however, would be representative probably of property. If maternal, it would take the position of the sobriquet, viz., between the Christian name and surname; but if bequeathed, it might follow the surname, and so convert that original surname into what is now called a Christian name. I do not know what is the origin specially in the case of the Shaftesbury family, and have no leisure to seek; but many of the readers of "N. & Q." can, of course, tell us thus much, if not able to fix the first point definitely.

C. A. WARD.

Mayfair.

A POETICAL WILL.—The following quaint and characteristic production was written by Mr. John Cooper Grocott, an octogenarian Liverpool solicitor, recently deceased. Mr. Grocott was the author of *An Index of Familiar Quotation, Ancient and Modern*, a work which has passed through several editions:—

#### "A LAWYER'S WILL.

26th January, 1835.

This is my last Will and Testament:  
Read it according to my intent.

My gracious God to me hath giv'n  
Store of good things that, under heav'n,  
Are giv'n to those 'that love the Lord,  
And hear and do His sacred Word':  
I therefore give to my dear Wife  
All my Estates, to keep for life,  
Real and Personal, Profits, Rents,  
Messuages, Lands, and Tenements;  
After her death, I give the whole  
Unto my Children, one and all,  
To take as 'Tenants in Common' do,  
Not as 'Joint Tenants,' 'per mie—per tout.'  
May God Almighty bless His Word  
To all my 'presents from the Lord,'  
May He His blessings on them shed  
When down in sleep they lay their head.  
I give all my 'Trust Estates' in fee  
To Charlotte my Wife and Devisee.  
To hold to her, on Trusts, the same  
As I now hold them in my name;  
I give her power to convey the fee,  
As fully as though 'twere done by me.  
And here declare that from all 'charges'  
My Wife's 'Receipts are good dis-charges.'  
And now, my Wife, my hopes I fix  
On thee, my Sole Executrix—  
My truest, best, and to the end  
My faithful Partner, 'Crown,' and Friend.

In Witness whereof, I hereunto  
My Hand and Seal have set,  
In presence of those whose names below  
Subscribe and witness it.

J. C. G. (L.S.)

This Will was published, sealed and sign'd,  
By the Testator, in his right mind,  
In presence of us, who, at his request,  
Have written our names these facts to attest.

J. G. D.

J. M.

D. E."

J. C. M.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ST. MICHAEL'S CHURCH "IN PERIL OF THE SEA" AND ITS ENGLISH POSSESSIONS.—In the splendid Chartulary of this Abbey, there is a grant by Henry I. of England which I have not seen noticed elsewhere. He gives to the monks "duodecim libratas terre in Denevesira in manerio meo de Budelega in escambio duarum ecclesiarum suarum de Walegrava et de Calsia quas dedi et concessi ecclesie de Radinguis in elemosina," &c. In an article in the *Saturday Review* of 25th July last, on the site of the great battles between Alfred and the Danes on *Æscesdun* in 1006, mention is made of a "minster church," called Cholsey, not far from Wallingford, which "was given by Henry I., along with Leominster, as a cell to his newly-founded Abbey of Reading." Is this the Calsia of the Mont St. Michel charter, and where is Walegrava, or is it the same as Leominster? Budelega is doubtless Budleigh, in South Devon. The original grant of these two churches, thus taken from Mont St. Michel and given to Reading, does not appear in the Chartulary; nor have I noticed the fact of this Norman abbey holding lands in Devonshire in any of the county histories. They held St. Michael's Mount in Cornwall by gift of Edward the Confessor, which Robert of Mortain afterwards confirmed, and added farther possessions in Cornwall; while "Liuricus" (so the name is spelt), Bishop of Exeter, freed them from all episcopal control by himself or his successors at the command of Pope Gregory VII. A farther and extremely interesting grant was made to this foreign abbey by Conan, Duke of Brittany and Earl of Richmond, of the manor of Wath, in Yorkshire, before the middle of the twelfth century. The Duke's two charters are recorded in a later hand than the body of the Chartulary, and are addressed to his steward, constable, and chamberlain, to all his barons and knights, and to all his men, "Francis, Britannis et Anglicis," showing the princely state kept up at Richmond Castle. Henry II. confirmed the gift of Conan, who was the last male of the old Dukes of Brittany, by a charter, to which his son Geoffry, styled "Comes Britannie," who married Conan's heiress, is a witness.

I have not observed this Yorkshire property noticed in any account of the English possessions of Mont St. Michel. The Chartulary of the Abbey is a most interesting record of its Norman and Breton endowments, and containing as it does so many of the names of the Conqueror's followers, is well worthy the attention of English antiquaries. It is said that M. Léopold Delisle, of Valognes, the eminent Norman archæologist, contemplates printing it.

ANGLO-SCOTUS.

### AUTHORS AND QUOTATIONS WANTED.—

"A daughter of the gods, divinely tall and most divinely fair."

F. E.

POEM, "MAN."—It commences—

"Like as the damask rose you see,  
Or like the blossom on the tree."

A. F.

"Before her face her handkerchief she spread  
To hide the flood of tears she *did not shed*."

JAMES T. PRESLEY.

What French poet thus beautifully and epigrammatically expresses love—mutual love at first sight?—

"Et comme un jeune cœur est bientôt enflammé :  
Il me vit, il m'aima ; je le vis, je l'aimai."

FREDK. RULE.

"Hic liber est in quo quærit sua dogmata quisque,  
Invenit et pariter dogmata quisque sua."

Some time ago I published the subjoined imitation of the above in one of the fugitive publications of the day. I knew at that time who was the author of the original lines, but I have now quite forgotten:—

"Motto for a Slave-owner's Bible.

This is the Book  
Into which we all look  
For the doctrines to which we've a mind ;  
And, when we so look  
Into this Book,  
Such doctrines we all of us find."

Bayswater.

SENEX.

"Bold and erect the Caledonian stood ;  
Old was his mutton and his claret good.  
'Let him drink port,' the English statesman cried ;  
He drank the poison, and his spirit died."

R. H. WALLACE.

"Regibus et legibus, Scotici constantes,  
Vos clypeis et gladiis pro patriis pugnantes,  
Vestra est victoria, vestri est et gloria,  
In cantu et historia, perpes est memoria !"

These lines are quoted, without reference, in Sir Walter Scott's *Minstrelsy of the Scottish Border*, edit. 1861, vol. i. p. 353. CORNUB.

ALESIA.—Is this common female Christian name of the Middle Ages to be regarded as standing by itself, or as a corruption of some other name? Dugdale, and all modern writers after him, take it for granted that the name is a variation of Alice. I think this supposition is effectually disposed of by the fact that in mediæval documents the two names are always kept distinct, and the same person is never called both Alesia and Alicia, unless by a patent slip of the pen. The same person is called Agnes and Annis, Amicia and Amia, Alianora and Elienora, Matilda and Maude, Thomasia and Thomasina, Avelina and Alina ; but it is worth notice that the former appear to be the Latin terms, and the latter the French. But



Alesia and Alicia are never confounded. Is it possible that Alesia (in French documents commonly rendered Aleys) is the original form of Louisa, as derived from the old Italian spelling, Aloisa or Aloisia? Or is it also possible that it is connected with Héloïse? At this time, while Louis was common enough, Louisa was not domiciled in France, unless it were under the form of Alesia. I think the name was introduced there by Louise of Savoy. With regard to Héloïse, there is no more unlikelihood of such a derivation (Helewise = Héloïse = Alesia) than of another which is certainly the case—Hadewise = Hawisia = Avice. I submit both suggestions, merely as suggestions, to the judgment of your correspondents.

HERMENTRUDE.

VILLIERS: DE VILLIERS.—One of the most widely-spread families at the Cape of Good Hope is that bearing the name of *De Villiers*. Its members are all descended from three brothers of that name, who fled from France to Holland after the revocation of the Edict of Nantes, and came thence to the Cape with many others of their Protestant countrymen. I have heard the arms of the family vaguely described as a lamb bearing a small standard; but I believe there is some difference of opinion as to what their armorial bearings really are. It is said that the family came from Rochelle. I should like to know:—

1. Is anything known of the De Villiers family before this emigration?
2. Are there any representatives of this family still living in France, and in what part?
3. If so, what are their armorial bearings?
4. Are the names De Villiers, De Villers, De Villars, those of different families, or merely different forms of the same name?
5. What is the meaning of the word Villiers, which serves as a suffix to so many of the names of places in France (just as in England -wick, -ton, &c.), as Baugainvilliers, &c.?
6. What is the origin of the Villiers family in England?

The name was borne by the Duke of Buckingham in Charles I.'s time, and is now, I believe, borne by the Earl of Jersey. Are they descended from the De Villiers family, and are they of French origin?

DIAMOND-DIGGER.

DOMINICALS.—The rectors of Allhallows on the Walls, Mary Steps, and Mary Arches, in the city of Exeter, have summoned a number of the inhabitants of that town for the non-payment of "Dominicals." The origin of the custom in Exeter is not known. It has been supposed to be "sacrament money," and to have been levied by the priests in Roman Catholic times for administering the "Corpus Domini." The amount now claimed by the Exeter clergy is a weekly payment of one

penny and an extra payment of fourpence at Easter. It is now claimed from each householder when the house does not pay tithes. In 1674, I find that twopence was demanded from all the worshippers in the churches on the days on which the Lord's Supper was administered, whether the parties had communicated or not. Is this the same payment or a different payment, and is the payment of "Dominicals" a custom which has the force of law all over England, or merely a local impost? The magistrates of Exeter have decided that the demand is perfectly legal; and it is, I understand, likely to be enforced on all householders in Exeter. Can any of your readers give a clear account of the origin of these curious imposts?

ROBERT BARCLAY.

Hillside, Reigate.

FLETCHER, OF SALTOUN.—Where can I find a good pedigree of this family? In the *Encyclopædia Britannica*, it is stated that Andrew Fletcher "was descended from an ancient family, who traced their origin to some one of the followers of William the Conqueror." In *Chambers's Encyclopædia* it is said that his father, Sir Robert Fletcher, was "the fifth in the direct line from Sir Bernard Fletcher, of the county of York." The pedigree in *Burke's Landed Gentry* only commences with Andrew's grandfather, Sir Andrew Fletcher, of Innerpeffer, an eminent lawyer.

FLETCHER, BISHOP OF WORCESTER.—Where can I find any biographical or genealogical information concerning him?

W. G. D. F.

JUSTICES' WAGES.—Under an old Act, justices attending quarter sessions were entitled to a fee of four shillings *per diem*. This payment was still rendered throughout England in the year 1830, when a select committee reported on the office of high sheriff, and complaints were made that these wages often fell upon the sheriff. When was this payment enacted, and when disused?

J. CHARLES COX.

Hazelwood, Belper.

LITURGIES OF EDWARD VI.—The first Prayer Book of Edward VI. was confirmed by Parliament on 4th November, 1548, by Act 2 Ed. VI., c. i., and was first used on Whitsun Day, 19th June, 1549.

The second Prayer Book was confirmed by Act 5 & 6 Ed. VI. (1552), and was first used 1st November, 1552.

Is there any record of a third Prayer Book having been intended, but prevented by the death of the king? I ask this question as a fact in history.

S. W. T.

BIBLICAL EVIDENCE.—Is there a book treating of the Bible evidences according to the English law of evidence? What judge said that the resur-



rection of Jesus Christ is certainly proved according to the strictest laws of evidence ; and where is the dictum recorded ? MINUCIUS.

ROBERT FULLER.—During the late restoration of St. Sepulchre's Church, Holborn Viaduct, were any monumental remains discovered indicating the burial of this man, *temp.* Hen. VIII. ? It is reported that "he bequeathed his body to be buried in Corpus Christi Chapel in St. Sepulchre's Church without Newgate, London."

W. WINTERS.

Waltham Abbey.

EARL CONINGSBY.—I should be glad of any information regarding the family of Earl Coningsby (the title is now extinct), whether Humphrey, born in 1681 at Bodenham, and a Humphrey who died at North Mymms, were one and the same person ; whether he was ever married ; and, if so, what descendants he had. G. W. C.

"LIVES OF THE ENGLISH SAINTS."—Can any one give me a complete list of the authors of this series—one of the best productions of the "Oxford movement"—with an indication of their respective contributions ? I have hunted in vain for such a list. JAMES BRITTEN.

British Museum.

SIR EDWARD HUNGERFORD.—Who was the wife of Sir Edward Hungerford of Farley, called the Spendthrift ? He had a daughter married in 1684.

K. P. D. E.

TENNYSON'S "DREAM OF FAIR WOMEN" (6th verse from end):—

—"I saw her, who clasp'd in her last trance  
Her murder'd father's head."

Who is she ? JOHN ADDIS.

THE OLD LADY IN THREADNEEDLE STREET.—How came this name to be given to the Bank of England, and how long has it been in use ? The Bank moved to Threadneedle Street in 1732.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

JOHN HOOPER, BISHOP OF GLOUCESTER AND WORCESTER, AND GEORGE HOOPER, BISHOP OF BATH AND WELLS.—Is there a pedigree of these existing, and are any of their descendants now living ? J. H. H.

SIR RICHARD PHILLIPS AND THE "MONTHLY MAGAZINE."—For what period was this prolific writer editor of the *Monthly Magazine* ? If this should meet the eye of Mr. Timbs, I think he would probably be able to answer this inquiry ; and if so, I am sure would do so. S. R. P.

## Replies.

### LONDON COMPANIES, OR GUILDS.

(5th S. ii. 48, 96, 198.)

MR. COLEMAN (p. 198) has given a list of companies which, he says, "were not in existence in the year 1708, but are now to be found among the Companies of the City of London." This is clearly a mistake ; the compiler of the *New View of London* may not have considered them of such importance as to be worth mentioning in his list, but they were certainly in existence. On the other hand, I may misunderstand MR. COLEMAN, and he may mean that, in many cases, these companies possessed no "Livery" at this particular time, or, if they did, that the number of its members was exceedingly small. I am aware that the accessions in this respect have (with several of these companies) occurred in more recent times.

The majority of their charters date from the seventeenth century, but many of them doubtless belong to an earlier period, though their records may be lost, and we are thus unacquainted with their history prior to the respective recognitions by the State. MR. COLEMAN begins with the Basket Makers. It is true that we possess but a meagre account of their fraternity, but they must have existed here from time immemorial. Wicker-work and basket-making is no modern invention ; and the practice of any particular trade or craft by a number of persons naturally leads to a union among them for the protection of their trade interests, and other schemes of mutual benefit. The company is mentioned as early as the year 1540, and, in the year 1665, we hear of them providing for adverse times by the careful storage "of six chaldrons of coals."

The Carmen were constituted a fellowship by the Court of Common Council in the reign of Henry VIII., and by Letters Patent of James I., 1606, they were incorporated with the Fuellers, under the title of Woodmongers ; but in 1668 a dispute occurred, and the charter was thrown up, the Carmen being re-appointed as an independent fellowship by the Court of Common Council. Their rules and regulations possess considerable interest, and will well repay perusal.

The Fan Makers' Company is the only one whose charter *does* bear date later than the year 1708. It was conferred by Queen Anne, 19th April, 1709.

The Fellowship Porters possessed a hall near Billingsgate ; they had neither livery nor even a coat of arms. Nevertheless their proceedings were of sufficient importance to be directed by the Court of Aldermen. In December, 1619, an Act of Common Council ordered that, "for the better directing, settling, and establishing the Company," no measurer of corn, &c., should measure grain without the assistance of the Fellowship Porters under a penalty of 20*l.* In the year



1646, they were incorporated as "tackle and ticket porters," and the alderman of Billingsgate Ward was appointed governor.

The Glass Sellers were granted a charter in the reign of Charles II., 25th July, 1664. Besides the Commonalty, there is a Master, Warden, a Court of Assistants, and a number of livery men. A good illustration of their coat of arms is included among those recently inserted in the new stained-glass window lately put up, under the direction of the London and Middlesex Archæological Society, by the Corporation in the New Library at Guildhall.

Gold and Silver Wire Drawers.—King James I., in the year 1623, granted Letters Patent to the Company; but soon after there were grievances against them, which were reported on to the House of Commons by Sir Edward Coke. He said that as parcel of the Goldsmiths' Company of London, the citizens of that trade were forced either to enter into the guild or resign their business, which "unlawful restraint brought in no bullion"; and the commodity was dearer than before, so much so that there was 6*d.* first, and after 4*d.* O. B., imposed upon every ounce. After this, the Act brought in to ratify the King's Charter was rejected. A new grant was, however, made by William and Mary in 1693, the title being "The Master, Wardens, Assistants, and Commonalty of the Art and Mystery of drawing and flattening of gold and silver wire, and making and spinning of gold and silver thread and stuffs in our City of London."

Gunmakers.—The charter to this company was conferred, in 1638, by Charles I. Maitland states that they possessed, in his day, neither livery nor hall. It appears, however, that, in 1728, the Court of Aldermen endorsed a grant as to liverymen, and limited the number to a hundred. Some of the most celebrated gunsmiths in London are now members of the guild.

Playing-Card Makers.—This fraternity had a charter from Charles I. in the year 1629; by it they were to enjoy all the usual privileges conferred on the civic companies. It does not, however, possess much significance in the present day, though, in the Registration List for 1862 of persons entitled to vote for Members of Parliament in the City, it returned names to the number of twenty-five.

Needle Makers.—This is a company which has until recently been forgotten; it is now, though, beginning to revive. It is the only civic guild which possesses a charter direct from Oliver Cromwell. It was incorporated by him under Letters Patent, 10th November, 1656, and, curiously enough, this was afterwards confirmed by Charles II. The number of their livery was limited to fifty, but, by a recent application to the Court of Aldermen from a number of gentlemen interested

in the resuscitation of the company, this number has been increased to a hundred, and the company bids fair to prosper. A gathering of its members recently took place at the "Albion," and among those present were many individuals eminent alike in literature and art. The excellent speech upon the occasion by Mr. Parkinson, the senior warden, will be remembered by all present. It was well reported in the *City Press* of Saturday, June 6.

Spectacle Makers.—Incorporated by Charles I., 16th May, 1630.

Tin Plate Workers.—Their charter dates from the reign of Charles II., 29th December, 1670. They have a coat of arms with the motto "Amore Situs Uniti."

Wheelwrights.—Incorporated also by Charles II., 3rd February, 1670. In a return of the Livery Register before quoted, there were as many as seventy-three names given in as entitled to vote.

Woolmen.—Of this company, Allen writes:—"The antiquity of this Society may reasonably be supposed to be equal to that of the wool trade in this Kingdom, yet it is only a fraternity by prescription. However, it is one of the City Companies, and is distinguished by the name of "The Master, Wardens, and Assistants of the Fraternity or Company of Woolmen of the City of London."

All historians agree as to the great antiquity of the City companies. As regards their origin, we must be careful in affixing dates. The earliest charter which any of them possess but takes us, after all, to a period when they received a recognition of a certain kind, and their earlier rules and ordinances have, in many cases, perished. Their origin is probably to be sought in those combinations which, in a commercial country like Britain, grew up from influences that for four centuries had been gradually imported from Rome. In so long a period, how great must have been the influence of Roman laws and institutions upon the customs and habits of the people of this country. The "Collegia" of the Empire were analogous to our present trade corporations; and that they flourished in Roman Britain has been shown by various discoveries which have been made. An inscription found at Chichester immortalizes the *Collegium Fabrorum* (Carpenters); another at Castle Cary, Scotland, the "Image Makers," or *Collegium Ligniferorum*; and a third, found at Bath, commemorates the "Smiths," or *Collegium Fabriciensium*.

That they survived the Roman occupation and passed down to us through Saxon times, has been abundantly proved. Mr. Kemble quotes a defaced charter of Ealhere, of the seventh century, which refers to "eniahta gealdan," and Herbert mentions a "guild of knights" as existing in A.D. 860-866. In Domesday there is mention of a "guild of clerks" possessing house property in Canterbury. The analogy of such institutions



with the Roman "Collegia" it is unnecessary to go into here; it has been so fully and ably done by Mr. H. C. Coote, F.S.A., in his valuable paper recently published by the London and Middlesex Archaeological Society, entitled *Ordinances of some Secular Guilds of London, 1354-1496*.

JOHN E. PRICE, F.S.A.

See *Beauties of England and Wales*, vol. x., part ii., p. 344; also Herbert's *History of the Twelve Great Livery Companies of London*, 2 vols., 8vo., 1837; also *A List of the Whole Body of the Liverymen of London, &c.*, London, 1792 (see Bohn's *Lowndes*, p. 1389). If R. W. F. would like to have a loan of the first-named work, I shall be glad to lend him my copy.

FRANCIS M. JACKSON.

Portland Street, Manchester.

SPELLING REFORMS (5<sup>th</sup> S. i. 421, 471, 511; ii. 29.)—I cannot think that DR. BREWER's elaborate proposals (5<sup>th</sup> S. i. 421, 511; ii. 61, 123, 143, 163) will be commonly accepted. His ideas of reform do not go far enough. There are eager advocates of a universal decimal system for money, weights, and measures; to them I reply that decimal notation is a barbarous deduction from the accident that children and savages count with their ten fingers, and that if we are to have a reform we should introduce *twelve* as our radix of notation. Children could soon learn a new multiplication-table in which eight times nine would be sixty. The vast advantages of such a notation are manifest. So, I say in reply to DR. BREWER that, if we are to have a reform in spelling, we must begin by reforming the alphabet. There are seven primary vowels in our language, no one of which has a fixed alphabetic representative. The vowel-characters in English have no settled meaning: the words *serge* and *surge* are identical in pronunciation, and the vowel in both is neither *e* nor *u*, but the urvocal vowels, *i* and *u*, as sounded by elementary grammarians, are diphthongs. It is a remarkable proof of the errors which ensue from this awkward arrangement that Professor Sylvester (*Laws of Verse*, p. 50, n.) states that "in general a diphthong cannot be reversed as such; i.e. in the act of reversal it becomes a vowel syllable." On the contrary, it is impossible for a reversed diphthong to become a pure vowel. You might as well say that the reversal of a composite number makes it prime. The diphthong in *yard* is the diphthong *i* reversed; the diphthong in *oyster* reversed that in *yawn*; the pronouns *we* and *you* are diphthongal sounds reversed. A mathematician could never have made such a muddle if he had only been taught his alphabet; but no one ever is taught that useful bit of learning.

In consonants we have redundancy and deficiency. Having *k* and *s*, of what possible use is the epicene

*c*? *X* is *ks*. *G* and *j* would be both useful if they were kept to their proper functions; if one were always hard and the other always soft. But our chief disgrace is that we have thrown away the noble *θ* of our great forefathers—have represented ridiculously by *th* that letter *thorn* which no Frenchman or German could ever yet pronounce. I strongly protest against any reform of spelling which does not restore the symbol of that softest of consonantal sounds.

A reform in spelling is not half so much needed as a reform in speaking. Orthoëpy should precede orthography. Our orators are becoming inarticulate; our poets would be in a sad fix if they had to read their compositions aloud to such an audience as listened to Horace. Imagine what it must have been to hear Aristophanes act a part in one of his own plays, no professional actor being courageous enough to undertake it! Every syllable of that musical Attic was fitted into its place, and shone like a gem in the coronet of Athene.

It is well that "N. & Q." should encourage new ideas, and be tolerant to even the eccentricities of literature. But I should just as soon believe, with MR. WARD, that Bacon contributed to Shakspeare "the beggarly elements of his plots and his material philosophies" (what is Shakspeare's material philosophy?) as, with DR. BREWER, that aught can be gained by writing *flowerist* instead of *florist*, or *danse* instead of *dance*. I should hail a complete alphabetical reform (which would not interfere with etymology, if etymology were taught orally) even as I should hail a reform of our arithmetical system by adopting twelve as the radix. But, though DR. BREWER tells us "we are a learned nation," we have not arrived at a point when either of these reforms is even conceivable.

MORTIMER COLLINS.

Knowl Hill, Berks.

GENERAL FOX AND CHARLES JAMES FOX (5<sup>th</sup> S. ii. 201.)—MR. MAYER has fallen into a singular error in fancying that the late General Fox was the son of the great statesman Charles James Fox, instead of being the son of his nephew, the third Lord Holland. This is not only a well-known and indisputable fact, but might have been gathered by MR. MAYER from the letter of 3rd February, 1854. But, in spite of this extraordinary blunder, the letters are not without interest on their own account, particularly with regard to the portraits of eminent men which once adorned the Library at Holland House. I am surprised, however, to find General Fox saying that his "father did not die of Dropsy, but of Gout in the Stomach," as this altogether destroys the story, first told, I believe, by Mr. Croker, in the *Quarterly Review*, of the epitaph which he composed for his own monument:—"Here lies Henry Vassall Fox, Lord Holland,



&c., who was drowned while sitting in his elbow chair." He speaks very vaguely, also, when he says, "Mr. Fox was at least 18 or 19, and his Aunts 23 or 24, when the large picture of them by Reynolds was painted." One of the ladies was his cousin, not his aunt; and James Watson's grand mezzotint from the painting bears the date of 1762, when Fox was not more than thirteen. The General was, no doubt, thinking of Fox's appearance in the picture, but his bushy eyebrows and manly expression made him look much older than he really was. CHITTELDROOG.

General Fox was the eldest son of Lord Holland, but born before his father married his mother (then Lady Webster). I suspect that the originals of the letters you have printed were signed "C. R. Fox," and not "C. Fox," as the General was in the habit of uniting the R with the F in a monogram, which was not very perceptible to those who did not know his initials.

HENRY B. WHEATLEY.

Charles James Fox had no children by his marriage with Mrs. Armitstead. Rogers tells us, however, that he had a natural son who was deaf and dumb. I am not aware of any record of what became of this son. W. F. RAE.

INCORRECT COMPILERS OF GENEALOGIES (5<sup>th</sup> S. ii. 96.)—MR. BEAVEN'S remarks on this subject are quite true and justifiable. In Sir Bernard Burke's *Peerages and Baronetages of the United Kingdom* there is a most unintelligible genealogy given of the Fitz Geraldts of Castle Ishin, co. Cork, who are set down as the descendants and representatives of the Baronets of the same name seated at Clenlish, in Limerick, until 1691, when Sir John Fitz Gerald, Baronet, went abroad with James II. These Clenlish baronets were an entirely different branch of the Geraldine tree from the Fitz Gerald (knights) of Cloyne, who also owned Castle Ishin, or Castle Lissen, in 1612. In 1679, Maurice Fitz Edmund Gerald, younger son of Sir Edmund Fitz Gerald, Knight of Cloyne, by Honora, daughter of Lord James Fitz Maurice (who brought the Spaniards to Ireland *temp.* Elizabeth), was owner of Castle Ishin. This Maurice Fitz Edmund Gerald was not a knight himself. He married Lady Honora Mac Carthy, and had a son Garrett, of Castle Ishin, who, by the sister of O'Brien, Lord Clare, had a son James Fitz Gerald, who was married and owner of Castle Ishin, *circa* 1693. This pedigree, as far as it goes, I have traced and found to be correct by wills, inquisitions, &c., at the Record Office, and old contemporary records in private collections. But, to my extreme surprise, I find in Sir Bernard Burke's *Baronetage* this lineage transferred wholesale to the Clenlish baronets and their representative by some equally mysterious process

of transfer settled at Castle Ishin. The two branches of this ancient stock need no fabrications or amplification of their genealogies. The Cloyne knights were, to say the least of it, the equals of their Clenlish namesakes, who obtained the modern title of Baronet. I do not say that the present Baronet of Castle Ishin is not the descendant and representative of Sir John Fitz Gerald, Bart., of Clenlish, who went abroad with James II. in 1691, or that his honours come under the head of "doubtful baronetcies"; but if he is a Baronet, it is perfectly certain that Sir B. Burke has mis-stated his pedigree in the most extraordinary way. Sir Edmund Fitz Gerald, Bart., of Clenlish, in 1640, was *not* the father of Maurice, of Castle Ishin, between that year and 1679, not even his forty-fourth cousin. Sir John, the Clenlish Baronet, who went abroad with James II., is said to have been killed at Oudenarde in 1698. The only way that I can account for his descendants owning Castle Ishin, if, indeed, they do own it, is, that the branch of the Cloyne knights, who certainly did own that place until 1692, may have become extinct in the eighteenth century, and that by a *ruse* the exiled and attainted baronet's descendants managed to obtain the lands and to pass in the penal times as members of the Castle Ishin family who had not forfeited in 1688. But this is very unlikely; and in any case, the absurdly incorrect pedigree in Burke ought not to stand in print. I shall be extremely obliged if any of the accurate genealogists who read "N. & Q." would kindly help to clear up this puzzle, which has points of interest for the historian as well as the genealogist. The fine tomb in Cloyne Cathedral of Sir John Fitz Gerald, Knight, who died possessed of immense estates in 1611, and who was the grandfather of Maurice, of Castle Ishin, in 1679, has lately been restored at the expense of the Marquis of Kildare.

HIBERNICUS.

THE ARMS OF SIR FRANCIS DRAKE (4<sup>th</sup> S. xi. 464, 514; xii. 35.)—Being anxious to see the question of Sir Francis Drake's arms satisfactorily settled, I have followed the discussion out of your pages into the *Herald and Genealogist*, and have heard from experienced men that the exhaustive paper printed in the *Journal of the Royal Archaeological Institute* will be the future standard of reference. Very few will now listen to the incredible story told by Prince, when old and popular errors are being daily exploded, notwithstanding Sir Will. Drake's special pleading.

Cook's memorandum, discovered by Dr. H. H. Drake in the College of Arms, records that Sir Francis might, by prerogative of birth and right descent, bear the wyvern gules over and above the special royal grant; and, to use the precise words, "*as I am credibly informed by the testimony of Barnard Drake, &c., and others of that family*



of worship and good credit." What can be clearer or more positive?

Dr. Drake, however, in his reply (see *Herald and Genealogist*), has fallen into a trap by discussing Sir William's construction that the entry was one *proposed* for insertion in the royal grant, when on the face of it it was nothing of the sort, but simply an authorized declaration, recorded for the herald's official guidance. Sir William seems to forget that augmentations were sometimes made for remarkable services, and if the services were of sufficient magnitude, an entirely new coat was granted in commemoration, leaving it optional to discard or continue the old bearings. He states that there is no evidence of Sir Francis using the wyvern in Sir Bernard's lifetime. Then what is the meaning of Prince's story which he seeks to support? And he adds that Sir Francis desired to connect himself with the house of Ash; but we find that Richard Drake of Ash named his own son and heir Francis, which goes to prove that the honour pointed the other way. The improbabilities betray him into contradictions; we desire nothing but the truth, and not to run from pillar to post for it. Sir William has advanced only his own private opinions, which appear prejudiced and without weight in face of the *facts* published in the *Archæological Journal*. The only fact he offers to our consideration is that the wyvern appears on the tomb of Sir Bernard's father instead of the chevron and battle-axes, the distinguishing coat of Ash; but even that does not say much, as the tomb may have been erected by Sir Bernard, who, Dr. Drake asserts, "changed the coat of Ash." As no mention of the tomb was made by Dr. Drake before the Royal Archæological Society at Exeter, has he overlooked it, or has he any explanation to offer? Or can Sir William produce any grant showing that the wyvern belonged to the family of Ash and to no other?

QUERY.

**MNEMONIC CALENDARS** (5th S. i. 5, 58, 179, 257, 358).—The most convenient means of referring to the almanac of the *current* year is to have a calendar in one's pocket-book. It would appear, however, that the value of a mnemonic will depend on its applicability to *other* years than the present, inasmuch as almanacs of old date are never at hand when required, while those of future years are, of course, unpublished; it is here, therefore, that a trustworthy mnemonic is a real desideratum. With a view, then, of having a ready means of ascertaining correctly *any* date within the present century, I have been in the habit of adopting a plan which I would now recommend to your correspondents.

Premising that the Sunday-Letter plan so long associated with the three celebrities of Dover has had, for many years, my full approval, I still think that, for practical purposes, a more simple and a

better mode of arriving at a date might be made to consist, (1) in fixing the week-day on which the 1st January of the required year falls, has fallen, or shall fall, as the case may be; and (2) in finding, by reference to a mnemonic, if necessary, the number of the earliest day indicated by the *same* week-day in each of the remaining eleven months. The rest is obviously a matter of very simple calculation.

The plan I would suggest, for any year in the present century, is the following:—

(1) To the year, add its fourth part, omitting fractions, and divide the sum by 7.\* If the remainder be 1, Monday is the 1st January; if 2, Tuesday; 3, Wednesday; 4, Thursday; 5, Friday; 6, Saturday. If there be no remainder, Sunday. (2) The next step in the performance depends on the fact that, on whatever week-day the 1st January falls, the same week-day will be 5th February, 5th March, 2nd April, 7th May, 4th June, 2nd July, 6th August, 3rd September, 1st October, 5th November, 3rd December. My mnemonic for these numerical fixtures is as follows:—

New Year's Day and October the *first* being reckoned, In July and in April that day will be *second*,

September the *third*, and December;

The *fourth* day of June (old King George's birthday), *Fifth* of Feb. and of March, and the gunpowder day,

The *sixth* day of August, the *seventh* of May:

These are all that you have to remember!

*Example.*—What day of the week was the 26th June, 1815?—

To the year	1815
add one-fourth	453

divide by 7	2268
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$324 \cdot 0 = \text{Sunday.}$

Therefore, June 4, 11, 18, 25, were Sundays; and 26 = Monday.

In applying this rule to a bissextile year, it should be recollected that the "remainder" represents only the months *after the intercalary day*. In such years, January 1 and February 5 will fall one day earlier in the week than the day indicated by such remainder.

*Example.*—On what week-day fell the 29th January, 1796?—

To the year	1796
add one-fourth	449
plus 1	1

divide by 7	2246
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$320 \cdot 6 = \text{Saturday.}$

But, that year being bissextile, the first two months are displaced backwards by one day; therefore, January 1, 8, 15, 22, 29 = Friday.

CARL DEAN.

Dublin.

\* For any year in the eighteenth century, add to the year its fourth part *plus* 1, and divide by 7, as in the other case.



MERCURY WATER (5<sup>th</sup> S. ii. 9, 74.)—I am unable to find this in any of the old pharmacopœias or chemical works; but I entertain no doubt that it was either a spirituous or aqueous solution of chloride of mercury (corrosive sublimate). I made a saturated solution of it in spirits of wine, and another in water, aided by chloride of ammonium (sal ammoniac), and placed a small needle in each. The aqueous solution had corroded it entirely away in less than two hours, and the spirituous solution did its work equally well, but took more than double the time. The name "water" is somewhat of a misnomer, but the old chemists applied the term to numerous substances having anything of the *appearance* of water, notably aqua fortis and aqua regia. In old Acts of Parliament, too, spirits are called "strong waters"; whilst the French have their eau de vie, and the Scotch have, or had, their aqua vitæ; and conventionalism seems to have perpetuated the names of eau de Cologne and lavender water. But, after all, it is not worse than the term "alcohol" as applied to wine or grain spirit.

It is almost needless to observe that H. A. St. J. M. is entirely mistaken in supposing that mercury itself possesses any *corrosive* properties, and he has only to try a simple experiment to convince himself that it is quite insoluble in water. Certainly it will *amalgamate* with several metals—gold, silver, lead, tin, &c., but iron is not one of them. Indeed, it is exported and kept in iron bottles.

MEDWEIG.

CORPSES ENTOMBED IN WALLS (5<sup>th</sup> S. ii. 185.)—It is strange that Mr. TEW could transcribe the passage which he has sent to "N. & Q." with the above heading, without perceiving the odd mistake which he has made. Bede speaks not of a coffin in the middle of a wall, but of a wall in the middle of a coffin.

*Apropos* of this kind of intramural interment, the side walls of the extension eastward of the chapter-house at Kirkstall Abbey have built into them a considerable number of coffins; from memory, I should say at least a dozen. Except one, all have been broken into, and are therefore, of course, now empty; but I think they must once have contained bodies. The chapter-house was, amongst the Cistercians, the most honourable place of burial. And it is probable that these coffins at Kirkstall were originally placed under the floor, but were disturbed when the place was altered, and both economy and decency suggested building them up in the new walls as the best way of disposing of them. They are only in the side walls, so that they lie east and west. Each has its lid on, and appears in the wall as two great ashlar stones.

J. T. MICKLETHWAITE.

PURY FAMILY, GLOUCESTERSHIRE (5<sup>th</sup> S. ii. 149.)—If it should happen that Rudder's *Hist. of*

*Gloucestershire* has not been searched, the following members of the family of Pury are mentioned there under "Tainton":—

Thomas Pury, = Barbara Kyrle, of Walford,  
died 1693, Hereford, died 1688, aged  
aged 74. 65.

Barbara, = Thomas died Huggins. 1694.	Sarah, died unm. 1709, aged 54.	Elizabeth = . . . Whit- tington.   Samuel, died 1724, aged 42. ED. MARSHALL.
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MR. DISRAELI'S EXPRESSION OF "FLOUTS AND GIBES AND JEERS" (5<sup>th</sup> S. ii. 168.)—Was Mr. Disraeli thinking of some such line as—

" . . . dost thou jeer and flout me in the teeth?"  
*Comedy of Errors*, II. ii. 22.

or—

"Scambling, out-facing, fashion-monging boys,  
That lie, and cog and flout, deprave and slander,  
Go antequely," &c.

*Much Ado about Nothing*, v. i., 94.  
JOHN ADDIS.

"TAKING A SIGHT" (5<sup>th</sup> S. ii. 166.)—This practice is, I suspect, a good deal older than the time of Rabelais. If my memory serves me right, there is a figure on the Nineveh obelisk in the British Museum thus engaged. The exemplary Panurge, however, is described as effecting what is called "a double sight," while the Ninevite contents himself with a single one, or, as Thackeray (I think) has it somewhere:—

"He spoke no word to indicate a doubt,  
But put his thumb unto his nose, and stretch'd his  
fingers out."

H. A. KENNEDY.

Waterloo Lodge, Reading.

LE COMTE'S "NOUVEAUX MÉMOIRES DE LA CHINE" (5<sup>th</sup> S. ii. 148.)—I have not been able to see a copy of the first edition of this book. I believe it was published, in two volumes, in Paris, in 1696, and that Brunet is mistaken in saying it appeared "Amsterdam, 1693 ou 98, ou 1701, 3 vol. in-12." I can, however, give your SUBSCRIBER IN THE FAR EAST the exact title of the next edition:

"Nouveaux Memoires sur l'état présent de la Chine. Par le R. P. Louis le Comte de la Compagnie de Jésus, Mathématicien du Roy. Enrichi de Figures. Suivant la Copie de Paris. A Amsterdam, 1697. (2 tom., 12mo.)"

The "troisième édition, corrigée," was published, also in Amsterdam, in 1698; and, in 1701, an edition, "in three volumes," appeared. Quérard says:—

"On a réimprimé à la suite de ces mémoires deux ouvrages du P. Charles Le Gobien; le premier intitulé l' 'Histoire de l'édit de l'empereur de la Chine en faveur de la religion chrétienne,' qui avait paru en 1693, in-12, et le second intitulé: 'Éclaircissements sur les honneurs que les Chinois rendent à Confucius et aux



morts," impr. en 1698. La réimpression de ces deux ouvrages forment le tome troisième des *Nouveaux Mémoires*."

As to English translations, a translation appeared in London in 1697, with the title—

"Memoirs and Observations Topographical, Physical, Mathematical, Mechanical, Natural, Civil, and Ecclesiastical. Made in a late Journey Through the Empire of China, And Published in several Letters. Particularly upon the Chinese Pottery . . . [&c. &c.] By Louis Le Comte, Jesuit, Confessor to the Dutchess of Burgundy, one of the Royal Mathematicians, and lately Missionary into the Eastern Countries. Translated from the Paris Edition, and illustrated with Figures."

"A New Translation from the best Paris Edition" was published in London in 1737, and republished the next year with a new title-page and two additional plates. Neither Watt nor Allibone mentions Le Comte or his translations.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

I have—

"History of the Empire of China, being Observations of above Ten Years' Travels through that Country,—by Lewis Le Comte, Jesuit, Confessor to the Dutchess of Burgundy, &c. &c. A new Translation. The Second Edition. London: Printed for James Hodges, at the Looking Glass on London Bridge, 1739. Price Six Shillings."

It is an 8vo. volume of 536 pages.

C. GOLDING.

Paddington.

"MINICK" (5<sup>th</sup> S. ii. 148.)—This word may be a diminutive of the Keltic *mìn*, *man* (*μιννος*), small; like *manikin* and *monkey* from *man*. It may, however, be a misprint for *mimick*.

R. S. CHARNOCK.

Gray's Inn.

*Minicke* in the passage quoted by F. H. is apparently a misprint for *mimicke*, and has nothing to do with *minikin* or Old High German.

WILLIAM ALDIS WRIGHT.

Cambridge.

NOMENCLATURE OF VEHICLES (5<sup>th</sup> S. ii. 148.)—The names Landau, Stanhope, Brougham, Tilbury, Fiacre, Denet, are derived from proper names. The coach is said to have had its name from Cotzo, now Kitsee, prov. Weiselburg, Hungary. It may however come from *cisium*, which Riddle renders "a kind of light vehicle, a chaise" (mentioned by Cicero and Ausonius). The Britska is probably of Russian or Polish origin. Qu. the Polish *brzky* = schnell. See further "N. & Q."; my *Verba Nominalia*; Mr. Aug. Goldsmith's paper on "Coach" (Soc. Antiq., 1873 ?); and perhaps Ménage, and Noël et Carpentier (*Dict. des Inventions*).

R. S. CHARNOCK.

Gray's Inn.

In England, it is well known that a *fly* is a large carriage let out on hire. It may be worth noting,

in connexion with the above query, that, in Guernsey, they have a *small* carriage on hire, which is always called a *midge*. Possibly, as a friend of mine once insisted, a fly is so called because it goes so slowly; but if, as I believe, it is from the insect of the name, it is obvious why a small fly should be called a *midge*. A Guernsey *midge* is like a large Bath chair, on four wheels, with a horse; it can only carry two persons, and the driver has a box just large enough for himself in front. A *midge* does go quickly. It is the common means of conveyance to evening parties in Guernsey.

J. F. S.

"SHOT" AS A TERMINATION (5<sup>th</sup> S. ii. 149.)—It is shown by the termination "hot," in such names as Bagshot, Aldershot, &c., that the districts bearing names ending in that way were once covered, or partially covered, with timber, the termination being equivalent to the Anglo-Saxon "holt" (German *holz*, a copse). The remaining syllable or syllables in each name refer, of course, to some special peculiarity distinctive of each particular district; thus Bagshot tells us of a wood infested with badgers, Aldershot of a thick growth of alders.

A termination of somewhat similar sound occurs in Bagshaw, and it has the same force, being derived from the Anglo-Saxon *sceaga*, a wood or shady place. Care, however, must be taken not to confuse "shaw" with "hlaw," Anglo-Saxon, a mound or rising ground, to which we are indebted for the termination of Hounslow: and also to distinguish it from "haw," a derivative of the German *gehaw*, signifying a place where the trees have been hewn.

C. FAULKE-WATLING.

Shot, as a termination, is from A.S. *holt*, a grove. Conf. Calshott, Hants; Oakshott, Surrey.

R. S. CHARNOCK.

Gray's Inn.

Mr. Taylor, in his *Words and Places*, p. 380, says:—

"The bare heaths to the south-west of London seem to have been at one time covered with forest. This is indicated by the termination *holt* (German *Holz*), which we find in the names of Bagshot, Badshot, Ewshot, Lodshot, Bramshot, Aldershot, Aldersholt."

A. L. MAYHEW.

Oxford.

BEER AND WINE (5<sup>th</sup> S. ii. 186.)—The two proverbs on beer and wine and beer and cider remind me of the following French saying on wine and milk:—

"Vin sur Lait  
Bien fait;  
Lait sur Vin,  
Malsain."

HENRI GAUSSERON.

Ayr Academy.

SIXTEEN QUARTERINGS (5<sup>th</sup> S. ii. 180.)—The coats of arms which a family may be entitled to



quarter have no connexion whatever with what is termed the *seize quartiers*, or sixteen quarters of descent. When we hear of a German *Graf*, with his "sixteen quarterings," it simply means that he is able to exhibit a genealogical table showing that his sixteen immediate ancestors, eight in the paternal and eight in the maternal line, were all *noble* in the Continental sense of that word, *i. e.*, were all entitled to bear arms.

It may, therefore, happen that a person may be able to produce his *seize quartiers*, and yet not be entitled to a single *armorial* quartering; while on the other hand, although, as the Editor remarks, the Duke of Northumberland "is said to be" entitled to a shield of 892 quarterings, it by no means follows that the present possessor of that dignity is able to trace a true *seize quartiers*.

H. S. G.

ISABEL AND ELIZABETH (5<sup>th</sup> S. ii. 166, 215).—It appears to me that the entry on the Patent Roll, 8 Henry V., from which HERMENTRUDE's quotation is an extract, cuts both ways, to use a homely expression; for if it prove that in A.D. 1420 some person or persons unknown were of opinion that the substitution of "Isabella" for "Elizabetha" in a patent was sufficient to render the instrument inoperative, it also shows that some other person unknown had substituted the former name for the latter, either by mistake or from a belief that the two names were synonymous. It would obviously be unsafe to assume that the substitution in question was of necessity due to error; and even if it could be shown that this was the case, we should not, I think, be warranted in attributing to a similar cause all the earlier instances of like substitutions alleged on very high authority to exist in the Inquisitions Post Mortem of Edward I. and Edward III. The two names might very well have been employed synonymously in the thirteenth and fourteenth centuries, while in the fifteenth the distinction which is now established between them might have been beginning to make its way. But there is no test of a theory so satisfactory as a numerical test; and some such process as the following, rough though it be, would provide such a test in the present instance.

Let HERMENTRUDE take a sufficiently large number of Inquisitions Post Mortem of Edward I. and Edward III., and count the instances in which any one Christian name is substituted, obviously by clerical error, for any other, omitting substitutions of Isabel or Elizabeth for Elizabeth or Isabel respectively. Call the ratio of the number of such instances of obviously erroneous substitution to the whole number of repetitions of Christian names in the documents examined the "Index of Error." It will represent roughly the chance that a mediæval scribe, taken at random in the reigns of Edward I. and Edward III., would, in repeating

Christian names, write any one for any other, omitting the substitutions in question. Next, let her take a sufficiently large number of similar documents of the same reigns, in which the name Isabel or Elizabeth occurs, and count the instances in which the one name is substituted for the other. Call the ratio of the number of these instances of substitution to the whole number of repetitions of the names themselves "The Index of Substitution." It will represent roughly the chance that a mediæval scribe, taken at random in the reigns above-named, would, in repeating either of the names Isabel or Elizabeth, substitute the one for the other from whatever cause. Now it seems to me that if the theory which HERMENTRUDE appears to favour be true, and the substitution of Isabel or Elizabeth for Elizabeth or Isabel respectively was always due to mistake, the former "index" ought to be very nearly equal to the latter. If, on making the computation indicated, it should turn out that the latter "index" is larger than the former, I think we may safely adhere to the theory, commonly accepted on high authority, that the two names were, at least in the reigns of Edward I. and Edward III., believed to be synonymous.

FRANK SCOTT HAYDON.

Merton, Surrey.

RALPH DE COBHAM : MARY DE ROOS (5<sup>th</sup> S. i. 208, 294, 397; ii. 30).—MR. LAURENT's note on this family (p. 30) is a most valuable one; but I am sorry he should have suggested that Mary, the daughter (as I have no doubt that she was) of William *de Ros*, was an illegitimate daughter of William *le Rus*. I have strong reasons for thinking otherwise, and that, merely by a curious coincidence, two brothers married wives, the name of the one being *de Ros*, the name of the other *le Rus*. Some of my reasons are as follows:—

In Close Roll, 20 Edward II., m. 7, it is stated—"The king has learned by Inquisition that Mary wife of William de Braose deceased held lands in Yorkshire of William *de Ros* of Hamlake. The Escheator is not to intermeddle with such lands."

Feet of Fines, 56 Henry III., No. 73, is stated to be "Between Richard de Breous & Alice his wife and William de B. The former grant, to the latter & Mary his wife, the manor of Akenham in tail."

This manor, however, in Inquisition on Mary de Braose, 19 Edward II., No. 90, is stated to be held of the heirs of Giles de Brewosa (he was the son of Richard and Alice), and after her death the manor did descend to his heirs.

I was wrong in my supposition as to the date of this Mary de Braose's death, which I thought might have taken place in 10 Edward II., as I find it was 20 Edward II. (see Mary, daughter of William de Ros, 5<sup>th</sup> S. i. 56). Whilst I am on this subject, I should like to conclude



with a query. What proof is there of a William de Braose having married an Eleanor de Bavent, as stated by nearly all genealogists that I have had access to; and, if such a marriage did take place, what proof is there that he was son of William de Braose and Mary de Roos, and brother to (Richard and Peter and Margaret) de Braose? I cannot find anything about him, and as to the manner in which Peter de Braose (stated to be the son of William), and his wife Joan, became possessed of the manor of Wistoneston, the property of the Bavents, it seems to have been a grant by the king to Peter and Joan his wife for a fine; and the manor before that appears to have been granted to the king by Roger Bavent Fitz, during the latter's lifetime, and not to have descended by death, as stated by Mr. Lower in the descent of Wiston, Sussex, *Arch. Coll.*, vol. v. p. 5, who also states that William de Braose died in 1360. I should be very glad to receive proof of this. At present I cannot find any mention of this William, unless the *Inq. p. m.*, 35 Edward III., p. 2, 1st Nos., No. 10, on John de Mowbray, of Axiholm, deceased, alludes to him:—Sussex, "He held in Wassington 2 virgates of land which *William de Brewouse* [held of him]." If so, it proves he did not die in 1360. Supposing him to be as stated, it is curious that his brothers should all die so very long a time before him,—his eldest half-brother, William, 19 Edward II.; his next one, Sir Giles, 33 Edward I.; his own brother, Richard, 24 Edward I.; and Peter, 5 Edward II. That there was a William born in this branch I am aware, from *Coram Rege Roll Trinity*, 10 Edward II., m. 26, and that he was born between 10 and 14 Edward I., most probably, but I think he was dead before Edward III.'s reign.

DUDLEY CARY ELWES.

5, The Crescent, Bedford.

THE FRENCH WORD "YEUX" (5<sup>th</sup> S. ii. 101, 174.)—It is extremely disheartening when one finds one's meaning so thoroughly misapprehended as mine has been by OUTIS. The relation between *dies* and *journal* is so entirely and so obviously different from that between *oculos* (*oculus* is a misprint\*) and *yeux*, that one wonders how the two pairs of words can ever for a moment have been classed together. There are, at least, two other Latin words between *dies* and *journal* (OUTIS himself calls *journal* "fourth in descent from *dies*"), viz., *diurnus* and *diurnalis*, and it is from the neuter of this last form, viz., *diurnale*; and not from *dies*, that *journal* immediately comes; and *diurnale* and *journal* have palpably, at least, four letters, *r n a l*, in common. But between *oculos* and *yeux* there is no other Latin word; *oculos* is the

immediate Latin progenitor of *yeux*, and the two words have not one single letter in common. OUTIS must try again.

F. CHANCE.

Sydenham Hill.

CHRISTIAN NAMES (4<sup>th</sup> S. ix., x., xi., xii. *passim*.)

—Having recently had occasion to search the registers of the parish churches in this town, I availed myself of the opportunity to "make a note of" curious Christian names as they crossed my examination. I now send them for publication, just premising that I believe I have struck out of my list all the names that, in connexion with this subject, have hitherto appeared in "N. & Q."

S son.			D daughter.		
Addement	...	s 1776	Grizzell	...	D 1784
Adrian	...	s 1765	Heysa	...	s 1780
Aloftus	...	s 1761	Iphagenia	...	D 1773
Alvara	...	s 1760	Jethro	...	s 1758
Amanda	...	D 1805	Jossoway	...	s 1724
Andromecha	...	D 1799	Justina	...	D 1767
Armenia	...	D 1805	Kindness	...	D 1799
Assena	...	D 1778	Magdalene	...	D 1763
Bellus	...	D 1750	Mahala	...	D 1799
Benigna	...	D 1778	Martillion	...	D 1802
Boniamino	...	s 1707	Monica	...	D 1792
Burella	...	D 1793	Nimrod	...	s 1741
Calamana	...	D 1765	Onessimus	...	s 1729
Cassandra	...	D 1758	Palantine	...	s 1798
Carlovin	...	s 1807	Pater	...	s 1785
Clarando	...	D 1765	Patricius	...	s 1759
Cleopatra	...	D 1763	Phineas	...	s 1783
Corbeth	...	D 1743	Salacia	...	D 1784
Cynthia	...	D 1743	Sapphira	...	D 1820
Doncy	...	s 1783	Selfany	...	D 1761
Ede	...	D 1765	Serena	...	D 1761
Edney	...	D 1754	Servius	...	s 1783
Edua	...	D 1799	Sextus	...	s 1790
Emery	...	s 1762	Tacy	...	D 1786
Enny	...	D 1761	Thomasin	...	D 1750
Epthyenia	...	D 1773	Triophene	...	D 1803
Eusebius	...	s 1765	Tryce	...	D 1778
Exuperius	...	s 1799	Zadock	...	s 1793
Genevova	...	D 1750	Zilpah	...	D 1775
Gleece	...	s 1758	Zipporah	...	D 1760

F. D.

Nottingham.

Allow me to call attention to two very uncommon names, the former especially so. Aminda and Violetta, both occurring on tombstones in Claverdon churchyard, Warwickshire.

A. O. M. JAY.

Lansdowne Terrace, Leamington.

TINTERN ABBEY (5<sup>th</sup> S. ii. 28, 75, 96.)—A very interesting account of Tintern Abbey, accompanied with photographic illustrations, may be found in *Ruined Abbeys and Castles of Great Britain*, by William and Mary Howitt, 2 vols., 4to., Lond., 1862, published by A. W. Bennett.

GASTON DE BERNEVAL.

Philadelphia.

EDWARD MARIA WINGFIELD (5<sup>th</sup> S. i. 488; ii. 73) was a member of the first council appointed for the government of Virginia by the London

\* French nouns have been formed from the *accusative*, and not from the *nominative*, of the corresponding Latin words. See Brachet's *Gramm.*, 2nd edit., pp. 161, 162.



Company, in 1606. I have a copy of Madame D'Aulnoy's *Histoire d'Hypolite, Comte de Douglas*, which was evidently a school prize, though a very odd sort of one. It bears impressed on its side, in gilt letters, "John Anna Forster. Præmium. 1759." The celebrated actress George Anne Bellamy will be remembered as an instance of a masculine name applied to the other sex.

GASTON DE BERNEVAL.

Philadelphia.

FATHER KEMBLE (5<sup>th</sup> S. ii. 44, 92, 192.)—I have seen a grave slab with a cross on it in the churchyard of Welsh Newton, inscribed—

"I. K.  
DYED THE 22<sup>th</sup>  
OF AUGVST  
ANNO 4 β DO  
1679."

The cross is a plain Latin one, on three steps, pierced lozenge wise, with a slight ornament in the way of a scroll above it. The slab has been broken across, but united by two iron clamps. I found two mysterious characters between the ANNO and the DO. "N. & Q." cannot be expected to reproduce them, but they may be described as a Roman P reversed, and an Italic B or Greek β. They were choked up with moss, and the clergyman of the parish, who kindly pointed out the grave to me, had not, I think, noticed them, but I easily cleared them out with the end of a pencil. This was in 1851. I do not remember to have heard of the hand as being preserved, but I did hear that John Kemble and his sister, Mrs. Siddons, had paid a visit to the grave of their relative.

W. J. BERNHARD SMITH.

Temple.

ARCHBISHOP MARGETSON (5<sup>th</sup> S. ii. 209.)—The wife of this prelate was Anne Bennett, but of what family I do not know.

GORT.

PRIVY COUNCIL JUDGMENT: LIDDELL v. WESTERTON (5<sup>th</sup> S. ii. 128, 157, 175, 211.)—MR. MARSHALL'S apology for the falsification of this judgment in the Report published by Tait, Brodrick, and Freemantle, does not hold good, because the falsified report simple and *per se* was first given by Tait, &c. It is true that Moore did relegate the report of the judgment, as delivered, to a footnote, and though it is not given so properly as by Bayford, still it is given, and attention is thereby drawn to the error, while in the Tait volume the real or genuine judgment is *not* given. A falsified version is there substituted in its stead. As to any judge having authority to revise the judgment after he had delivered it, such a course is unwarrantable. In cases where a man has had judgment pronounced against him for murder, and before his execution has had his innocence established, does the judge revise his sentence? I contend not. The man on whom judgment has been passed

receives "a free pardon," clearly showing that tampering with a judgment after delivery is unknown to the theory of English law.

B. M. PICKERING.

196, Piccadilly.

THE TWO THIEVES (5<sup>th</sup> S. ii. 167, 200.)—The name of the repentant robber is commonly said to be Dimas, or Dismas. It is not inserted in the Roman Martyrology, March 25, on which day is the "Commemoratio Sancti Latronis"; and Baronius observes in his note:—

"Dimam hic plerique appellant, sed quoniam id ex apocryphis proditur, ea de causa hic nomen proprium consulto prætermissum videtur."

The sources of apocryphal legend are also stated.

ED. MARSHALL.

For the literature on the subject, see Smith's *Dictionary of the Bible*. The following are the names given:—Penitent—Demas or Dismas, Titus, Matha, Vicimus; Impenitent—Gestas, Dumachas, Joca, Justinus. The name Dismas has kept its ground, and "St. Dismas takes his place in the hagiology of the Syrian, the Greek, and the Latin Churches." Cf. also Jameson's *History of Our Lord*, London, 1864.

A. L. MAYHEW.

Oxford.

In *The Apocryphal New Testament* (London, W. Hone, 1820) there are two Gospels called "The Infancy of Jesus Christ." In chapter eight of the first of these Gospels it is told how Joseph and Mary, with the infant Jesus, during their flight from Egypt, fell among robbers, two of whom were named Titus and Dumachus. Titus had compassion on the travellers, and desired to allow them to go free; but Dumachus, refusing to do so, was bribed by his companion with forty groats to consent to their escape, the rest of the gang being asleep:—

"6. Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem;

"7. And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into Paradise."

Longfellow has introduced this incident in his *Golden Legend*.

H. A. KENNEDY.

Waterloo Lodge, Reading.

RAHEL (5<sup>th</sup> S. i. 388; ii. 133, 198.)—NEOMAGUS says, "in the 'Breeches Bible,' that is the Bible of 1594." My edition is that of 1599, and undoubtedly "Breeches," and therein occurs the reading "Rahel." The 15th verse of Jeremiah xxxi. runs thus in the edition I have before me:—

"Thus saith the Lord, A voyce was heard on hie: a mourning and bitter weeping—Rahel weeping for her children, refused to be comforted for her children, because they were not."

It is as well, while on the subject, to refer to



St. Matt. ch. ii. verse 18, and note the difference in the reading as set out in the "Breeches Bible" of 1599 to that of the text now in use. The passage in the older edition runs thus:—

"In *Rhama* was a voyce heard, mourning, and weeping, and howling: *Rachel* weeping for her children, and would not be comforted because they *were* not."

It will be noticed that while in both passages in the older edition the last word but one in the verse is "were," in the modern text the Old Testament has "*were*," and the New Testament "are." I have not had time yet to ascertain when this alteration took place.

Can NEOMAGUS tell me how many editions of the "Breeches" Bible were issued? That of 1599 in my possession is pictorial. HIC ET UBIQUE.

THE BLESSED THISTLE (5<sup>th</sup> S. ii. 48, 95, 198.)—The plant to which this wide-spread legend attaches is neither *Carduus beatus* nor *C. benedictus*, but another species, *C. Marianus*.

JAMES BRITTEN.

ROBERTSON FAMILY (5<sup>th</sup> S. ii. 127, 211.)—There were many ramifications of the family tree; but who is now the lineal representative and head of the clan Dunachie? Information on this point would no doubt be acceptable to many readers of "N. & Q."

CELTO-SCOTUS.

Kensington.

MONEY THE SINEWS OF WAR (4<sup>th</sup> S. xi. 324, 348, 472; xii. 18.)—"Coin is the sinews of war" occurs in Rabelais, Bk. I. c. cxlvii., where it is spoken either as a proverb or a quotation, for it is in italics.

E. L. BLENKINSOPP.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Quantocks and their Associations.* A Paper read before the Members of the Bath Literary Club. By the Rev. W. L. Nichols, M.A. (Printed for Private Circulation.)

THE reverend author of this interesting volume,—for the after-dinner paper of the Bath Literary Club has expanded to a pretty and a prettily-illustrated volume,—hits the mark exactly when he says of this Somersetshire mountain range that the chief characteristic of Quantock scenery is "Cheerful Beauty." Mr. Nichols's description of the Quantocks corresponds with his own designation of them, and nothing can be more picturesque in words than his record of the lovely "Combes," which, "lying, as they generally do, at right angles to the sea-shore, break the outline of the mountain range into 'Heads'... and these eminences, seen from the Bristol Channel, gave rise in days of yore to the Keltic name of the Quantocks, i.e., the water headlands." It is here to be observed that Mr. Edmunds derives Quan-

tock "perhaps from the British 'gwaum,' a mountain meadow, and 'tacawg,' a tenant in villenage,—'the mountain meadow of the tenants in villenage.'" Although the name exists as a surname, Mr. Bardsley gives no instance of it. As to its meaning, we accept the one given by Mr. Nichols. He is probably right, too, in believing that the Belgic Britons held this wild district before the Roman period. We enjoy, with the author for guide, a splendid panoramic view from Wilsneek, the loftiest point of Quantock. One distinction of the range, he tells us, is, "it is the last home in Great Britain of the wild red deer,"—but, for Great Britain, we should read "England." More interesting is it to know that to this home of beauty once came, and long tarried here, Wordsworth, who could speak on everything save physics and politics; and Coleridge, who could speak on both subjects and everything else besides. What is better still, both have dwelt upon the Quantocks in their poetry; and some of that poetry was born of Quantock influences. This part of the subject is admirably treated by Mr. Nichols, and he will send many a reader, perhaps to the Quantock district, certainly to the poets with whose great names that of the place is so closely associated. The Appendix is as valuable and as interesting as the book itself, and the whole forms a volume which will be welcome to all readers with refined tastes and appetite for useful information.

*Causeries Scientifiques. Découvertes et Inventions. Progrès de la Science et de l'Industrie. Treizième Année.*

Par Henri de Parville. (Paris, Rothschild.)

YOUNG people used to read Joyce's *Scientific Dialogues* with an idea that they were furnished with science for life. Joyce now is not more up to the present mark than a last-century almanac is to the present year. M. de Parville's book is one of those which shows the periodical progress of science in every direction. One of the most interesting chapters is that which describes the railway by which the Righi is now ascended and descended. It will disgust the Alpine Club to hear that French engineers are projecting excursion-trains to the Mer de Glace, and "return tickets" for the summit of Mont Blanc and back by rail are among the things that remain to be accomplished.

*Petite Revue des Bibliophiles Dauphinois; ou, Correspondance entre tous les Amateurs Dauphinois qui ont quelque Question à poser, quelque Réponse à faire, ou quelque Trouvaille ou Curiosité à signaler. Mélanges Historiques et Littéraires.* (Grenoble, Allier.)

THE greater and the most interesting portion of the last number of this publication is devoted to documents which show the condition of the French Huguenots in Grenoble in the last quarter of the last century. There is also a list of the names of Huguenots dwelling in that city, with such remarks against their names as "Méchant Huguenot," &c., and recommendations that some money should be given them, and they should be driven out of the place. Several of the ladies are described as "procureuse," meaning wife of a "procureur," or lawyer. One lady is entered as "La Dam<sup>lle</sup> Gondrau, veuve de l'avocat de ce nom," and she is further designated as "Méchante Huguenote."



THE NAMES OF THE CHANNEL ISLANDS.—A correspondent sends the following holiday ideas on the above subject:—"Being recently on a tour in the Channel Islands, I found the people derive the names thus: Jersey from *Cæsarea*; Guernsey, *Grass-isle*; and Alderney from *Aurigny*. I suggest the derivation as follows: the early colonists would naturally come out from St. Germans, which is about thirty miles, or 'a day's journey' from the mainland. They would, on arriving, say 'jour-ci,' that is *un jour ici* (one day's journey), Jersey. They would go on another thirty miles, and find another big island; and regarding it as another daily milestone from home, they would say 'jour-et-unci' (two day's journey), Guernsey. The last big island of the group would, of course, be called 'Le dernier,' 'Al dernier,' Alderney. Whether the difficulty of landing at Sark, and the still greater difficulty of getting away from it again owing to the currents, made its discoverers abjure it with the exclamation *sacré*! I am not quite sure; but this is certain, Jersey folk who try to say *sacré* invariably say 'sark' to this day. As to the nomenclature of Jethou, Brechou, and Herm, I can offer no suggestion."

M. GUIZOT, who died on Saturday evening, the 12th inst., at his residence, Val Richer, Normandy, at the age of eighty-seven, was buried on Tuesday. The Dean of Westminster and Lady Augusta Stanley were among the mourners who followed him to the grave. Such mourners were numerous; but the Orleans princes and M. Thiers were not among them. A little more than eighty years before, M. Guizot's father, a Protestant lawyer, was guillotined, and the son never seemed fairly to have got away from the shadow of that great calamity. It gave him that air and expression of dignified sorrow which caused Mdlle. Rachel to exclaim, after hearing one of M. Guizot's parliamentary speeches, "I should like to have that man act with me in tragedy!" He has won for himself a great name in literature. As a statesman, his inflexibility of principle often barred the way to healthy political purpose. He let a royal fabric fall rather than it should be repaired by hands which seemed to him not duly apprenticed to the work. An impartial history of M. Guizot's political administration would have its deep and gloomy shadows as well as its bursts of sunlight; but he will, nevertheless, remain one of the Great Men of France.

THE PRINCE JEAN-ANTOINE-LASCARIS-ANGE-FLAVE-COMNÈNE-PALÉOLOGUE died near Turin, Sept. 2, aged fifty-eight. The Prince is described as the last male descendant of the Græco-Roman Emperors of Constantinople. As heir of Constantine the Great, he claimed the "patronage" of various palaces and churches in Rome, which were founded by Constantine. This last of a noble race was Grand Master of the "Angelic Constantinian Equestrian Order of St. George," perhaps, says the *Italia*, "the oldest order known."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

EGYPT'S PLACE IN HISTORY. Bunsen.  
SMITH'S Dictionary of the Bible. 4 Vols.  
BOSWORTH'S Anglo-Saxon Dictionary. (Longmans.)  
COSTUME IN ENGLAND. Fairholt. (Last Edition.)  
ARIANA ANTIQUA. H. H. Wilson.  
RIG VISHNE PARANA. H. H. Wilson.  
INDIAN DOMESTIC ECONOMY. (Menden).

Wanted by H. Bush, 21, Ashley Place, S.W.

## Notices to Correspondents.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

R. T. S.—Pope's line is—

"One truth is clear; whatever is, is right."

Ep. i., l. 289.

In Ep. iii., l. 304, occurs the line—

"Whate'er is best administered is best."

In Dryden's *Œdipus*, Act iii., sc. 1, you will find this line:—

"Whatever is, is in its causes just."

G. G.—In the list of the Bishops of Rochester, in Nicolas's *Historic Peerage of England*, the following prelates are registered: "1137. John II., a Monk of Seez, in Normandy. Consecrated 1137, ob. 1142. 1142. Ascelin, a Monk, Prior of Dover. Succeeded in 1142, ob. Jan. 2, 1147-8."

EREM writes:—"I have to ask pardon for an unpardonable piece of carelessness in a mis-transcription (5<sup>th</sup> S. ii., p. 204; the second column). For—

'Or those in commission not yet return'd?'

read—

'Or not those in commission yet returned?'

W. H.—Many of the bravest soldiers who fought under Elliot, at Gibraltar, had been London tailors. The fact is alluded to in the once-famous *Tragedy for Warm Weather*:—

"Abrahamides. His mien is noble and bespeaks the tailor,  
Not of the dunghill and degenerate race,  
But such as the brave Elliot led to battle."

"DRUMCLOG" (5<sup>th</sup> S. ii. 167.)—LIEUT.-COL. FERGUSSON writes:—"If T. W. C. should not have succeeded in procuring this psalm tune, I shall be happy to send a copy of the simple air, but not of the wonderful chords by which the 'Daughter of Heth' seems to have adapted the simple tune to all kinds of circumstances."

HIC ET UBIQUE will find a good account of the village of Horsell, or Horshil (from the Saxon *Horsa*), in Black's *Guide to the History, Antiquities, and Topography of the County of Surrey*, p. 829.

OLIVER CROMWELL'S HEAD (5<sup>th</sup> S. ii. 205.)—See *Choice Notes from Notes and Queries*, "History," pp. 232-4; also 1<sup>st</sup> S. v. 304; v. 381; ix. 496; and xii. 75.

T. E. T. informs J. A. that he will find an account of Byland Abbey, Yorkshire, in *Historia Rievallensis*, by the Rev. W. Eastmead. Peat, Thirsk, 1824.

\* \* \*.—The Oxford Bible, 1717, in the head-line over Luke xxii., had the word "vinegar" for "vineyard." Thence, "Vinegar Bible."

M. (Langwathby.)—We are always glad to hear from you.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, SEPTEMBER 24, 1874.

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## Notes.

## MICHAELMAS.

## ST. MICHAEL AND ST. GEORGE.

"St. George for England!" No doubt, it was a national cry.

"St. Michael for London!" Quite as certain, this, if not the cry of the City, was the City sentiment; and the City gave it practical application.

Veneration is to be measured by "Dedication." According to this rule, St. George was little thought of in London compared with St. Michael. As a body, the citizens were all for the archangel, and only a few had respect for the beatified warrior.

One very ancient church of St. George in Southwark (Bridge Ward Without), (where Bonner, Nahum Tate, and Cocker were buried, and where Monk married Anne Clarges), with the one little church in Botolph Lane, Billingsgate, dedicated to St. George, was all the homage rendered to him by the London citizens of the early days,—in the way of "dedication." Before the Great Fire the "monuments, for two hundred years, were well preserved from spoil." So writes of the church in Botolph Lane, John Stowe, who was born in the parish of St. Michael, Cornhill, in 1525. The honest tailor and faithful chronicler died in 1605. Within those years were added to the sleepers in the little churchyard the Lord Mayor, Forman,

James Mumford, Esq., surgeon to King Henry VIII., and other eminent citizens.

One church in the City to St. George. There were eight to St. Michael. First, there was that of St. Michael, Aldgate. Of this, Peter Cunningham says: "Close to the Pump, and beneath the pavement of the street, is a curious chapel or crypt, part, it is said, of the church of St. Michael, Aldgate." Second,—St. Michael, Basinghall, or "at Bassing's Hall," or "Bassing's Haugh," or "Bassishaw," names which keep up the memory of the family who had their "Hall" close by. Some of them were barons of the realm, and seemed too numerous and mighty to condescend to die out. Third,—St. Michael's, Cornhill, outside which, in Edward III.'s time, city matrons, attended by maid-servants, basket on arm, crowded to buy their poultry of poulterers who were free of the City, but were not shopkeepers. Non-freemen, vending rabbits and poultry, stood at "the Carfukes of the Ledenhalle." This was the "Carfax." Mr. H. T. Riley (*Memorials of London Life in the XIIIth, XIVth, and XVth Centuries*) conjectures that there was probably a four-faced fountain here, on the spot where Gracechurch Street and Leadenhall Street meet. "Let those," says an Ordinance of the year 1357, quoted by Mr. Riley, "who wish to carry out their poultry to sell, stand and expose the same for sale along the wall towards the West of the Church of St. Michael on Cornhill; and let them be found nowhere else, either going or standing, with their poultry for sale, on pain of forfeiture of all such poultry." To St. Michael's wall, accordingly, the City housewives and their maidens repaired for good and cheap poultry; and a "Michaelmas Goose" may have had some connexion with the locality where it once was sold. There was a John Oxenford in the parish at that time who left a house to his friend Adam Fraunceys; also some money, wherewith Adam was to have masses said for the good of John Oxenford's soul. The money would not purchase many, and poor Adam bitterly complained to the authorities that, although chaplains were forbidden by law to take more than five marks for celebrating mass for the soul of any person, he could not get any chaplain, at St. Michael's, or elsewhere, for five marks only, to celebrate for the soul of John Oxenford. And yet this John Oxenford had bequeathed money for "the relief of divers churches that have been levelled to the ground by the tempest of wind." How it would have fared with John Oxenford's soul, it is hard to say, had not the Prior of St. Mary's Hospital undertaken, for "10 pounds sterling . . . to find three Canons to celebrate for the soul of John Oxenford aforesaid for one whole year." Fabyan, the chronicler, lay in the old church, with the father and grandfather of Stowe. Philip Nye, the curate "with the thanksgiving beard," lies in the present church. Fourth,—



St. Michael's, Crooked Lane. An old edifice (the second church) perished, like so many others, in the Fire, and Wren's church (the third) was swept away when the road to New London Bridge was about to be made. Sir William Walworth was buried in the ancient edifice. He had troublesome neighbours in the parish. One Alice Godrich (1379) accused him aloud in the street as a cheat and embezzler, for which he indicted her as a warning to "such scolds and she liars." Alice was condemned to imprisonment, the "thews," or pillory, and 40*l.* fine; but Walworth went "begging and entreating the Mayor and Aldermen," and thereon she was allowed to go free of all pain and penalty, upon her good behaviour. The whole story of Walworth, as told by Stowe, illustrates the chronicler's honesty and truthfulness. Of the social life of this parish, various examples will be found in Mr. Riley's excellent book, to which reference has already been made. The principal persons buried in the churchyard were "stock-fishmongers." One of these, John Lopkin, four times Mayor, built the handsome second church, which took the place of the first homely building; and Sir William Walworth, Mayor, was some time servant to the said John Lopkin. Fifth,—St. Michael's Paternoster Royal was the church in which Whittington was as often buried as he had been Mayor. The parson, in Edward VI.'s time, despoiled the grave in search of treasure, disturbed the body, carried off its leaden sheet, and then reburied the corpse. In Mary's time the parishioners were compelled to find fresh lead, and rebury the renowned Richard as he was aforetime. Whittington's noble grant of land for the rebuilding of St. Michael's, Crooked Lane, is one of the most interesting documents in Mr. Riley's volume. Sixth,—St. Michael's, Queenhithe; "a convenient church," says Stowe, "but all the monuments therein are defaced." Cunningham says of the church built by Wren, "the vane, in the form of a ship, is capable of containing a bushel of grain," the great article of traffic still at Queenhithe. Seventh,—the Corn Market, in the Ward of Farringdon, gave to St. Michael's Church there the additional names of "the Querne," "ad Bladum," and "the Corne." Anciently there was a right of foot-way across one portion of this church. In 1378, the incumbent and wardens walled up the doors of ingress and egress, but the public cried out against old rights being thus dealt with, and the law sided with the people, and forced the "parson" to demolish the wall and pay the costs! This was one of the churches not rebuilt after the Fire. Eighth,—St. Michael's, Wood Street, *was* rebuilt, by Wren. The old church once possessed the head of James IV. of Scotland. The body of this king was brought from Flodden and buried at Sheen. When that church property fell to Grey, Duke of Suffolk, the

royal corpse, tightly lapped in lead, was flung among useless lumber, where it was got hold of by some workmen, who cut off the head. One Young, glazier to Queen Elizabeth, took the head with him to his house in Wood Street, and, when he was tired of keeping it, he gave it to the sexton of St. Michael's, who duly buried it among commoner bones.

The above are but a few out of numerous illustrations of the history of the old churches dedicated to St. Michael in the City of London. St. George's turn did not come till the Georgian era, commencing with the accession of the House of Hanover. St. George the Martyr, Queen Square, Bloomsbury, was indeed named in honour of neither the saint nor the king, but in compliment to Sir George Streynsham, once Governor of Fort St. George, India. St. George's, Hanover Square, built about 1719, was a compliment to both monarch and warrior. St. George's in the East (1727) honoured George II. as well as the saint. St. George's, Bloomsbury, consecrated 1731, was loyal, and so royal in its purpose that its builder clapt not the saint's but the king's statue on the top of the steeple. Before this time George was not a common Christian name. It had been borne by "Malmsey Clarence," and there were a few of the same name among the Berkeleys; but Michael was never a more popular baptismal name than George. George and Georgina were given in compliment to commonplace kings. There was no intentional disrespect to the saint. People knew nothing of Gibbon's theory that George of Cappadocia was a contractor of bacon for the army, and not more honest than such contractors usually are. They knew as little of Mr. Baring-Gould's idea, that St. George, the Dragon, and the Virgin meant the solar ray piercing the storm-cloud and rescuing the earth. When the good Whiggish people of this capital saw the possible, and later the actual, advent of a King George, the churches began to be dedicated to the saint of the same name. The Jacobites, however, had their Chevalier St. George, and saw in him a king.

Still, it will be said, "St. George for England!" was ever the war-cry in battle and in victory. Well, when Edward III. gained the famous naval battle at Sluys on Midsummer Day, 1340, he celebrated the event by issuing the new coin called the "Angel," and the figure impressed thereon was that of the Archangel St. Michael. ED.

#### A TRAVELLING TUTOR OF THE OLDEN TIME.

Richard Lassels was of a good family, and born in 1603, at Breckenborough, a small place between Thirsk and Northallerton, in Yorkshire. After studying at Oxford he removed to Douai, where he pursued his studies in the English Roman



Catholic College, and at length became a secular priest. Lassels enjoyed in a high degree the confidence of the principal Roman Catholics in Great Britain, who wished him to become President of the College at Douai, and their agent at Rome. It is even said that he was offered a bishopric; but, as Anthony à Wood informs us, he took great delight in seeing foreign countries, and "travelled as tutor to several of the English nobility and gentry, whereby obtaining great knowledge of places, men, manners and customs, and was esteemed the best and surest guide and tutor for young men of his time."

Lassels died at Montpellier in September, 1668, about 65 years of age, and was buried in the Church of the Barefooted Carmelites by the care of Ralph Sheldon, of Beoly, a friend of Anthony à Wood. Of the same family was Cornet Henry Lassels, who helped Charles II. to escape after the battle of Worcester.

The book from which the following extracts are made is evidently the source from which many later writers on Italy have drawn some of the information they retailed. With the view of showing the state of the English language about 1650, I have adhered carefully to the spelling in the original. The title runs thus:—

"The voyage of Italy by Richard Lassels, Gent., who travelled through Italy Five Times, as Tutor to several of the English Nobility and Gentry. Printed at Paris, 1670. 2 parts 8°."

This book, which is now very scarce, was published after the death of Lassels, from the manuscript he left by his will to his pupil, Lord Lumley, Marquis of Waterford, and prepared for the press by S. Wilson, who succeeded Lassels as tutor to that nobleman. It contains remarks which give a curious insight into the manners of the different countries he visited in the middle of the seventeenth century.

Lassels passed so much of his life on the Continent of Europe that he apologizes for his English by saying, "Three long voyages into Flanders, six into France, five into Italy, one into Germany and Holland, hath made me live half of my time in forrain countreys, to the disturbance of my own language."

After two slaps given in passing to two rivals—Mr. Warcup, who "writes much of Italy and saies little," and Mr. Raymond, "who writes little and leaveth out much"—Lassels dwells on the advantages to be derived from travelling in foreign countries, and points out among others the following:—

"Travelling takes my young nobleman four notches lower in his self-conceit and pride. For, whereas the country Lord that never saw anybody but his Father's Tenants, and Mr. Parson, and never read anything but John Stow, and Speed; thinks the Landsend to be the worlds-end; and that all solid greatness, next unto a great Pasty, consists in a great Fire, and a great estate.

Whereas my travelling young Lord, who hath seen so many greater men, and Estates than his own, comes home far more modest and civil to his inferiours, and farr less puffed up with the empty conceit of his own greatness."

Citing the Queen of Sheba as an example of the advantages of travelling, our author next shows us how to travel with profit.

To enable youth to obtain that very desirable result, he evidently thought there was no specific equal to "a good gouvernour," and he enters so fully into the different good ingredients necessary to compound "a good gouvernour" that it is evident he had one Richard Lassels in his mind when he enumerated them.

To every picture there is, however, a reverse, and, in this instance, it is "the bad gouvernour," whose portrait is so happily drawn that I cannot do better than quote our author's own words. After stating that the "governour" should be "an Englishman, no stranger," he adds:—

"I speak this not out of an envy to strangers, but out of a love to my own Country men. For I have known divers English-gentlemen much wronged abroad by their Governours that were strangers. Some I have known that led their pupil to Geneva, where they got some French language, but lost all their true English allegiance and respect to Monarchy; others I have known who, being married and having their settlements and interest lying at Saumur, kept young gentlemen there all the time they were abroad; and made their Parents in England believe, that all good breeding was in that poor town, where their wives were breeding children. Others I have known who, having their mistresses in the country, persuaded their pupils, men of great birth, that it was fine living in a Country house, that is fine carrying a gun upon their necks and walking a foot. Others have been observed to sell their pupils to Masters of Exercises, and to have made them believe, that the worst Academies were the best, because they were the best to the cunning Governour, who had ten pound a man for every one he could draw thither. Others I have known who would have married their Pupils in France without their Parents knowledge, and have sacrificed their great trust to their sordid avarice. Others I have known who have locked their pupils in a chamber with a wanton woman, and taken the key away with them. Nay, this I can say more, that of all those strangers that I have known Governours to young Noblemen of England (and I have known seven or eight), I never knew one of them to be a Gentleman born; but, for the most part, they were needy bold men, whose chief parts were, their own language and some Latin; and whose chief aim, was to serve themselves, not their pupils."

Passing on a few pages, we come to "what should and what should not be learnt in France, Italy, Germany, and Holland"; and it is curious to notice, after the great political changes which have occurred in the last two hundred years, how much has remained unaltered in each country. Speaking of France, Lassels says:—

"I say, make true use of France. For I would not have my young Traveller imitate all things he sees done in France, or other Foreign Countreys. I would have him learn of the French a handsome confidence, but not an impudent boldness. He must learn of them to come into a Room with a 'Bonne mine,' but not to rush into a



mans chamber, as they do, without so much as knocking at the Door. He must learn of them to danse well, to get a good grace in walking and saluting, as they do, but he must not danse as he walks, as many of them do. He must learn of the French, to become any clothes well; but he must not follow them in all their Phantastical and fanfaron clothings. He must learn to fence well, as they do; but I would have his sword stick faster in the scabbard than theirs do. In fine I would have him open, airy and gallant, as they are; but not affecting to be the Gallants of all Ladies, as they do."

So in Italy :—

"I would have him learn to make a fine house; but I would not have him learn of the Italians to keep a good house. He may learn of them to be sober, and wise: but I would not have him learn of them to be jealous and distrustful. I would have him learn of the Italians, to receive those that visit him with great civility and respect; but I would not have him stand upon all their little forms incommodious punctillios. I would have him to be free of his Hat, as they are; but I would have the heart to go with the Hat, as well as the hand.

"In Germany, I would have him learn to offer a man a cup of wine at his coming in; but I would not have him presse so much wine upon him as he shall not be able to go out again, as they often do. I would have him learn of them to go freely to warre for the defence of his country: but I would not have him learn the custom of these vendible souls there, who carry their lives to market, and serve any Prince for money. I like well their shaking hands with you, when you first enter into their houses; but I like not their quarrelling with you for not pledging a health a yard long, which would ruin yours. I like very much their singular modesty and chastity, which allows not bastards to be freemen of the most ordinary trades: but I like not their endless drinking in feasts, which is able to make them freemen of all vices.

"In Holland, also, I would have him learn to keep his house and hearth neat; but I would not have him adore his hearth, as not to dare to light a fire in it, as they do. I would have him learn of them, a spare diet; but I would not have him drink so much as would keep him both in good dyet and clothes, as they do. I would have him learn of them their great industry and oeconomy; but not their rude exacting upon noblemen strangers in their Inns, for their quality's sake only, as they do. I would have him learn of them a singular love of his countrey; but he must take heed of their clownish hatred of nobility. Thus in all countreys I would have my young Traveller do as men do at a Great Feast, where there is no fear of starving; that is, not eat greedily of all that's before him, but fall to the best meats, and leave the worst for the waiters."

I will now notice some scraps of information that are to be found here and there in the book, the bulk of which consists of descriptions of places and things generally known.

As regards the number of idiots in La Vallée, he observes, "which makes me think it no vulgar error which is commonly said, that the climats that are most agitated with winds produce more fools than other climats do." This agrees with the results of modern statistics of insanity in Europe. Of the five roads by which he went into Italy, he says he thinks the best was then that from Lyons, by Mount Cenis, to Turin.

Speaking of what he saw at Genoa, he remarks :—

"The tops of their houses are made with open galleries, where the women sit together at work in clusters, and where also they dry their hair in the sun after they have washed it in a certain wash, a purpose for to make it yellow, a color much affected here by all women."

As the Venetian women did the same thing, this shows how general the fashion was in Italy, and how long it lasted. He mentions, also, that the Spanish fashions prevailed at Genoa, and that the ladies wore enormous *guardinfantas*.

At Novi he was obliged to take a guard of brigands, to whom he paid three pistoles to protect him on the road.

He remarks at Piacenza,—

"I observed in this town a notable peece of thriftiness used by the Gentlewomen, who make no scruple to be carried to their countrey houses near the town in coaches drawn by two coves yoked together: These will carry the Signora a pretty round trot unto her Villa: They afford her also a dish of their milk, and after collation, bring her home again at night without spending a penny."

At Bologna, among the articles of traffic he mentions "little doggs for Ladyes, which here are so little, that the Ladyes carrying them in their muffs have place enough for their hands too." On leaving Bologna, he had to provide himself with a *Bolettina di Sanità* to enable him to enter the State of Florence.

Of the little town of Poggi Bonzi, he says—"famous for perfumed Tobacco in Powder, which the Italians and Spaniards take farr more frequently than we, as needing neither Candle nor Tinderbox to light withal; nor using any other Pipes then their own Noses."

RALPH N. JAMES.

Ashford, Kent.

(To be concluded in our next.)

#### SHERIDAN AND SIR JOHN SUCKLING.

One of the most interesting portions of Moore's *Life of Sheridan* is to be found in the sketches of plays and skeletons of scenes which the biographer found among Sheridan's papers. In the pretty edition recently published by Messrs. Chatto & Windus of *The Works of Richard Brinsley Sheridan* there is also a collection of these "Unfinished Plays and Poems." Among the unfinished plays we have, says the editor, Mr. Stainforth, "some scenes of a drama without a name, written evidently in haste, and with scarcely any correction." The subject is described as "wild and unmanageable." Mr. Stainforth is not inclined to attribute it to the early probationary time of Sheridan as a dramatist. From this nameless drama various extracts are given. Among others, the following, part of a dialogue between a Huntsman and a lady named Reginella :—

"Hunts. Instruct me how I may approach thee—how address thee and not offend.



"Reg. Oh, how my soul would hang upon those lips ! speak on—and yet, methinks he should not kneel so—why are you afraid, sir ? indeed, I cannot hurt you.

"Hunts. Sweet innocence, I'm sure thou would'st not.

"Reg. Art thou not he to whom I told my name, and didst thou not say thine was—

"Hunts. Oh, blessed be the name that then thou told'st—it has been ever since my charm, and kept me from distraction. But, may I ask how such sweet excellence as thine could be hid in such a place ?

"Reg. Alas, I know not—for such as thou I never saw before, nor any like myself.

"Hunts. Nor like thee ever shall. But would'st thou leave this place, and live with me as I am ?

"Reg. Why may not you live here with such as I ?

"Hunts. Yes—but I would carry thee where all above an azure canopy extends, at night bedropt with gems, and one more glorious lamp, that yields such bashful light as love enjoys—while underneath a carpet shall be spread of flowers to court the pressure of thy step, with such sweet whispered invitations from the leaves of shady groves or murmuring of silver streams, that thou shalt think thou art in Paradise.

"Reg. Indeed !

"Hunts. Ay, and I'll watch and wait on thee all day, and cull the choicest flowers, which while thou bind'st in the mysterious knot of love, I'll tune for thee no vulgar lays, but tell thee tales to make thee weep yet please thee—while thus I press thy hand, and warm it thus with kisses."

Compare with the above the following portion of a scene between Reginella and Orsabin, in Sir John Suckling's play of *The Goblins*:—

"Orsabin. Instruct me in what form I must approach thee,  
And how adore thee.

"Reginella. I know not what I am ;  
For like myself I never yet saw any.

"Orsabin. Nor ever shall. O ! how came you hither ?  
Sure you were betray'd. Will you leave this place,  
And live with such as I am ?

"Reginella. Why may not you live here with me ?

"Orsabin. Yes ; but I'd carry thee where there is  
A glorious light ; where all above is spread  
A canopy, studded with twinkling gems,  
Beauteous as lovers' eyes ; and underneath  
Carpets of flow'ry meads to tread on :  
A thousand thousand pleasures, which this place can ne'er  
Afford thee.

"Reginella. Indeed !

"Orsabin. Yes, indeed. I'll bring thee unto shady  
walks,  
And groves fringed with silver purling streams,  
Where thou shalt hear soft-feather'd quiristers  
Sing sweetly to thee of their own accord.  
I'll fill thy lap with early flowers ;  
And whilst thou bind'st them up mysterious ways,  
I'll tell thee pretty tales, and sigh by thee ;  
Thus press thy hand, and warm it thus with kisses."

Mr. Stainforth quotes other passages from Sheridan's supposed play, the originals of which might be readily furnished from Suckling's *Goblins*. The editor remarks that "this singular drama does not appear to ever have been finished !" What Sheridan proposed to do when he adapted or copied some of Suckling's scenes, it would be profitless to inquire. What is far more curious is, that in Suckling's *Goblins*, we find the germ

whence sprung Sheridan's famous ballad, "Here's to the maiden of bashful fifteen." In Suckling the ballad begins—

"A health to the nut-brown lass,  
With the hazel eyes. Let it pass, &c.

As much to the lively grey, &c."

with some rhymes that, being "audacious," may be consulted by those who are curious in the matter of saucy ballads. In Sheridan's "unfinished drama" there is a fragmentary glee on woman, but the echoes come from Suckling, for she is thus described :—

"She's a savour to the glass,  
An excuse to make it pass."

That the ballad in *The School for Scandal* grew into its well-known perfection from the seed flung abroad by Suckling, there can be no doubt.

There is neither room nor, indeed, reason, for comment on this very singular and, hitherto, unnoticed circumstance. It may well be included among the Curiosities of Literature. ED.

HOW OLD WAS MACKLIN ?—In the *Contemporary Review* for this present month of September is an article by Mr. Fairfax Taylor, entitled "Longevity in a New Light," in which that gentleman does more than justice to my endeavours to put the question as to the average duration of human life, not only in a new but a true light.

In treating of that part of my book on *The Longevity of Man* (pp. 48-9) in which I seek to prove that tombstone inscriptions cannot be received as trustworthy evidence of the ages of those they commemorate, and in which I state that Macklin's monument in St. Paul's, Covent Garden, gives his age as 107, whereas his coffin-plate, discovered a few years since, made him only 97, Mr. Taylor calls my attention to some evidence as to the real age of Macklin, which I had certainly overlooked. It is contained in Smith's *Life of Nollekens*, ii. 276, and is as follows :—

"When Macklin died the persons who conducted his funeral differed widely as to his age, though many persons had been applied to to ascertain the period of his birth. My amiable friend, the late Thomas Grignon, attended the funeral, and just as the men were lowering the coffin into the vault, a letter containing a copy of the register of his birth was put into the hands of the chief mourner, who immediately took out his penknife and scratched upon the blank space '107.'"

Difficult as it may appear to reject a statement so precise as this, the authority on which what I said was founded (and which I had inadvertently neglected to quote, "N. & Q." 3rd S. i. 143) is still more precise and conclusive. The correspondent who details the circumstance of the finding of the coffin-plate, and sends the inscription on it, which I have quoted, says clearly :—

"The age is there stated to be 97. I obtained a copy from the beadle of the parish, the correctness of which



is attested by the three churchwardens who superintended the removing and replacing the coffins."

I may add that information to the same effect was given to me by one of the officials in question. In the face of so plain a statement as the above, taking, too, into consideration the fact that the discrepancy between the ages attracted the attention of those by whom it was discovered, I think there can be no doubt that 97 is the correct age, and that the opportune arrival of the baptismal certificate and the scratching with a penknife the date of 107 on the coffin are incidents having their origin in the imagination either of Nollekens or his biographer. From what I have heard, I suspect the "ornamentation" of the story is due to the latter.

WILLIAM J. THOMS.

MISS BACON.—Miss Bacon was not a practical joker, but a devout believer in Bacon and Raleigh being the joint authors of Shakspeare. She sacrificed every earthly consideration for the support and defence of her creed; and she became palpably insane (at Coventry, I believe), and soon after died in this country. Lord Palmerston's belief was founded partly upon his own researches, and partly upon those of Mr. W. H. Smith; and in all probability he had never heard of Miss Delia Bacon or her big book.

JABEZ.

Athenæum Club.

SEPTINGENARIANISM.—In a country churchyard in the county Tyrone, I have just copied this inscription on a headstone:—

I. H. S.

HERE . LYETH . THE .  
BODY . OF . TEAGE . O  
DURIS . WHO . DEPARTED  
THIS . LIFE . SEPTEMBER .  
THE 22<sup>th</sup> 1752 . AGED  
709 YEARS.

The rustic stone-cutter intended to inscribe 79, but did it by carving 70 and then adding 9. I may, however, observe that in this county 80 and 90 years are very common ages, and that I remember two persons who said that their ages were respectively 110 and 112. But there are no old registers to refer to.

S. T. P.

"CZARISH MAJESTY."—This seems to have been the term by which the Empress of Russia was spoken of in the British papers in 1737. The following interesting passage illustrates the use of the term:—

"Edinburgh, Feb. 19. On the 16th ult. the Rt. Hon. the Earl of Crawford received a letter wrote by order of her Czarish Majesty, inviting his Lordship to enter into the Muscovite Service, and in such case promising him the Command of a Regiment, the Rank of Lieutenant General, and Remittances, for enabling him to take the Field with an Equipage suitable to his Quality and Merit: but that his Lordship had returned for answer, That he was no wise disposed to enter into the service of any Sovereign other than that of his Britannick Majesty,

at least in a Capacity superior to a Volunteer; as such he had resolved to make another Campaign at his own Charge against the Infidels, under the Russian Banner, and was ready to mount the Theatre of War with the first."

W. H. PATTERSON.

THE BOLEYN FAMILY.—A few years ago you had some notices of the Irish branches of this family, but I do not remember to have seen any account of a tombstone in the courtyard of the ruined Castle of Clonona, in the parish of Gallen, in the King's County, about four miles from Banagher. It is a flat stone supported on four low pillars, and the letters are fairly cut, in the style of the last century. There is no date, and I can add no particulars to those in the inscription, which runs thus:—

"Hereunder lies Elizabeth and Mary Bullyn, Daughters of Thomas Bullyn, son of George Bullyn, the son of George Bullyn, Viscount Rocheford, son of Thomas Bullyn, Erle of Ormond and Wiltshire."

I copied it exactly.

J. A. CROZIER.

OLD MSS. TO MEND, OR TULLE AND TATTERS.—In the repair of very dilapidated but perhaps valuable MSS., it not unfrequently happens that to preserve the writing on both sides of a leaf is a matter of the utmost difficulty. For instance, I have lately spent some time in endeavouring to repair an ancient parish register, many of the parchment leaves of which were reduced to mere crumpled shreds, of less consistency than blotting-paper. The entries were to be deciphered by the depression left by the ink where it had eaten into the parchment, rather than by any remains of blackness of the ink itself; and as the lines on either side happened to be chiefly in exact opposition, the corrosion of the ink had simply divided the leaf into tattered strips. Tissue paper in this case seemed to be altogether unsuitable as a means of uniting the fragments, though it may possibly be used successfully where writing is distinct; nevertheless, I should hesitate to apply even the most transparent to faded MS., fearing some subsequent thickening or obscuration. To restore the leaf without hiding some of the almost obliterated entries appeared to be utterly impossible, and I was almost ready to give up the task as hopeless, when it occurred to me that with the help of some very fine net I might be able to get over the difficulty. Having experimented with some upon a scrap of newspaper purposely torn into pieces, and finding it answered perfectly well, I commenced to paste one side of the many fragments of a leaf of the register, and after placing them accurately in position, laid on them a piece (somewhat larger than the page) of that delicate net which ladies call *tulle*,\* carefully pressing it down with a paper-

\* Tulle is to be procured of various degrees of fineness. That which I selected as being most suitable for the purpose may be purchased at one shilling per yard.



knife, and when sufficiently dry to prevent its sticking to other surfaces, added a heavy weight. The expedient proved to be effectual as simple, and succeeded beyond my expectation; for whilst the net gives to the leaf a considerable amount of toughness—to be increased, where necessary, by laying it on both sides—it does not in the slightest degree obscure the most faded writing; in fact, you have to look closely to perceive the net at all. In the hope that this suggestion may be the means of adding useful years of existence to many a decrepid MS., I have ventured to trespass upon the valuable space of “N. & Q.”

GEORGE B. MILLETT.

Penzance.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

OLD BALLAD.—I send a copy I made of an old ballad given to me many years ago by a friend, who, like myself, was much interested in antiquarian research. He told me that he had found it in a collection of ancient ballads, bearing the date, as far as I can recollect, of 1701 or 1702, but purporting to contain specimens of early English poetry from the time of Chaucer to Shakspeare and Marlowe.

I should be glad if any of your correspondents could help me to fix its probable date. My friend, who died some years ago in India, believed it to be very old, as he said the original spelling, which he altered to suit my comprehension, pointed to an early period.

There seems to me a tenderness of sentiment and a delicate fancy, as well as its antiquarian value, which recommend the poem.

“LORD ELLERIE.

‘For thy soul’s sake, Lord Ellerie,  
And yet for thy soul’s sake,  
Undo the wrong thou’st done to me,  
Before my heart shall break.’

‘For my soul’s sake, Maid Marjorie,  
And yet for my soul’s sake,  
I ken no wrong I’ve done to thee,  
Nor why thy heart should break.’

‘For thy soul’s sake, Lord Ellerie,  
And yet for thy soul’s sake,  
Perform the vow thou mad’st to me,  
Do not thy troth-word break.’

‘For my soul’s sake, Maid Marjorie,  
And yet for my soul’s sake,  
Nae troth-word in thy ear spoke I,  
Nae promise do I break.’

‘And ken’st thou not the broad hill-side  
Where the broom grows fair to see,  
And the low sweet words at eventide  
Lord Ellerie spake to me?’

‘The rustling birches could not hide  
The whispered words he said,  
For the mavis sang them close beside,  
And the lav’rock overhead.

‘God heard that vow as it was given,  
For the lark his angels told,  
And they spake it out aloud in Heaven,  
And sware that vow should hold.

‘On Earth no word is said, I wean,  
But is registered in Heaven;  
What’s here a jest is there a sin  
Which may never be forgiven.

‘For thy soul’s sake, Lord Ellerie,  
That it may with thee be well,  
Make not what God has sworn a lie  
To drag thy soul to Hell.’”

J. S. D.

BOHUN AND BOWNE FAMILIES.—Can any of your readers supply me with information tending to prove the identity of the family names, or families, of Bohun and Bowne? I would submit the following evidence in confirmation of this theory:—In the College of Arms is a pedigree of Bowne, of Bakewell, which corresponds in the first four generations with one of the family given in Thoroton’s *Antiquities of Nottinghamshire*. According to this, they bore az., on a bend arg., cottized or, between six lions rampant or, three escallops gu.

These arms are the same as those borne by the Bohuns, Earls of Hereford, Essex and Northampton, differenced by the three escallops.

In Burke’s *Armoury* they are assigned to Bowne of Herts, with a mascle gu. in place of the three escallops.

In this work the arms of Bowne, or Bowyn, are given as az., a cross or; while the Bohuns, Barons of Midhurst, bore, or, a cross az.

In the College of Arms is preserved an account of a visit made to the Cluniac Priory of St. Pancras, at Lewes, by a herald named Benolte, who held the office of Clarencieux from 1516 to 1534, in which he noted down the various monuments he saw there.

In describing that of Richard, third Earl of Arundel and Surrey, and Elizabeth Bohun, his wife, he calls her daughter to “Lord Wyebowne, Erle of Northe Hampton.”

A man holding Benolte’s office would not be likely to make a mistake in spelling one of the great historic family names of England, and we may fairly assume, therefore, that at his time Bohun had been modernized into Bowne.

By simply omitting the *h*—which may have been silent—Bohun becomes Boun, which was probably pronounced in the same way as Bown or Bowne.

OSGOOD FIELD.

15, Pall Mall.

GEORGE WALKER AND JOHN MICHELBOURNE.—  
In order to verify what I believe to be autographs,



I wish to learn whether George Walker had a son or grandson of the same name; whether John Michelbourne's father, or any other near relation, was named Thomas. I had hopes of finding some information in a book lately published on the *Defence of Derry*, but I only found a bitter sectarian tirade against Walker's memory, and an attempt to exalt Michelbourne's fame at the expense of his comrade's renown and personal character for veracity. S. T. P.

MODERN LATIN AND GREEK VERSE.—Will LORD LYTTTELTON, or some other of the many classical scholars who contribute to "N. & Q.," oblige with a list of translations into Greek and Latin verse, as well as original Latin and Greek verse, by modern and mediæval writers? I have the following, but would be glad to increase my store, viz., Lord Lyttelton's *Comus and Samson Agonistes*, Holden's *Folia Silvulæ*, *Sertum Carthusianum*, *Shrewsbury Greek Verses*, Hayman's *Latin and Greek Verse*, C. R. Kennedy's, Marshall's, Merivale's *Keats's Hyperion*, Buchanan, *Horæ Tennysonianæ*; and I have access to Lord Grenville's and Lord Wellesley's collections, Lord Lyttelton's and Mr. Gladstone's joint work, and the *Arundines*, *Sabrinæ Corolla*, the *Oxford Anthology*, Vincent Bourne, and Calverley. E. G. B.

Adelaide, S. Australia.

"FYEMARTEN": "VIRGIN."—In MS. Sloane, 5008, is the following passage, under the date of February 22nd, 1582:—"We went to the Theater to se a scurvie play set owt al by one virgin, which ther proved a fyemarten without voice, so that we stayd not the matter."

Will you assist me in the interpretation of the term "fyemarten"? Does the word "virgin" here mean a female singer, or is it the name of a man? J. O. PHILLIPPS.

Loudoun House, Ryde.

FOX-HUNTING.—I shall be glad to have my attention directed to descriptions of the sport of fox-hunting as practised in the early and middle parts of the last century. ANON.

IS A CHANGE OF CHRISTIAN NAME POSSIBLE?—If possible, what is the proper course to adopt for a father to alter the Christian name of his child? In the case I have in view the child is under four years old, and the father is desirous to substitute the Christian names of his own father for those by which the child was christened.

M. D.

"WHAT IS A POUND?"—During a debate on the currency in the House of Commons, the late Sir R. Peel put a question—"What is a Pound?" What led to this apparently simple query, but which nevertheless posed the House, and, according to political writers, has never received a

solution? Wherein lies the difficulty of a definition? H. T.

RICHARD WALMESLEY.—I have a small volume entitled *Historical Collections out of several Grave Protestant Historians*. The author's name is not printed anywhere in the book, but just above the date, 1674, is written "Ric. Walmesley," in a contemporary hand. Is anything known of this man? W. WINTERS.

Waltham Abbey.

SIR JAMES BACK.—I have only met with this gentleman's name once, viz., in a transaction between Prince Theodore Palæologus (afterwards buried at Landulph) and the Duke of Buckingham, the celebrated favourite of Charles I. From what I gather from the letter of Palæologus, Back must have been in the service of the king or of the duke. S.

THE CURVED SWORD.—Can you tell me at what date the curved sword, or hanger, was introduced into Europe? I am desirous to ascertain the date of a work of art (probably French) in which a sword of this shape is introduced. Z. Z.

"BLOW'S BIBLE."—Mr. Aitchison, bookseller, Castle Place, Belfast, has obtained, and is now exhibiting, a copy of the long-disputed "Blow's Bible." It is in excellent condition, illustrated with fine engravings, full page, and has the following imprint on the title-page: "Belfast: Printed by and for James Blow, and for George Grierson, Printer to the King's Most Excellent Majesty at the King's Arms and Two Bibles, in Essex Street, Dublin. MDCCII." The size is crown 4to., margins cut down; the engravings are copperplate, of the usual Biblical character. F. D. F. Belfast.

WOMEN UPON THE STAGE.—Mr. Collier gives 1629 as the date of the first attempt to introduce female performers (*Annals of the Stage*, vol. ii. p. 22), but I am inclined to think that they were not unknown even to the Elizabethan stage. I shall be much obliged to any of your correspondents who will favour me with contemporary notices upon this subject. The earliest I am acquainted with is that in Coryat's *Cruditus*, 1611, but probably written some time before. When the famous Tom was at Venice, he went to a theatre, and—

"Here I observed certain things that I never saw before. For I saw women acte, a thing that I never saw before, though I have heard that it hath been sometimes used in London, and they performed with as good a grace, action, gesture, and whatsoever convenient for a player, as ever I saw any masculine actor."

I quote from the edition of 1776, vol. ii.

SPERIEND.



"ASTUCIOUS."—This strange form is used by Sir Walter Scott, apparently for "astute," in "Quentin Durward," *Works*, "Library Edition," vol. xvi., p. 151. It is not to be found in Richardson, nor even in that most exhaustive of English dictionaries, Latham's *Johnson*. Is there any other authority for it, or is it an invention of Sir Walter's?

Bradford.

MIDDLE TEMPLAR.

"CIMOURDAIN."—The *Spectator*, No. 2406, has an article entitled "Cimourdain in the French Assembly." Can any one explain the allusion?

A. L. MAYHEW.

Oxford,

BALLADS BY W. T.—In the *Monthly Catalogue*, for August, 1716, there is this entry: "All the Ballads made by W. T. in the Marshalsea." With some additional Songs and Poems not yet made publick." What do these ballads refer to, and where can copies of them be seen?

W. E. A. A.

Rusholme.

"ELBÖTON" OR "HELBÖTON."—We have in Upper Wharfedale, Craven, a round hill called as above. I have heard the name pronounced both with and without the aspirate. The *o* is always long. Dr. Whitaker makes the "El" to be an abbreviation for "elf," a fairy; but he does not attempt to interpret the "bōton." Can any philological scholar explain why the hill is called as above?

N.

A SINGULAR LEASE.—In January last the newspapers mentioned that an order had been made, at the instance of the Ecclesiastical Commissioners, for the production of three children at the door of the church of Much Hadham, between the hours of twelve and two, in connexion with a lease granted in 1806, by the Bishop of London, to a Mr. Berrey during the lives of his three children. Are there any particulars of this case?

D. A.

GRIFFINHOOF.—This curious name occurs in Essex, at Saffron Walden. Can its origin be traced at all?

C. A. WARD.

Mayfair.

THE REV. THOMAS GABB.—This gentleman was priest in the early part of this century at the Catholic chapel once attached to Manor House, at Worktop. He was the author of some curious tracts, the names of which I shall be glad to learn through "N. & Q."

T. R.

ASSIZE SERMONS.—Living at Constantinople, it is but at rare intervals that I am able to see your interesting paper. Yet may I make use of the medium of your columns to ask if any one can tell me where I may find a small book of twelve sermons, which, or some of which, were originally

preached during the assizes about the year 1840, in some town in England? I thought the name was *Lee's Twelve Sermons*, but from inquiries instituted through my booksellers, Messrs. Hatchard, I have not been able to find the little book under that title. My object in obtaining a copy of this work is to re-peruse the sermon on "Justification," a subject more clearly treated in that sermon than in any other work on the same subject I have since met with.

GEORGE H. CLIFTON.

"PETRONIUS ARBITER."—I have a copy "*Amsterodami Apud Guiljel. I. Cæsium, 1626.*" Is this a scarce edition? I do not think it is in Brunet.

B.

PELEGRIN.—In a South American paper there is an anecdote of an "Abate Pelegrin," who wrote a play entitled *Pelopee*, which was hissed. The same night he received this letter:—

"P. P. P. P. P. P. P. P. P. P. P. P. P."

A "kind friend" thus explained its meaning:—

"*Pelopee* produccior pésima, presentada por Pedro Pelegrin, pobre pequeño poeta provenzal, presbitero, parásito perfectamente premiada."

Is there any foundation for this?

DUDLEY ARMYTAGE.

INDIAN MARRIAGE OR BETROTHAL CUSTOM.—A friend of mine has seen in a book of travels, the name of which he cannot recall, an account of an Indian marriage or betrothal ceremony, in which the woman puts her hand through a window, or some such aperture, and indicates her acceptance of a lover by kindling a light from a light held in his hand. Can any reader of "N. & Q." favour me with a reference to the work describing the above?

D. F.

Hammersmith.

### Replies.

HALL, WYCH, AND SALT WORKS.

(5<sup>th</sup> S. ii. 183.)

An indirect beneficial operation of "N. & Q." has been to inculcate the necessity of a habit of close reasoning, and of ascertaining the real facts in any investigation. Free discussion is an excellent thing for counteracting our natural tendency to substitute fancies for facts, and fallacies for argument. MR. PICTON's paper gives certain facts, or assumed facts, but does not embrace all the facts. In the first place, it is assumed that *wick* means an abode, and that it occurs in this sense in Warwick and several other names. To decide this point we have evidence positive and negative. Of a positive kind we have the fact, as I believe it to be, that place-names involving *wick* occur in connexion with spots marked by a certain physical



peculiarity, like the situation of Warwick, in Warwickshire, for instance; and on the negative side is the fact that a place-name involving *wick*, or any of its dozen variations, is nowhere to be met with in a situation where such physical characteristic is absent. Now if *wick* really meant an abode, like *ham* and *ton*, we should have a right to expect to find it applied in all situations indiscriminately, as the latter terms are. The supposition, then, that such is its meaning is completely upset by the fact, as I affirm it to be, that place-names involving it are confined to spots having similar physical characteristics with the town above-mentioned. Passing over as inconceivable the supposition that *wick*, a house, came at length to signify a piece of water, as a derivative sense, I am also compelled to question if it ever had any properly "philological connexion" with the salt manufacture. I do not question that the huts where the salt-pans were situated were called *wych*-houses, but I nevertheless deny that a *wych*-house = a salt-house. That the inhabitants of such places as Droitwich and Nantwich, seats of the salt manufacture, should associate *wick* with salt is natural enough; but an association of ideas in the popular mind is far from constituting a philological connexion between the words which express them. If *wick* implies salt, what are we to say of such names as Norwich, Crostwick, Keswick, Wickmere, Norfolk, the Wickhams near Croydon, Surrey, and numerous other "wicks" similarly situated, which have not, nor ever possibly could have had, anything to do with salt?

I am sorry to be obliged to dissent from Mr. PICTON's view also in referring *hal* and *hall* to salt. My belief is that in no instance has *hal* in place-names any connexion with salt, except in a few comparatively modern names, and those in exceptional situations; and it appears to me that Mr. PICTON's case is sadly weakened by such random references as Halstead, which he mentions without specifying whether the place intended is in Kent, Essex, or Leicestershire. But it is of little consequence, since let us take which we may, in which of them can it be shown that there is now, or ever has been, a salt manufacture? "At Haling, on the Hampshire coast, salt-works exist." But if the name Haling is to be taken to imply salt-works, what can be said respecting Ayling, now Ealing, Middlesex; Aylesbury, Bucks; Aylmerton, Aylsham and Hales, Norfolk; Hayles, Gloucestershire; Halesworth, Suffolk; and Hailsham, Sussex? To infer the existence of salt-works from a mere place-name is like quoting the name of Hammersmith, on the Thames, as a proof that they used to make and mend *hammers* there, as, according to the serio-comic popular myth, was the case.

I have to make one more objection yet. Mr. PICTON, in support of his views, states that *hel* is

Welsh for salt. There is no more serious fallacy than the assumption that modern Welsh and Gaelic may be taken as safe guides in the interpretation of ancient names. It appears to me highly improbable, and I affirm it to be at variance with their custom, that the ancients should distinguish a particular bay, Pwlhelli, as Saltpool, where all the bays and pools were salt. There is no part of Britain in which local names have been so generally metamorphosed in order to adapt them to modern meanings as Wales.

To recur to *wick*, it seems to me desirable to trace back the history of this word so far as to ascertain at what time writers first began to assume it to mean an abode or village. I suspect that the idea is due to some mediæval etymologist, who, being familiar with Latin only, brought all words to that language as a standard, and *vic* suggesting *vicus*, he at once set it down for *hamlet*.

Having thus questioned the accuracy of Mr. PICTON's view of *wick*, I beg leave to offer my own, which is, that it means simply *a water*. To quote Barwick, Ardwick, *et omne quod exit in -wick*, as instances of *wick* in the sense of "town" is like adducing instances in which the suffix *-water* occurs, under the impression that "water" also means a town, especially as it is found in so many town-names, as Blackwater, Loudwater, Bridgewater, and Bayswater.

W. B.

The following passages are taken from *Words and Places*, by the Rev. Isaac Taylor, M.A., Macmillan, 1864:—

P. 169.—"The names of Northwich, Middlewich, Nantwich, Droitwich, Netherwich, Shirleywich, Wickham, and perhaps Warwick, although inland places, are derived indirectly from the Norse *wic*, a bay, and not from the A.S. *wic*, a village. All these places are noted for the production of salt, which was formerly obtained by the evaporation of sea-water in shallow *wiches* or bays, as the word baysalt testifies. Hence a place for making salt came to be called a *wych*-house, and Nantwich, Droitwich, and other places where rock salt was found took their names from the *wych*-houses built for its preparation."

P. 391.—"Domesday Book enumerates no less than 385 saltworks in the single county of Sussex. But the evidence of names enables us to prove that many existing saltworks were worked before the advent of the Teutonic race. This we can do by means of the Celtic word *hal*, salt; which we find in the name *Pwlhelli*, 'the salt-pools,' in Carnarvonshire. In the salt-producing districts of Germany several towns whose names contain the Celtic root *hal* stand on rivers which contain the Teutonic synonym *sal*. Thus *Halle* in Prussian Saxony stands on the river *Saala* (salt-river); *Reichen Hall* in Bavaria is also on a river *Salz*; *Hallein* in Salzburg stands on the *Salza*. We find towns called *Hall* near the salt-mines of the Tyrol of Upper Austria, and of Swabia; there is a *Halle* in Ravensberg; *Halen* and *Hal* in Brabant. At Haling on the Hampshire coast salt-works still exist which apparently date from Celtic times; and we find a place called Halton in Cheshire, and Halsal and Halaton in Lancashire."

F. D.

Nottingham.



Doubtless the origin of many *wicks* is as MR. PICTON says; but is there not another origin for many others? There are several outlying villages from larger villages or towns, called after the latter with the addition of *wick*. Three that occur to me at the moment are Bray-wick, near Bray, Eton-wick, near Eton, and Egham-wick, near Egham, in the counties respectively of Berks, Bucks, and Surrey, but within a few miles distance of each other.

LAYCAUMA.

"When the Danish and Norwegian pirates ravaged the coasts of Great Britain, they ran into little bays and creeks for shelter, and established themselves, sometimes temporarily, sometimes permanently. These *vigs*, or hamlets, being usually in an inlet or bay, the term *vig* came to signify the bay as well as the hamlet."

Dane and Norwegian brought with them the term *vík*, to signify a bay.

"*Vík*, f. *sinus maris*."—Egilsson, *Lexicon Poeticum Antiquæ Linguae Septentrionalis*. MDCCCLIV.

EREM.

# "THE ARCHÆOLOGICAL EPISTLE TO DEAN MILLES."

(5<sup>th</sup> S. ii. 150.)

This has been attributed to the Rev. William Mason, Gray's friend. In the British Museum Catalogue it is ascribed to John Baynes, of Gray's Inn, and a MS. note, in a copy of the book in the Library, says:—

"By [space] Baynes, a Barrister who died at a very early age. Informed by Mr. Douce. J. H. [Joseph Haslewood]."

In another copy, a "Rowleian" has written:—

"Let us for a moment grant that the Poems attributed to Rowley were the productions of Chatterton; we know that they must have been composed at the Age of twelve or 13. We have here the Attempt of a learned, a well educated, and an experienced writer and no mean Poet, to imitate them."

Mr. Baynes (if he, indeed, was the author) does not "imitate"; he wrote a burlesque on them; but the MS. note continues:—

"The best Stansa of this Epistle is as much inferior to the worst of Rowley's as a hop [?] sack is coarser in its Texture than genoa velvet. The sprightleness of the Wit and the keenness of the Ridicule must be admitted; and it must also be admitted that it has had great Influence in fixing the public opinion. It is not the art of obtaining Truth, but Victory," &c.

The book was noticed in the *Gentleman's Magazine*, March, 1782, p. 129:—

"A capital Poem this, occasioned by the foregoing work [Dean Milles's '*Poems supposed to have been Written at Bristol in the Fifteenth Century, by Thomas Rowley, Priest, &c.* With a Commentary, in which the Antiquity of them is considered and defended,' 1782], and excellently couched in Rowleian language."

MR. HEMMING calls the poem "this lampoon." A lampoon has been defined as a bitter personal satire, dictated by malignant feelings, and in-

tended only to distress and degrade. Assuredly this good-humoured burlesque is not a lampoon. The Preface concludes thus:—

"I have lately conceived that, as Dryden, Pope, &c., employed their great talents in translating Virgil, Homer, &c., that it would be a very commendable employment for the poets of the present age to treat some of the better sort of their predecessors, such as Shakspeare and Milton, in a similar manner, by putting them into Archæological language. This, however, I would not call *translation*, but *transmutation*, for a very obvious reason. It is, I believe, a settled point among the critics, with Dr. Johnson at their head, that the greatest fault of Milton (exclusive of his political tenets) is, that he writ in blank verse. See then and admire how easily this might be remedied:—

"*Paradise Lost, Book I.*

'Offe mannes fyrste bykrous volunde wolle I singe,  
And offe the fruicte offe yatte caltysnyd tre  
Whose lethal taste into thys worlde dydde brynge  
Bothe morth and tene to all posteritie.'

How very near also (in point of dramatic excellence) would Shakspeare come to the author of *Ælla*, if some of his best pieces were thus transmuted! As, for instance, the soliloquy of Hamlet, '*To be, or not to be*':—

'To blynne or not to blynne the denwere is;  
Gif it be bette wythin the spryte to beare  
The bawsyn floes and tackels of dystresse  
And by forloynyng amenuse them clere.'

But I throw these trifles out, only to whet the appetite of the reader for what he is to feast on in the subsequent pages.

Vale et fruere.

"Mile-End, March 15th, 1782."

The poem commences—

"*Epistelle to Doctoure Mylles.*

I.

As whanne a gronser<sup>a</sup> with arduous<sup>b</sup> glowe.  
Han<sup>c</sup> from the mees<sup>d</sup> liche<sup>e</sup> sweltrie<sup>f</sup> sun arist,<sup>g</sup>  
The lordynge<sup>h</sup> toade awshaped<sup>i</sup> creepethe slowe,  
To hilt<sup>k</sup> his groted<sup>l</sup> weam<sup>m</sup> in mokie<sup>n</sup> kiste<sup>o</sup>;  
Owlettes yblente<sup>p</sup> alyche dooe flizze<sup>a</sup> awaie,  
In ivye-wympled<sup>r</sup> shade to glomb<sup>s</sup> in depe dismaie.

II.

So dygne<sup>a</sup> Deane Mylles, whanne as thie wytte<sup>b</sup> so rare  
Han Rowley's amenused<sup>c</sup> fame cherysed,<sup>d</sup>  
His foemenne<sup>e</sup> alle forlette<sup>f</sup> theyre groffish gare<sup>g</sup>,  
Whyche in theyre houton sprytes<sup>h</sup> theie han devysed,  
Whanne thee theie ken<sup>i</sup> wythe poyntel<sup>k</sup> in thie honde,  
Enroned<sup>l</sup> lyche anlace<sup>m</sup> fell, or lyche a burly-bronde<sup>n</sup>."

After describing Warton—

"Thomas of Oxenford, whose teeming brayne  
Three bawsin<sup>a</sup> rolles of olde rhymys historie  
Ymaken hanne wythe mickle tene<sup>b</sup> and payne,"

—he comes to Percy, another "Anti-Rowleian":—

"Stanza I.—<sup>a</sup> A meteor. <sup>b</sup> Burning. <sup>c</sup> Hath. <sup>d</sup> Meadows  
<sup>e</sup> Like. <sup>f</sup> Sultry. <sup>g</sup> A rose. <sup>h</sup> Standing on his hind legs,  
rather heavy, sluggish. <sup>i</sup> Astonished, or terrified.  
<sup>k</sup> Hide. <sup>l</sup> Swelled. <sup>m</sup> Womb, or body. <sup>n</sup> Black. <sup>o</sup> Coffin.  
<sup>p</sup> Blinded, or dazzled. <sup>q</sup> Fly away. <sup>r</sup> Ivy-mantled.  
<sup>s</sup> Frown."

"Stanza II.—<sup>a</sup> Worthy, or glorious. <sup>b</sup> Wisdom, know-  
ledge. <sup>c</sup> Diminished, lessened, or, metaphorically here,  
injured. <sup>d</sup> Restored, or redeemed. <sup>e</sup> Enemies. <sup>f</sup> Give  
up, or relinquish. <sup>g</sup> Rude, or uncivil cause. <sup>h</sup> Haughty  
souls. <sup>i</sup> See. <sup>k</sup> Pen. <sup>l</sup> Brandished. <sup>m</sup> Sword. <sup>n</sup> Furious  
falchion."

"<sup>a</sup> Big, or bulky. <sup>b</sup> Labour, or sorrow."



"v.

Deane Percy, albeytte thou bee a Deane,

O whatte arte thou whanne pheered<sup>a</sup> with dygne Deane Mylle?

Nete botte a groffyle<sup>b</sup> Acolythe<sup>c</sup> I weene;

Inne auntyante barganette<sup>d</sup> lyes alle thie skylle.

Deane Percy, Sabalus<sup>e</sup> will hanne thy soughle,

Giff no thou doest amate<sup>f</sup> grete Rowley's yellowe rolle."

There are in all twenty-one stanzas. I am not surprised a second edition of the little book was called for. SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

The Rev. Jeremiah Milles was a Cornishman. This being known, all we have to do is to refer to a book which I have not yet found wanting in information on the minutest points, namely, Boase and Courtney's *Catalogue of the Writings, both MS. and Printed, of Cornishmen*. Under Milles in the *Bibliotheca Cornubiensis*, p. 358, the *Archæological Epistle* inquired for by MR. HEMMING is attributed, not without some doubt, to John Baynes. If the *Bibliotheca* is not in the "Mus. Lib., Warrington," it will be found a most invaluable addition, or, indeed, to any library. It is the most trustworthy and thoroughly bibliographical work yet published. OLPHAR HAMST.

BIBLIOGRAPHY OF UTOPIAS (4<sup>th</sup> S. xi. 519; xii. *passim*; 5<sup>th</sup> S. i. 78, 237.)—To the lists of works of this character which have been furnished by myself and other contributors, I have now a few more to add. They are:—

"Gerania: a New Discovery of a Little Sort of People, anciently discoursed of, called Pygmies. By Joshua Barnes, B.D. 12mo. London, 1675."

"A Supplement to Lord Anson's Voyage Round the World, containing a Discovery and Description of the Island of Frivola. By the Abbé Coyer. To which is prefixed an Introductory Preface by the Translator. 8vo. London, 1752."

["A satirical romance on the French nation."—*Lowndes*.]

"Anticipation; or, the Voyage of an American to England in the year 1899, in a Series of Letters. Humorously describing the Supposed Situation of this Kingdom at that Period. London, Printed for W. Lane, Leadenhall Street, 1781."

"Some Account of the Great Astronomical Discoveries lately made by Sir John Herschel at the Cape of Good Hope. 12mo. Second Edition. London, 1836."

This last clever *brochure* was first published in the United States, and being couched in the sober, technical phraseology of a scientific treatise, with much detail of the method of research employed, the American press in general took it *au sérieux*, and congratulated the world upon the importance of the discoveries therein brought to light. It is principally devoted to a close description of the lunar surface, including its animal and

vegetable life and its human race, the *Vespertilio-homo*.

"A Tract of Future Times; or, the Reflections of Posterity on the Excitement, Hypocrisy, and Idolatry of the Nineteenth Century. By Robert Hovenden. London, 1851."

The writer, in his fifth chapter, gives a view—negative rather than positive—of the moral perfection at which our country has arrived at the time when the work is supposed to be written, which he places, with too great hopefulness, only two centuries later than the date upon the title-page.

"The Air Battle: a Vision of the Future. By Hermann Lang. London, 1859."

"Annals of the Twenty-ninth Century; or, the Autobiography of the Tenth President of the World Republic. 3 vols. London, 1874."

JAMES T. PRESLEY.

Cheltenham Library.

WALKER'S "PRONOUNCING DICTIONARY" (5<sup>th</sup> S. ii. 146.)—S. T. P. is, I think, rather unjust in his sweeping censure of the great orthoëpist. Of the three words cited, it appears to me only the word *raisin* is a blunder. Walker seems to have misunderstood the pun in Shakspeare. Falstaff declares that "if reasons were as plenty as blackberries, I would give no man a reason on compulsion." This pun, Walker says, "evidently shows these words (*raisin* and *reason*) were pronounced exactly alike in Shakspeare's time." I do not see that a pun is necessarily meant in this passage; there may be *reasons*, as one may find *excuses*, "plenty as blackberries." But admitting the pun, it is probable there was a vulgar pronunciation of the word *reason*, as *rayson*, in Shakspeare's time, as indeed still obtains among the common people of Ireland and in some parts of England. Walker thought *raisin* was pronounced as we pronounce the word *reason*, and in this he has certainly blundered. Believers in this great master of orthoëpy (of whom I am one) will freely admit that he was wrong to go so much out of the way for an authority.

With regard to the second word cited by S. T. P., I do not know that Walker is far wrong. If S. T. P. would carefully read the note appended to the word *rather*, he will find the pronunciation given, according to analogy, as *ra'ther*, the *a* as in *fat* (we now pronounce the *a* in *rather* as in the word *far*), the word being, according to Dr. Johnson, the comparative of *rath*, a Saxon word, signifying soon. The pronunciation of this word as *rayther* he distinctly says is merely colloquial, "as we say *leetle* when we wish to express very *little*; in the same manner, when *rather* signifies just preferable we lengthen the first vowel, and pronounce it long and slender, as if written *rayther*." S. T. P. must have frequently heard both *leetle* and *rayther* in familiar conversation; it is sometimes used playfully even by highly-educated people, who are

"Stanza V.—<sup>a</sup> Matched, or compared. <sup>b</sup> Grovelling, or mean. <sup>c</sup> Candidate for Deacon's Orders. <sup>d</sup> Ballads. <sup>e</sup> The Devil. <sup>f</sup> Derogate from, or lessen."



in general sticklers for correct pronunciation. This kind of pronunciation Walker justly calls diminutive.

Of the third word with which S. T. P. finds fault, *neither*, which Walker gives as if written *neether*, I have only to remark that it is still a matter of taste whether it is pronounced *neether* or *nyther*; the latter is a comparatively modern pronunciation.

S. T. P. may doubtless discover other words in Walker which have changed their orthoëpy since his time, but the instances must be few and insignificant. Even the orthography of certain words has changed within the last thirty years; for example, all words ending in *-ic*, as *music*, *public*, &c., are spelt in Walker (my copy is dated 1838) *musick*, *publick*, &c. Walker's Principles of English Pronunciation are not yet obsolete; on the contrary, the orthoëpy of all modern dictionaries is based on these Principles, and in cases where modern dictionaries differ from Walker, it will be found, for the most part, that Walker is right, and that the innovations have been introduced by some would-be orthoëpist, probably to give his compilation an appearance of originality.

Glasgow.

W. A. C.

A GRAND-DAUGHTER OF EDWARD III. (5<sup>th</sup> S. ii. 188.)—I am not aware of any reason to doubt the assertion of Mrs. Everett Green (usually a very accurate writer) that Marie de Barre was the eldest daughter of Isabel of England. Anderson's *Royal Genealogies* gives her name as Marie. I do not find, by the index to the *Lives of the Queens*, that Miss Strickland sets her down as Barbara, Countess of Cilley; perhaps she says so elsewhere. Miss Strickland is, however, a most unsafe guide in genealogical matters. She is mistaken in supposing that Marie was the Lady de Coucy who was Mistress of the Household to Queen Isabelle of France, widow of Richard II.; and Mrs. Green is also in error in supposing that this lady was Marie's sister, Philippa, Duchess of Ireland. The contemporary State Papers several times call her Margaret, thus identifying her with the wife of William, nephew and heir male of Ingelram de Coucy, Earl of Bedford, and husband of Princess Isabel. I do not see why it should be supposed that either Marie or Philippa was Lady de Coucy in her own right, and I very much doubt any such right on the part of either. The fact that his wife is called "*Margareta Domina de Coucy*" seems to indicate that William inherited the title. Of what family Margaret was, I am ignorant; can your correspondent give me any clue? Edward III. paid 66*l.* 13*s.* 4*d.* to Sir Thomas Tyrell for news of Marie de Coucy's birth, July 28, 1366. No name is given, but since Ingelram and Isabel were married in July, 1365, the daughter born in 1366 could only be Marie. There is no similar entry

concerning Philippa; but the marriage of Robert de Vere was granted to her parents for her benefit, October 16, 1371. She died in September, 1411.

HERMENTRUDE.

Ingelram de Coucy married Isabel Plantagenet, daughter of Edward III., and became Earl of Bedford 1366. He was taken prisoner at the battle of Nicopolis; died at Bursa, in Natolia, 18th February, 1396-7, and the title became extinct.

He had no son, but three daughters, co-heirs. The first two by his first wife, Isabel Plantagenet; the third by a second wife. By his first wife, Mary married Henry de Bar; Philippa was Duchess of Ireland (no issue). By his second wife, Isabel married Philip of Burgundy. See Pierre Anselme, vol. viii., 542. E. COBHAM BREWER.

Lavant, Chichester.

FIELD LORE: CARR, &c. (4<sup>th</sup> S. xi. xii.; 5<sup>th</sup> S. i. *passim*; ii. 71, 115.)—(1.) *Flash* seems another form of *Flush*, assuming also the forms of *Flesh*, *Floss*, *Flosh*, or *Flosche*. In Dalry (Ayrshire) is a farm name, locally pronounced *Flesh-wood*, and also *Flash-wood*; and in many farm towns in south-western Scotland are places called *The Flush*, which is descriptive of watering-places, or, at least, of such as are soft, or overspread with water. (2.) *Peat hag* is referred to by M. and W. E.; there is also the *moss-hag*. *Hack* seems another form of *hag*, and both is that part in mosses which is naturally or artificially cut, hollowed, hagged, or hacked; naturally, by water runlets forming hollows, and artificially by, among other means, the cutting and removal of peat. *Hag*, having the same meaning, is similarly applied, as gill (*e. g.*, Moss-gill, Gills-land, Gills-yard, &c.), which is a water-hollow or channel, wet in winter, and dry in summer (*Jam. S. Dict.*, v.v. "Hack" and "Hagg"). (3.) "Grove," "Grave." A portion of land at Paisley is called now, and for long, *Graves-land*, which may import land *dug*, and if *dug*, *cultivated*; or if not, possibly such as was owned or occupied by the *Gerafe*, *Graf*, or *Reeve* (A.S.). (4.) *Wong* (in Hall-wong) and *Vang*. *The Whang* at Beith (Ayrshire), a street-name, may have its origin in *wong*, A.S., or *vang*, Dan., both signifying a *field* or *plain*, this site being naturally a broad terrace, or platform, in the slope of a steep bank. (5.) *Ings*. What is the origin of the many Inglis-touns, or Ingles-touns, place, or farm-names, in southern Scotland, and especially in Galloway from the Nith, on the south, to the Rhins? Towns, or dwellings, at or by the *meadow place*? (6.) *Fittie Lan'* was possibly such as might be *footed*, travelled on, from being firm and dry. Burns's "*fittie lan'*" (*The Inventory*) was the horse in the plough, on the near side, which *footed the land*, as distinguished by that name from the other, which walked the furrow.

L.



On the borders of Staffordshire and Derbyshire, on the Axe Edge range, between Leek and Buxton, is a village in the former county called *Flash*, which, according to Smiles's *Lives of the Engineers*, gave its name to pedestrian hawkers who "squatted on the waste lands and commons in the district, and were notorious for their wild half-barbarous manners and brutal pastimes. Travelling about from fair to fair, and using a cant or slang dialect, they became generally known as 'Flashmen.'" The names Flash Gate, Flash Back, Flash Head, Flash Bottom, also exist near the village. Near Macclesfield, on the Stockport Road, is a small inn called "The Flash." *Flash*, or *Plash*, means, in Cheshire, a shallow piece of water.

GEORGE R. JESSE.

MOTHER OLIVER (5<sup>th</sup> S. i. 289.)—A note to Granger's (*Characters of Remarkable Persons*, James Caulfield, 1820) portrait of Mrs. Cresswell (a notorious procuress of the time of Charles II.) seems to sufficiently indicate the position of this lady:—

"Mother Ross, Mother Bennet, Mother Moseley, and Mother Beaulie, flourished, or rather decayed, in this reign; but of these matrons we have no portraits. Nor have we any of Mother Needham, Mother Rawlins of Deptford, Mother Douglass, Mother Eastmead, Mother Ph-l-ps, and several other Mother Strumpets who deserve to be remembered as well as Mother Cresswell.

MARCUS CLARKE.

The Public Library, Melbourne.

[For Mother Phillips, see a curious account in Grose's *Dictionary of Slang*.]

"SEEING WITHOUT PERCEIVING" (5<sup>th</sup> S. ii. 149.)—An article with this heading read backwards—"Perceiving without Seeing"—appeared in *Good Words* for January 1, 1869, pp. 45-53. It had a second title of "A Romance in Astronomy," and was written by the Rev. Charles Pritchard.

WM. PENGELLY.

Torquay.

WYATT AND WOOD (5<sup>th</sup> S. ii. 108, 155.)—I gave (p. 109) the date of the birth of Hannah (Wood), wife of George Wyatt, as the 26th September, 1703; it should be 28th October, 1698. I still seek for any information touching the family of Wood.

REGINALD STEWART BODDINGTON.

Titley, Herefordshire.

HEMMING, KING OF DENMARK (5<sup>th</sup> S. ii. 88.)—R. H. will find this king spoken of under the years 810, 811, 812, in Einhard's *Annales*, published in Pertz's "Scriptores Rerum Germanicarum" (Hahn, Hanover), and doubtless in all other collections of German and French mediæval historians. Hemming is, I believe, Frisian as well as Danish; possibly its meaning may be found in Miss Yonge's *History of Christian Names*.

F. M'P.

BISHOP RICHARD DAVIS, D.D. (5<sup>th</sup> S. ii. 133, 198.)—In Edwards's edition of Browne Willis's *Survey of St. Asaph*, 1801, vol. i., p. 133, it is stated:—

"This Bishop (Richard Davies, S.T.P.) was a learned Man, and one of the Translators of the Bible into English, which he did from the Beginning of Joshua to the End of Samuel; and some of St. Paul's Epistles into Welsh."

LLALLAWG.

"DEFENDER OF THE FAITH" (5<sup>th</sup> S. ii. 206.)—In the Epistle Dedicatory to the High and Mighty Monarch King Charles I. prefixed to Isaac Basire's *Sacrededge Arraigned and Condemned*, London, 1668, there is this marginal note:—

"'Tis a gross Error to think that the Kings of England's Title of Defender of the Church is no older than King Henry VIII. For 300 years ago, in the old Writs of K. Rich. II. to the Sheriffs, the old style runs, *Eccllesia, cujus nos Defensor sumus et esse volumus*."

JOHNSON BAILY.

MICHAEL BANIM (4<sup>th</sup> S. xi. 134.)—In 1873 I asked if Michael Banim were living, but no answer was given. Upwards of a year after I saw that a subscription was being got up for his benefit (*The Times* of 24th and 25th May, 1874). In my note above referred to, on page 135, I said I presumed Michael was still living, as he would only be seventy-six. Now we have just had his death announced (August 30, 1874), aged "eighty-one." Will some one kindly oblige me with his real age? If his brother's biographer is correct, Michael was only seventy-eight. Mr. Murray says that Michael was born "in August, 1796" (*Biography of John Banim*, p. 13),—in the city of Kilkenny, I presume. I may also observe that there seems to be some doubt about the date of the death of John, some putting it on the 1st, and others on the 4th of August.

OLPHAR HAMST.

New Barnet, Herts.

BANWELL COURT, SOMERSET (ARMS AT) (5<sup>th</sup> S. ii. 88.)—Bedford, in *The Blazon of Episcopacy*, p. 19, gives arg. on a chev. sa. three escallops of the first, as one of the alternative blazons of the arms of Oliver King, Bishop of Bath and Wells, 1496-1503 (translated from Exeter), on the authority of Izacke's *Exeter*, and MS. Brit. Mus. Add., 12,443.

The discovery of the stone at Banwell, bearing these arms impaled with those of the See of Wells, would seem to indicate that they, and not those which Mr. Bedford puts in the first place on the authority of Cole's MS. (Brit. Mus. Add., 5,802), are the arms really borne by Bishop King.

JOHN WOODWARD.

Montrose.

"GOD SAVE THE KING" (5<sup>th</sup> S. ii. 165.)—I was surprised with the story of the French origin of *God Save the King* on reading Thomas Raikes's



*Journal* (new edition, 1858, with a good index). In the first volume, at p. 174, he gives the "Créqui" story, and quotes the verses.

OLPHAR HAMST.

SIR GERARD UFFLETE (5<sup>th</sup> S. ii. 149.)—Sir Gerard Ufflete, or Usflete, the third husband of Elizabeth Mowbray, Duchess of Norfolk, was descended from John de Usflete and his wife, Lora, or Loretta, daughter and co-heiress of Gerard de Furnival, of Munden. He was a knight of some note in the days of the fifth Henry, and was at Agincourt with "ix lances and xxxij archers." His will, dated 13th September, 1420 (as well as his father's, also Sir Gerard, 5th September, 1405), may be found in the first volume of *Testamenta Eboracensia*, published by the Surtees Society.

The last Sir Gerard (the husband of the Duchess) left no issue, and the estates of the family, situate at Useflete (now Ousefleet), Swanland, near Hull, and elsewhere, came to his four sisters and co-heiresses, who married respectively into the families of Beauchamp of Powyke, Stapylton of Wighill, Bozun of Barrowby, and Haldenby of Haldenby. The Usfletes bore for arms argent on a fesse azure, 3 fleur de lis or. Many notices of the name may be found in the usual sources of genealogical information, but a trustworthy pedigree seems still to be a desideratum. There is an account of the family by Hopkinson, in Harl. MS., 4630, but, like most of his descents, it probably needs revision. CLK.

MADAME ROLAND (5<sup>th</sup> S. ii. 168.)—The "Mémoires" referred to by UNEDA are said to have been written by Madame Roland during her imprisonment (May–November, 1793). The most complete edition is that forming part of the memoirs relating to the French Revolution, under the title of "Mémoires de Madame Roland, avec une Notice sur sa Vie," with notes, 1820 (vide *Popular Encyclopædia*).

F. A. EDWARDS.

DE CLERE AND DE BRAOSE FAMILIES (5<sup>th</sup> S. ii. 168.)—D. C. E. may find some information respecting the Clere family in Dugdale's *Monasticon*, iv. 275, and *Rot. de Finibus*, 15 Joh., p. 478.

F. L.

"KENELM CHILLINGLY" (5<sup>th</sup> S. ii. 169.)—The music of the song, *My Queen*, referred to by Lord Lytton in this novel, was composed by the late Mrs. Francis Popham, of Littlecote, Wilts. I am not aware that Mrs. F. Popham's setting of *My Queen* has ever been published, though it has been largely circulated in MSS. If it has been published, it must be very recently. The same words were set to music by Blumenthal after Mrs. Popham's death, but her setting has always remained the most popular version. The lady alluded to by Lord Lytton as "the one lady who

alone can sing it with expression worthy the verse of the poetess and the music of the composition" is the late Mrs. F. Popham's sister, Lady Sherborne. The words of the song were not written by Mrs. F. Popham, though they are by a lady.

LINDIS.

"RENDEZ-VOUS" (5<sup>th</sup> S. ii. 169.)—I do not find an instance of this word older than Hakluyt (*Voyages*, ii. 285).

CHARLES F. S. WARREN, M.A.

This word was used also by Clarendon and Burnet; and antecedently, in the following from Raleigh's *Apology*:—

"A commander of many ships should rather keep his fleet together than have it severed far asunder; for the attendance of meeting them again at the next rendezvous would consume time and victual."

—Also Bacon:—

"The philosopher's stone and a holy war are but rendezvous of cracked brains, that wear their feather in their head instead of their hat."

WILLIAM BLOOD.

Liverpool.

"TOOTH AND EGG" (5<sup>th</sup> S. ii. 169.)—This is a corruption of *Tutenague*, or more properly *Tutenag*, which is an alloy of copper, zinc, and nickel. It was originally introduced from China, where it is used in the manufacture of gongs, giving to them their peculiar sonorous properties. As it takes a fine polish, and does not readily tarnish, it was adopted as an imitation of silver, and is really what is called German silver under another name.

The term *Tuthie*, or *Tutie* (whence derived I know not), was long ago employed both in France and England as a name for the dross adhering to the walls of furnaces where zinc is contained in the ore smelted. It was used in the olden time in medicine. Cotgrave, A.D. 1650 (*sub voce* "Tuthie"), describes it as "a medicinable stone or dust said to be the heavier foyle of Brasse, cleaving to the upper sides and tops of Brasse melting houses."

J. A. PICTON.

Sandyknowe, Wavertree.

This is doubtless a corruption of *Tutenag*, the name of a well-known Chinese alloy, sometimes called "Chinese silver." *Tutenag* is an alloy of nickel, very similar in composition to the white metal known as German silver.

P. LE NEVE FOSTER.

See "N. & Q.," 2<sup>nd</sup> S. vii. 476, 519; viii. 38, 78; x. 144, 214.

W. G. STONE.

"TAKING A SIGHT" (5<sup>th</sup> S. ii. 166.)—In one of the Latin dramatists—either Terence or Plautus—occurs a phrase somewhat to this effect:—"He is a low fellow, and puts his finger to his nose." I am quoting from memory, and, therefore, cannot recall the original, nor be certain as to my render-



ing of the passage. Some years ago, in a lecture which I delivered at the request of some reverend friends, I alluded to the passage, and considered it to be an old allusion to "taking a sight." By my subsequent travelling in Italy, I have, however, been induced to think that the dramatist may refer to a custom, prevalent in Italy at the present day. I allude to the placing a forefinger to the right side of the nose when enforcing an *argument*. The only thing against the idea is the "low fellow," for the modern custom is used by grave divines in the pulpit, by advocates at the bar, by judges on the bench, and by senators, as well as by the *pro-fanum vulgus*. JAMES HENRY DIXON.

ROMAN COIN (5<sup>th</sup> S. ii. 168.)—The projecting chin is very characteristic of the portrait of Maximinus I., A.D. 235–238. I suggest that the obverse inscription reads thus: MAXIMINUS : PIUS : AUG : GERM. The woman holding something like a "huge family umbrella" may possibly be Peace holding an olive branch, with the reverse legend, PAX : AUGUSTI : S. C. W. G. STONE.

The description by J. G. is not very intelligible, but I think it may be a coin of Maximinus, A.D. 235–238. If I am correct, the legend would be MAXIMINVS PIVS AVG GERM. His portrait has a very prominent chin; reverse, Victory, with a shield and spear; legend, PAX AVGVSTI. I have one in my cabinet as above, and another inspection of the coin may enable J. G. to see if the proposed reading will fill up the vacant spaces, and tally with what remains legible on it.

SAMUEL SHAW.

Andover.

MR. JEFFERSON DAVIS (5<sup>th</sup> S. ii. 169.)—I have no recollection of having heard the ex-President state that he was of Welsh extraction; but he has often, in my presence, referred incidentally to it. On one occasion, during his recent visit to England, in describing some operations in a slate quarry in Wales, he expressed astonishment at the large number of workmen, whom he likened to swarms of flies, saying, he never thought he "had so many cousins." Should your correspondent desire a more direct answer, I will write for it to the fountain head. M. D.

AN OLD CLAYMORE (5<sup>th</sup> S. ii. 169.)—I am afraid the particulars which Scot gives of the claymore are scarcely sufficient for fixing the date when it was made. "Sohlingen," or "Solingen," is the well-known town in Rhenish Prussia famed for its cutlery, rapiers, swords, &c. "J. J. Runkel" might be the maker's name, although I doubt whether there is such a name in Solingen, and suggest the renowned firm of "J. A. Henckels," which being, perhaps, obliterated on the claymore, reads as "J. J. Runkel." HERMIT.

"TUREEN" (5<sup>th</sup> S. ii. 185.)—It would be interesting if S. T. P. would favour us with a list of "all the dictionaries to which he has access." *Tureen* is to be found in the dictionaries of Worcester, Webster, Richardson, and Latham; and, in Jodrell's *Supplement to Johnson's Dictionary*, 1820, the word is given with the definition "A hollow vessel for liquid food," and the following quotation:—

"At the top a fried liver and bacon were seen,  
At the bottom was tripe in a swinging tureen."

Goldsmith, *The Haunch of Venison*, v. 82;  
Poems, p. 29, ed 1777.

It is worth noting that this illustration has been copied by subsequent lexicographers. References, or examples of the use of the word, would be interesting. P. H.

Dr. Ogilvie's *Imperial Dictionary* does give "Tureen (Fr. *terraine*)."  
Wedgwood gives "Terrine, Tureen. Fr. *terraine*." Thus, when we talk of "a silver soup-tureen," it is a direct contradiction.

JOHN ADDIS.

"MORIÆ ENCOMIUM" (5<sup>th</sup> S. ii. 150.)—This can mean none other, I should imagine, than John Duns Scotus, called the "Subtle Doctor." Fuller (*Church History*) says—"Some will have him called Scotus, *ob profundissimam dicendi obscuritatem*, from his profound obscurity in writing." This "obscurity" the Latins often expressed by the word *spinosus* = *thorny*, *prickly*, as against clearness and perspicuity. Thus Cicero (*De Fin.*, iii. 1, 3)—"Nostraque, ut mihi videtur, dilucida oratio. Stoicorum autem non ignoras quam sit *subtile*, vel *spinosum* potius, disserendi genus." This, I take it, is a fair answer to the query—"Why bristly and prickly soul?" EDMUND TEW, M.A.

The quotation is a very free translation. The original runs thus:—

"Fortasse magis conveniet optare, ut interim, dum theologum ago, perque has spinas ingredior, Scoti anima paulisper ex sua Sorbona in meum pectus demigret, quovis histrice atque erinaceo spinosior, moxque remigret quo lubebit, vel ἐς κόρακας."—*Erasmi Encomium Moriae*, ii. 384 (Tauchnitz).

The allusion is evidently to the famous schoolman and theologian, Johannes Scotus Erigena, a native of Ireland, who lived at the Court of Charles the Bald in the middle of the ninth century. He took an eager part in all the theological controversies of the age, arguing on the rationalistic side. The *bristly soul* refers to the polemical zeal of Scotus. A. L. MAYHEW.

Oxford.

OLIVER CROMWELL AND THE CATHEDRALS (4<sup>th</sup> S. viii. 109, *et supra*.)—I was lately visiting that bran-new kaleidoscope, the chapter-house of Salisbury Cathedral, and on my companion saying that it was too gaudy, the verger replied, "that it was



exactly like the original, as they had found a copy of what it was before it had been destroyed by Cromwell's commissioners."—"Thomas Cromwell," I said, "in the time of Henry VIII., more than a hundred years before Oliver Cromwell."—"Well, sir," responded the verger, "I have always understood it to be Oliver Cromwell," and some of the bystanders seemed to confirm his view.—"Make inquiries of your canons," I added.—"Well we cannot discuss the question now," said the impatient verger, and he went on describing the subjects in the arcade. Thus is verger's history continued. On the previous Sunday I had heard one of the canons preach against "scientific truth," as well as I could make out from his indistinct utterance. I hope historical truth is not equally condemned in the precincts. • CLARRY.

BUDDHA (5<sup>th</sup> S. ii. 165, 215.)—Would MR. ASHTON W. DILKE kindly add to the information already obligingly communicated to the readers of "N. & Q." such further particulars as he may be able to obtain regarding the parentage, life, and death of the Russian, supposed to be identifiable with the Saxon monk, Sákya Muni, styled Buddha, the awakened, a highly important historical character, regarding whose date nothing at all positive can at present be said, owing, perhaps, to uncertainty arising out of the same title being applicable to more than one person?

Was the Russian Buddha connected in any way with the town Buda, called Offen or Oven, in Hungary, the royal castle of which, according to J. Szeredy's *Asiatic Chiefs*, vol. i. p. 189, was built by Bela IV., A.D. 1225-70? E.

ENGLISH SURNAMES (5<sup>th</sup> S. i. 262, 330, 352, 391, 470; ii. 157.)—I take it we have at least 100 names prefixed by the Welsh *ap*, *ab*. Among others are Abethell, Bethell, Apted, Apjohn (by corruption Upjohn and Applejohn), Bew, Pew, Pue, Bevan, Beavan, Biffin, Bowen, Benyon, Binyon, Parry, Penry, Powell, Probert, Probyn, Prodger, Pomphrey, Pumphrey. The French name Huber (which is not uncommon in France) is without doubt corrupted from Hubert, from *hoog* and *brecht*. Wachter renders *hube*, *hufe* (Med. Lat. *hoba*, *huba*, *hauba*, *hioba*, *hobanna*, *oba*), fundus rusticus (also modus vel mensura agri): hence *hübner*, colonus, possessor *hubæ*, and the surname Hübner. R. S. CHARNOCK.

Gray's Inn.

"THE GLORY OF THEIR TIMES" (5<sup>th</sup> S. i. 408; ii. 33, 115.)—I have before me the work cited above (London, 1640), and *The Marrow of Ecclesiastical History*, by Samuel Clark, third edition, London, 1675. Both books are adorned with "lively Effigies" of the worthies whose lives are recorded.

A marginal note to the Address to the Reader in

the first-mentioned work says:—"Most of their Effigies were obtained, as they are placed before their Works: some out of divers Books of holy Orders, where they be figured for Saints, others out of several Libraries and places of Antiquitie."

All these portraits are copied without acknowledgment in Clark's book, with the exception of those of S. Dionysius Areopagita, S. Clemens Alexandrinus, S. Arnobius, Lactantius, Eusebius, S. Hilarie Pictavius, S. Ephrem Syrus, S. Epiphanius, S. Gregorius Nyssenens, S. Theodoretus, S. Cyril, S. Petrus Chrisologus, S. Fulgentius, S. Isidorus, S. Damaren. Theophylact, Nycephorus, Anselme, Peter Lombard, of whom notices are given, but no effigies. Gregory Thaumaturgus and Rupertus are honoured by Clark with neither portrait nor life.

The nimbus is omitted throughout in the *Marrow*, &c., and every trace of monastic or ecclesiastical costume carefully eradicated. Compare, for example, in the two books the portraits of S. Athanasius, S. Chrysostom, S. Ambrose, S. Augustine. S. Ambrose, in the later work, loses his beehive; S. Jerome, his lion; S. Augustine, his attendant angel; S. Bernard, the all-seeing eye,—emblems which accompany them in the earlier book.

Nimbus, mitre, ecclesiastical robes, emblems, monk's cowl, all are carefully eliminated, as one would naturally expect them to be in a book written by Samuel Clark, and recommended to the world by Edmund Calamy, Simeon Ash, and John Wall. Whence were the other likenesses in the *Marrow* obtained? JOHNSON BAILY.

Pallion Vicarage.

THE SOCIETY OF ARTS MEMORIAL TABLETS (5<sup>th</sup> S. ii. 106, 155.)—The suggestion to raise a fund for this purpose is a good one, and I hope that the editor of "N. & Q." will lend his influence to that end. I should be glad to see the following houses marked: Dr. Johnson's in Gough Square, and William Blake's in Broad Street, Carnaby Market, or in Fountain Court, Strand. It would be useful to register in "N. & Q." a complete list of all the houses at present bearing a memorial tablet. I only know of these: Lord Byron's in Holles Street, Dr. Franklin's in Craven Street, Sir J. Reynolds's in Leicester Square, Dryden's in Gerrard Street, Soho, and Flaxman's in Buckingham Street, Fitzroy Square. J. W. W.

[A tablet is affixed to the house, 1c, King Street, St. James's, in which Napoleon III. once resided.]

THE GULE OF THE GARIOCH (4<sup>th</sup> S. xii. 206, 254, 337.)—A report just issued by William Donnelly, Esq., Registrar-General, on agricultural statistics in connexion with Ireland, contains a most valuable appendix on the "extirpation of weeds," which might be studied with advantage by



every one who may be in any way connected with the cultivation of land. The following extract bears on the question of the "Gule of the Garioch," lately discussed in "N. & Q." Mr. Donnelly is quoting "that eminent man and real patriot, Sir John Sinclair, first President of the Board of Agriculture." He says,—

"In Denmark there is a law to oblige the farmers to root up the corn marigold, *chrysanthemum segetum*. But the oldest regulation for that purpose was probably in Scotland: a statute of Alexander II. about the year 1220 having been directed against that weed, which was considered to be peculiarly pernicious to corn-fields. *It denounces that man to be a traitor 'who poisons the King's lands with weeds, and introduces into them a host of enemies.'* Bondsmen who had this plant in their corn were fined a sheep for each stalk. Under the authority of that law, Sir William Grierson, a Scottish baron, was accustomed to hold Goul courts, for the express purpose of fining the farmers in whose crops three heads or upward of that weed were found."

W. H. PATTERSON.

Belfast.

OLD ENGRAVINGS (5<sup>th</sup> S. ii. 47, 135.)—I have both the engravings described by MR. PATTERSON, and both have been cut pretty close, but enough margin is left on each to furnish the particulars asked for, viz.:—

No. 1. "Iac, Iordaens invent:—Iacobus Neefs sculpsit:—A. Bloteling Excudit Cum Priuilegio,"

and the following motto—

"Quem mirabaris flatu modo pellere frigus  
Agricolam Capripes, nunc quid inepte fugis:  
Sic opus est, flatu simili fugat ecce calorem:  
Os animusque duplex sunt inimica mihi."

My copy is also of a deep brown tint, and I think from its uniformity that it is the original colour of the paper.

No. 2. "I. Iordaens pinxit:—Vorsterman, Sculp:—"  
and the following motto:—

"Iste frigus & ardorem  
Flatu pellit, hinc teporem  
Rebus seper. ingeret."  
Semicaper hunc horrescit  
Dum nec calet nec frigescit  
Et quem Deus deseret."

The paper of this is white, slightly creamed with age. This has doubtless been in the collection of a connoisseur, as it has on the margin, in pencil, a reference to Brande, vol. i., p. 338. I have not this work at hand to verify the reference, and if MR. PATTERSON can inform me whence these mottoes are quoted, or any particulars of the fable, I should be glad.

FRANCIS M. JACKSON.

Portland Street, Manchester.

LORD CHATHAM AND BAILEY'S "DICTIONARY" (5<sup>th</sup> S. i. 448, 514; ii. 156.)—I have a copy of Bailey, which has every appearance of being of the first edition. The date is 1721. There is no intimation on the title-page of any previous edition. The dedication is the same as that mentioned by

B. B. But there is, also, an advertisement, which, perhaps, is not in any other edition; it seems so likely to come from a writer making himself known to the world. It is on the last leaf of the Introduction, on the same page as "Abbreviations made use of in this following Work." It is as follows:—

"Youth Boarded and Taught the *Hebrew, Greek, and Latin Languages*, in a Method more Easy and Expeditious than is common; also other School-Learning by the *Author of this Dictionary*, to be heard of at *Mr. Batley's*, Bookseller at the sign of the *Dove in Pater-noster-Row*," &c.

S. S. S.

"TOWN'S HALL" (5<sup>th</sup> S. i. 285, 439.)—They say "Town Hall" in Manchester, but they say, and write, and print "the town's water" when speaking of the water supplied by the Corporation. The sign of the possessive case is commonly left out in Lancashire, in the West Riding, and in the Peak of Derbyshire. I once wanted some information from a Mrs. Taylor, who lived a little way north of Buxton, and on inquiring for her residence, I was answered by a rustic youth, "Dun yo want Jonathan Taylor wife or Samwell Taylor widow?"

ELLCEE.

Craven.

"THE NIGHT CROW": BITTERN (5<sup>th</sup> S. i. *passim*; ii. 76.)—I return my best acknowledgments for the kind replies concerning the bittern, and am sorry that my memory does not retain the names of the authors of the first two quotations; the last was from Henry Kirke White's poem, *Time*.

GEORGE R. JESSE.

P.S.—

—"at evening o'er the Swampy plain,  
The Bittern's boom came far."

is in *Thalaba*, Fifth Book.

In Wales the bittern is called aderyn y bwm (the bird of the hollow cry, or sound), and bwmp y gors (the boom of the marsh).

GEORGE M. TRAHERNE.

NAAMAN THE LEPER (5<sup>th</sup> S. ii. 188):—

"By him the Lord had given deliverance unto Syria."—2 *Kings* v. 1.

"And when they sought to kill Ahab alone, but could not find him, there was a young nobleman belonging to King Benhadad, whose name was [Aman] Naaman; he drew his bow against the enemy, and wounded the king through his breastplate, in his lungs."—Whiston's Josephus, viii. c. 15, § 5.

C. R. M.

Hudson, in his edition of Josephus, vol. i. p. 390 (Oxonii, E Theatro Sheldoniano, MDCCXX.), adds the following note on the passage in Josephus (*Antiq.* Bk. viii. c. xv. § 5):—

"Unde id nomen 'Αμavος? Apud Rasi e traditione scribitur fuisse Naaman. An hoc idem voluit Josephus, qui Judaicas traditiones aliquando miscet? Schotan."

JOHNSON BAILY.

Pallion Vicarage.



Mr. Grove, in Smith's *Dictionary of the Bible*, refers to the tradition as derived from Josephus, and remarks that it is "a Jewish tradition, at least as old as the time of Josephus, and which may very well be a genuine one." ED. MARSHALL.

"Being," writes Bishop Patrick, "the person (as the *Jews* say in *Midrasch Tehillim*) who drew a bow at adventure and killed *Ahab*."—(*Comment. on 2 Kings* v. i.) EDMUND TEW, M.A.

SUFFOLK CHARTERS (5<sup>th</sup> S. ii. 188.)—The conjecture of S. D. G., respecting the origin of the name "le Deneys" is in accordance with the remarks of the latest authority on the subject. MR. C. W. BARDSLEY, in his careful treatise on Surnames, observes:—

"Entries, like 'William le Norris,' or 'Walter le Norreis,' or 'Roger le Daneis,' or 'Joel le Daneys,' are of constant occurrence. These, added to the others, may be mentioned as bringing before our eyes the broadest limits of European immigration, and with scarcely an exception they are found among the English surnames of to-day."—*On English Surnames, their Sources and Significations*. (London, Chatto & Windus; n.d.; Preface dated Nov., 1873.)

For the occurrence of Danish names of *places* in Norfolk and Suffolk, Mr. Isaac Taylor's *Words and Places* may be consulted, p. 165, Lond., 1865. ED. MARSHALL.

EPIGRAM (5<sup>th</sup> S. ii. 188.)—The following footnote occurs at p. 16 of *A Sketch of the History of the Oxfordshire Militia*, by John M. Davenport, Esq. (1869):—

"In a Criminal Trial in 1831, which ensued upon the Otmoor Riots, one of the counsel for the defence facetiously quoted the following stanza:—

'The fault is great in man or woman  
Who steals a goose from off a common;  
But who can plead that man's excuse  
Who steals the common from the goose?'  
*Conveyancer's Guide.*"

Lower Heyford, Oxon.

G. J. DEW.

The correct lines are:—

"The crime is small in man or woman,  
Should they a goose steal from a common;  
But what can plead that man's excuse  
Who steals a common from a goose?"

—and form the reply of "Hodge" (the commoner) to "the Justice who inclos'd the waste" from which Hodge "stole a goose by famine led"; see "The Cottager" (anon.) in the *Humourist's Miscellany*, "Crosby & Co., London, 1804." There is an answer to "The Cottager" commending the cultivation of wastes, ending something like this:—  
"And twenty (cattle) feed where one goose fed before."  
But I cannot lay my hand on it. G. S.

AN OLD CLERICAL ANECDOTE (5<sup>th</sup> S. ii. 204.)—Under this heading F. H. notes "Grewe, *i. e.* Greek." This I take to be true, but not in the sense intended by F. H. Is not "no Grewe" really the Greek οὐδὲ γρῶ, "not a syllable," "not

a bit." "He did so, because he understood nothing about the matter." Featley (*A Case for the Spectacles*, London, 1638) uses, at p. 5, the Greek idiom in its Latinized form, "But as touching the controverse, Ne gry quidem." I do not remember to have met with the phrase fully Anglicized as here; but, probably, some correspondent, better read in early seventeenth-century literature, may be able to give an example. JOHNSON BAILY.  
Pallion Vicarage.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Journal of the Royal Historical and Archæological Association of Ireland. Proceedings and Papers of the Royal Historical and Archæological Association of Ireland; originally founded as the Kilkenny Archæological Society in the Year 1849. Vol. II., Part II. Fourth Series. (Dublin, M'Glashan & Gill.)*

THERE is no historical and archæological society that furnishes more valuable results, or more interesting accounts of how those results were attained, than the above "Association of Ireland." Here is a large 8vo. volume of about 400 pages; it is filled with "Proceedings" very well condensed, and "Papers" exceedingly well written. One, "A Ramble round Trim," by Mr. Eugene Conwell, contains as much as an ordinary volume, and is much more amusing than many volumes which chronicle similar rambling experiences. Much of the history of Ireland, ancient and modern, is to be found here, including church and social history, manners and customs. We observe it recorded that Digby, Bishop of Elphin, *ob.* 1720, flourished as a successful amateur painter of miniature portraits in water-colours, and that his talent for taking likenesses helped him to the bishopric! A curious custom is noted as prevailing in County Wexford, namely, the hanging on old trees, near churchyards and at cross roads, wooden crosses, formed by nailing together the corner pieces cut off the top and bottom of coffins in the making. Some trees are laden with such crosses. Among epitaphs, there is one in the old burying-ground at Newtown, Trim, which merits notice for its quaintness. It is in the form of a cross, and is as follows:—

+
I. H. S.
Edmond Max
An His Mary.
Pray
For
Himse
Lf And
His Wif
Bes Fox
Who Dyed
In 1713.



It is not said who "His Mary" was. The volume is admirably illustrated; particular praise is due to the portrait of the Fair Geraldine.

*An Explanation of Ancient Terms and Measures of Land. With some Account of Old Tenures. Collected and Compiled from Various Sources, and Arranged in Alphabetical Order.* By Philip H. Hore, of Pole Hore, Co. Wexford. (Pickering.)

WITHIN six dozen pages Mr. Hore has comprised one of the most useful of handbooks explanatory of ancient terms and measures of land. The compiler has the rare quality of condensation; he packs a large amount of matter into a very small space, which reminds one of the packing of a pair of Limerick long gloves into a walnut shell. Measures of land varied much in different counties; sometimes in the same district of one county. There are ancient measures which are now unascertainable; for example, "Worthine," which is derived from the Saxon *Weorth*, a farm or country house. Dr. Cowel thinks that we get from *Weorth* the "noun so often used in the plural to distinguish men of useful and estimable qualities." When we remember that "pecuniary" comes from *pecus*, and that in Low Latin "baccularius," as Professor Stubbs tells us in the Glossary to his *Select Charters*, was originally the owner of a "baccalaria," or grazing farm, from *bacca*=*vacca*, a cow, we get quite a new idea of the old meaning of a worthy bachelor with pecuniary means!

WE have the greatest gratification in referring our readers to the announcement on the back page of the present number. The name of "Halliwell" has long been honourably connected with that of Shakspeare. Increase of reputation is likely to result, if the rich promise contained in the list of contents to the first part of Mr. Halliwell's *Illustrations of the Life of Shakspeare* be, as we do not doubt it will be, realized to the letter. The list itself is full of information, and whets the appetite for the feast we are to enjoy in a few weeks.

OUR old correspondent, MR. R. W. DIXON, of Seaton-Carew, Durham, informs us that many of his best efforts are about to be incorporated in *The Burnley Tune Book*, under the editorship of Mr. Thomas Simpson, of Burnley, organist and choir-master. This work will be published early next year.

ANAGRAM.—"By transposing the letters in the name of 'The Marquess of Ripon' the following anagram is found to result:—"R.I.P." quoth Freemasons!"—Saunders's (*Dublin*) Newsletter.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

CROFTON CROKER'S Fairy Legends. Part I. Second Edition.

COGAN'S Diocese of Meath. Vol. I.

BRANDON'S Parish Churches. Vol. II.

PERRY'S History of the Church of England. Vol. III.

Wanted by Rev. B. H. Blacker, 2, Paragon Buildings, Bath Road, Cheltenham.

MEMOIRS of the Rev John Hutchinson. Either the Original Edition or the Reprint of 1816.

R. A. HORNBY'S Statistical Account of Winwick.

IRWELL and other Poems by "A." 1843.

EARBURY'S (M.) History of the Clemency of our English Monarchs. 1720.

Wanted by Lieut.-Col. Fishwick, Carr Hill, Rochdale.

CHIPPENDALE'S Director.

CABINET-MAKER'S FRIEND.

HIPPLEWAITE ON ARCHITECTURE.

INCE AND MAYHEW'S Works.

SHEREATON'S Drawing-Book Dictionary.

Wanted by J. W. Jarvis, 15, Charles Square, Hoxton, N.

UNSEEN REALITIES. Rev. W. Traill. 1830. Collins, Glasgow.

THE CONVERTED INFIDEL. By HARRIS.

Wanted by J. F. Elwin, 7, Redcross Street, Bristol.

HOGARTH'S Works. State Size of Illustrations.

Wanted by Simpson & Son, Newport Pagnell.

## Notices to Correspondents.

MR. J. O. PHILLIPPS.—Our esteemed correspondent, at p. 248, asks a question with reference to the meaning of "fyemarten." We venture to suggest that the "fyemarten" is akin to the pinemarten (*Martes Abietum*), and, if not identical, may, perhaps, be the Fou-mart of northern England, a name often applied to the ferret (*Mustela Furo*), and to the polecat-ferret. The latter comes especially under the designation of a "scurvy" thing.

M. P. T.—The "Angelic Constantinian Equestrian Order of St. George," of which the late Prince Comnenus Palæologus was "Grand Master," was otherwise called "The Angelic Knights of St. George." This order is said to have been founded by Constantine (ob. 337). Another order, the Angelici, was founded by the Emperor Angelus Comnenus, 1191.

MR. MORTIMER COLLINS directs attention to an error in punctuation (5<sup>th</sup> S. ii. 231):—"I wrote ('Spelling Reform')—the words *serge* and *surge* are identical in pronunciation, and the vowel in both is neither *e* nor *u*, but the urvocal vowel. *I* and *u*, as sounded by elementary grammarians, are diphthongs."

EULALIE.—The line inquired for runs thus: "Fæmina fronte patet, Vir pectore, carmine Musa." It is said to have been written by Jules Janin on George Sand (Mme. Dudevant).

MR. F. RULE kindly writes:—"I shall be happy to copy Richard Fletcher's biography, if your correspondent cannot obtain it, and forward it, if W. G. D. F. will favour me with his address."

F. G. W.—"Again" rhymes properly with "pain," "vain," &c.

IN. DON.—A drama, in five acts, entitled *Bothwell*, was acted at the Théâtre Français in 1824.

EVER INQUISITIVE.—Next week. We have many articles in type, and hope to find room for all in turn.

CUTHBERT BEDE.—Many thanks.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, OCTOBER 3, 1874.

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## Notes.

## A TRAVELLING TUTOR OF THE OLDEN TIME.

(Concluded from p. 244.)

It appears from the second part of the book which was printed in Paris by Vincent du Moutier, like the first in 1670, that Lassels was in Rome in the year of the Jubilee, 1650, on which occasion he saw Innocent X. wash the pilgrims' feet.

Nicolas Poussin, the celebrated artist, resided at that time in Rome, and Lassels quotes his opinion that Raphael's *Battle of Constantine* was "the rarest thing in the world for design."

In speaking of the frescoes in the Loggia of the Vatican, he gives also what was no doubt the opinion of Poussin and the connoisseurs of Rome in 1650:—

"That of Adam and the creation; that where Adam sows; that where the sheep drink; that where Jacob saw the ladder; that where Moses shows the Laws are all of the hand of Raphael Urbin. That of the Deluge and of the adoration of the golden Calf are of the hand of Raphael dal Borgo. That where Josue commands the Sun to stop; that of Bersabe and the like are of the hand of Pierino del Vago. That of the chariot and some others are of the hand of Caravagio (Polidoro). That of Moses striking the rock; that of the Judgment of Solomon; and some others are of the hand of Julio Romano. That of the Baptism of Christ, with other such like, are of the hand of Pellegrino da Modena. Yet

because in all these pictures Raphael Urbin gave either the design, or some touches, this gallery is called Raphael's gallery."

In the Farnese Palace he says he saw "divers excellent designs of the same Raphael, and of Michel Angelo; that especially of his Judgment." A little further on he says, speaking of the ceremony of a Sede Vacante, when a Pope dies:—

"Of all the bad compliments that ever I heard made, I like none so ill as that of a noble man of Germany, who being asked by Pope Innocent X. whether he had seen all the ceremonies of Rome, answered, that he had seen all but a Sede Vacante; as if he had said, Holy Father, I have seen all the fine sights of Rome but your death. A horrible Tramontane compliment, which put even the Pope himself to a smile."

Lassels says that the price charged by a *vetturino* for the journey from Rome to Naples and back, with traveller's board and lodging on the road (but not at Naples), and the use of the horses for two days at Naples, was then fourteen or fifteen crowns.

He was at Naples a few years after the revolt under Masaniello, and observes, speaking of it, "They shewed me the house of this fisherman; but the other houses shewd me his fury. Thousands have not yet recovered those ten daies tumults." On the way back to Rome he complains bitterly of the Custom-House officers at Fundi: "For to some they pulled off their boots, searched their pockets, breeches, doublets; nay, even their saddles, horses tails, and the very horses feet." At Venice, Lassels tells us there were then twenty thousand gondolas,—that the trade with Aleppo alone brought, in some years, four millions of gold—probably crowns. Speaking of the Venetian nobles, he observes:—

"They wear alwaies in the town a long black gown, a black cap knit with an edging of black wool about it like a fringe; an ancient and manly wear, which makes them look like Senators. Their hair is generally the best I ever saw any where; these little caps not pressing it down as our hats do; and Perywigs are forbid. Under their gowns (which fly open before) they have handsome black suites of rich stuffs with stockings and garters, and Spanish leather shoes neatly made."

On the Venetian ladies, he remarks:—

"As for the women here, they would gladly get the same reputation that their husbands have, of being tall and handsome; but they overdo it with their horrible Cioppini, or high shoes, which I have often seen to be a full half yard high. I confess I wondered at first to see women go upon stilts, and appear taller by the head than any man; and not to be able to go any whether without resting their hands upon the shoulders of two grave matrons that usher them; but at last I perceived that it was good policy, and a pretty ingenious way either to clog women at home by such heavy shoes, or at least to make them not able to go either far, or alone, or invisibly."

Speaking of the famous glass-houses at Murano, Lassels says that they then furnished almost all Europe with drinking glasses, "and all our Ladies cabinets with looking glasses,"—that they "utter



here forth two hundred thousand crowns worth a year" :—

"For the High Dutch they have high glasses, called Flutes, a full yard long. For the English that love toasts with their drinks, they have curious Tankards of thick Chrystal glass, just like our silver tankards. For the Italians that love to drink leisurely, they have glasses that are almost as large and flat as silver plates, and almost as uneasy to drink out of, and so for other nations. In one shop they were making a set of glasses for the Emperor, of five crowns every glass : They were drinking glasses with high covers made like spread eagles, and finely gilt."

After speaking of a number of ships, organs, and castles, made in glass, he adds :—

"Here also I saw them make those vast Looking glasses, whose brittleness sheweth Ladies themselves, more than their reflection doth."

It is very clear, therefore, that about 1650 foreigners were allowed to see the manufacture of glass at Murano.

Of the Italians of his time, Lassels says that they were usually grave and ceremonious, and very proud of their equipages and horses,—that even the boys treated one another with politeness, and that he never heard "two women scold or man and wife quarrel in words, except once, and then they did it privately and secretly, and scolded in a very low tone."

As to their customs and manner of living, he says they usually married without having scarcely seen or spoken to their future wives, and goes on to say :—

"They make children to go bareheaded, till they be four or five years, hardning them thus against rheums and catarrhes when they shall be old. Hence few people in Italy goe so warm on their heads as they do in France; men in their houses wearing nothing upon their heads but a little calotte; and women, for the most part, going all bareheaded in the midst of winter itself. The men throw off their hats, cuffs, and bands, as well as their cloaks, at their return home from visits, or business, and put on a gray coat, without which they cannot dine, or sup; and I have been invited to dinner by an Italian, who before dinner made his men tak off our hats and cloaks, and present every one of us (and we were five in all) with a coloured coat, and a little cap to dine in. At dinner they serve in the best meat first, and eat backwards, that is, they begin with the second course, and end with boyld meat and pottage. They never present you with salt or the braines of any fowle, least they may seem to reproach unto you want of wit. They bring you drink upon a Sottocoppa of silver with three or four glasses upon it. Two or three of which are strait neckt glasses (called there caraffa's) full of several sorts of wines or water, and one empty drinking glasse, into which you may powr what quantity of wine and water you please to drink, and not stand to the discretion of the waiters as they do in other countries. At great feasts, no man cuts for himself, but several carvers cut up all the meat at a side table, and give to the waiters, to be carryed to the Guests; and every one hath the very same part of meat carried unto him, to wit, a wing and a legg of wild fowl, &c., least any one take exceptions that others were better used then he. The carvers never touch the meat with their hands, but only with their knife and fork, and a great silver spoon for the

sauce. Every man here eats with his fork and knife, and never toucheth any thing with his fingers, but his bread : this keeps the linnen neat and the fingers sweet. If you drink to an Italian, he thanks you, with bending, when you salute him, and lets you drink quietly without (as we do in England) to thank you again when you have drunk : and the first time he drinks after that will be to you, in requital of your former courtesy."

After mentioning that the Italians counted the hours up to four-and-twenty, and the habit they had of addressing persons by their Christian names, Lassels says that "people of quality never visit one another, but they send first, to know when they may do it without troubling him they intend to visit." He then remarks that "husbands and wives are seldome seen together in the same coach, because all men do not know them to be so."

RALPH N. JAMES.

Ashford, Kent.

#### THE FOLEY FAMILY.

Richard Foley, the founder of the ennobled family of Foley, was, says Sir Simon Degge, "first a seller of nails, afterwards a forge-master, and a very honest man at Stourbridge in Worcester-shire." He died on the 6th of July, 1657, aged seventy-seven, and was buried at Oldswinford on Thursday, the 9th of the same month.

All the pedigrees that I have seen make him a native of Stourbridge, and the son of one Edward Foley of that place. This I think must be a mistake; for not only is there no trace of this Edward Foley in the parish registers, but the very first Foley entry therein is the baptism, on July 20, 1631, of "John,\* the son of Richard Foley."

In the year 1616 a Richard Foley was Mayor of Dudley, and in that capacity signed a petition to the magistrates assembled in Quarter Sessions at Worcester. In 1634 the name of Richard Foley of Stourbridge appears in the list of "Disclaimers" at the Heralds' Visitation of Worcestershire, taken in that year; and I imagine that he settled at Stourbridge about the year 1630, when he purchased the manor of *Bedcote* (i.e. Stourbridge) from the Sparry family.

The Rev. Robert Foley, Rector of Oldswinford, in a letter to Dr. Nash, the historian of Worcester-shire (dated May 13, 1781), enclosing an imperfect list of the Foley entries in the parish register, remarks :—

"There are numerous entries both of baptisms and burials of the Foleys, of which name there have been and still are many very poor families in this parish and the neighbouring ones of King's Swinford, Dudley, Rowley, &c."

And he adds :—

"I have only glanced my eye cursorily over it (the register) and transcribed such as offered themselves to

\* He was Richard's youngest son, and was living unmarried in 1682, aged fifty (*Vis. Worc.*, K. 4, in Coll. Arm.).



notice by being written in capitals, ornamented with flourishes, or distinguished by 'Mr.' or 'Mrs.' in front."

Mr. Foley's letter is misleading; for the Foley entries are not *very* numerous, and I am enabled to state *positively*, from a very careful examination of the registers, that, with very few exceptions, they all relate to Richard and his descendants, until about the middle of the last century, when some of the neighbouring poor families to which he refers put in an appearance.

Now it appears to me that Richard Foley was not a native of Stourbridge, but of *Dudley*. We have seen that a Richard Foley was Mayor of that town in 1616, and I find that in 1627 Richard Foley of *Dudley* purchased lands in Stourbridge from John Sparry.

In 1635 Richard Foley of Dudley, yeoman, purchased a rent-charge on lands in Dudley; and in 1639 and 1640 Richard Foley, the younger, of Dudley, yeoman, acquired lands there which (including the rent-charge) were afterwards the property of Thomas Foley of Witley, Esq., son of Richard.

Finally, Richard Foley of Stourbridge, by his will, dated 1656, gave a rent-charge of 6*l.* to be employed in the maintenance of a lecture at Dudley, and also of a certain building to be employed as a school-house there.

Richard Foley was twice married. The name of his first wife appears to be unknown,\* but by her he had a son, Richard, who was thrice married, one of his wives being Margaret, second daughter of William Brindley, of the Hyde Kinver, co. Stafford, sister of his father's second wife, Alice, who was the eldest daughter of the said William Brindley. In a pedigree of Brindley compiled by Randle Holme (Harl. MS. 2119, fo. 67<sup>a</sup>), from which I derive this information, Richard Foley, junr., is described as "of Dudley, co. Worcester, son of Richard by his first wife." And it appears that Johanna, the third daughter of the same William Brindley, was first married to an Edward Foley, of "Bristow," and secondly to Thomas Jackson, of the same place. This pedigree was compiled in the year 1637.

"Mrs. Alice Foley, the second wife of Richard Foley the elder, was buried at Oldswinford, March 28th, 1663, aged seventy-five, so she was only eight years her husband's junior. It is evident, therefore, that he must have married his first wife at an early age; and it is equally evident that Richard the son must have been much younger than his wife Margaret, his stepmother's sister.

Shaw, in his *History of Staffordshire*, speaking of the Hyde in Kinver, or Kinfare, says:—

\* It appears from a pedigree of Roberts of Sutton Cheynell, in Nichols's *Leicestershire*, that a "Richard Foley of Worcestershire" married Elizabeth, daughter of the Rev. John Roberts, Rector of Stony Staunton, who died in 1660.

"Here was the first mill for rolling and splitting iron that was erected in England. One Brindley, whose posterity enjoyed it till about twenty years ago, went into Germany, there acted the part of a fool, and from thence brought this excellent machine, which has been so serviceable, and has brought so much money to this country."

Now the very same story is related of Richard Foley; and, without pretending to decide as to who was its real hero, I conclude this already too long paper with the following extract from Scribner's *History of the Iron Trade*, 1841, p. 120, where it is said to be taken from Coleridge's letters:—

"The most extraordinary and the *best attested* instance of enthusiasm, existing in conjunction with perseverance, is related of the founder of the Foley family. This man, who was a fiddler, living near Stourbridge, was often witness of the immense labour and loss of time caused by dividing the rods of iron, necessary in the process of making nails. The discovery of the process called *splitting*, in works called *splitting mills*, was made in Sweden, and the consequences of this advance in art were most disastrous to the manufacturers of iron about Stourbridge. Foley, the fiddler, was shortly missed from his accustomed rounds, and was not again seen for many years. He had mentally resolved to ascertain by what means the process of splitting bars of iron was accomplished; and without communicating his intention to a single human being, he proceeded to Hull, and thence without funds, worked his passage to the Swedish Iron Port. Arrived at Sweden, he begged and fiddled his way to the Iron Foundries, where, after a long time, he became a universal favourite with the workmen; and from the apparent entire absence of intelligence, or anything like ultimate object, he was received into the works, to every part of which he had access. He took the advantage thus offered to him, and having stored his memory with observations and all the combinations, he disappeared from amongst his kind friends as he had appeared—no one knew whence or whither. On his return to England he communicated his voyage and its results to Mr. Knight and another person in the neighbourhood, with whom he was associated, and by whom the necessary buildings were erected and machinery provided. When at length everything was prepared, it was found that the machinery would not act; at all events, it did not answer the sole end of its erection—it would not split the bar of iron. Foley disappeared again, and it was concluded that shame and mortification at his failure had driven him away for ever. *Not so*: again, though somewhat more speedily, he found his way to the Swedish Iron works, where he was received most joyfully, and, to make sure of their fiddler, he was lodged in the splitting mill itself. Here was the very end and aim of his life attained beyond his utmost hope. He examined the works, and very soon discovered the cause of his failure. He now made drawings, or rude tracings; and having abided an ample time to verify his observations, and to impress them clearly and vividly on his mind, he made his way to the Port, and once more returned to England. This time he was completely successful; and, by the results of his experience, enriched himself and greatly benefitted his countrymen."

It is a pity to spoil so good a story by suggesting any doubts as to its entire accuracy.

H. SYDNEY GRAZEBROOK.

Stourbridge.



## FOLK-LORE.

## THE SEVEN WHISTLERS.

These supposed warners of evil to come are on the wing again, and their shrill alarum still strikes terror into superstitious souls. In "N. & Q." (4th S. viii. 68) record was made of their having been heard in Leicestershire, also of Spenser's allusion to "The whistler shrill that whoso hears doth die," and that the develin or martin, the swift, and the plover were probably of the whistling fraternity that frightened men. At page 134 it was shown that Wordsworth had spoken of one who—

"... the seven birds hath seen that never part,  
Seen the Seven Whistlers in their nightly rounds,  
And counted them."

On the same page the swift is said to be the true whistler (but, as noted at page 196, the swifts never make nightly rounds), and the superstition is said to be common in our Midland counties. At page 268, MR. PEARSON put on record that in Lancashire the plovers, whistling as they fly, are accounted heralds of ill, though sometimes of trivial accident, and that they are there called "Wandering Jews," and are said to be, or to carry with them, the ever-restless souls of those Jews who assisted at the Crucifixion. At page 336 the Whistlers are chronicled as having been the harbingers of the great Hartley colliery explosion. A correspondent, VIATOR, added, that on the Bosphorus there are flocks of birds, the size of a thrush, which fly up and down the channel, and are never seen to rest on land or water. The men who rowed VIATOR's caique told him that they were the souls of the damned, condemned to perpetual motion. The Seven Whistlers have not furnished chroniclers with later circumstances of their tuneful and awful progresses till a week or two ago. Several kind contributors have forwarded to us copies of the following paragraph, which has been going the "round of the papers":—

"SUPERSTITION.—On Monday morning large numbers of the miners employed at some of the Bedworth collieries in North Warwickshire, giving way to a superstition which has long prevailed among their class, refused to descend the coal-pits in which they are employed. The men are credulous enough to believe that certain nocturnal sounds, which are doubtless produced by flocks of night-birds in their passage across the country, are harbingers of some impending colliery disaster. During Sunday night it was stated that these sounds, which have been designated 'the seven whistlers,' had been distinctly heard in the neighbourhood of Bedworth; and the result was that on the following morning, when work should have been resumed, many of the men positively refused to descend the pits, and were to be seen on Monday idling about the streets of the town. The recent colliery accidents at Bedworth and the 'sounds' by which they are said to have been preceded seem to have augmented rather than diminished this superstitious belief."

We have to thank a correspondent, T. V. L., for directing attention to the fact that the Whistlers are heard and feared in Portugal. In the *New*

*Quarterly Magazine*, for July, there was some very interesting record of travelling experience in that country. The following extract is another illustration of this subject:—

"I see your Excellency laughs at the ghosts... but if these are lies, there is no lie about the Seven Whistlers, for many a man beside me has heard them."

"And who are the Seven Whistlers?"

"Yes, to be sure, who are they? If we knew that, the priests could exorcise them so that they shouldn't frighten honest folk at dusk on winter nights."

"And you have seen them yourself?"

"Not seen, thank heaven, or I should not be alive to tell your Excellency the story; but I have heard them plenty of times—heard them whistling and screaming in the air close over my head. Some say they are the ghosts of children unbaptized, who are to know no rest till the judgment day. Once last winter, the night before the New Year, I was going with three donkeys and a mule, laden with flour, to Caia; the road passes by the bank of the river nearly all the way, and I stopped to tighten the mulo's girth. Just at that moment—Holy Virgin! I shook all over like a milho leaf—I say just at that moment I heard the accursed Whistlers coming down the wind along the river. I buried my head under the mulo's belly, and never moved it until the danger was over; but they must have passed very near, for I heard the flap and rustle of their wings as clear as I heard the tread of our horses' feet on the ground at this moment."

"And what was the danger?"

"The danger? Only that if a man once looks up at them, and sees them, heaven only knows what will not happen to him—death and damnation at the very least."

"When I think," said I, "that I have seen them scores of times!"

"Francisco clearly did not believe me. 'And what did your Excellency do?' he asked, after a pause."

"I shot them, or tried to."

"Holy Mother of God! you English are an awful people. My father and mother have told stories about your nation that I never believed till now. You shot the Seven Whistlers?"

"Yes; we call them marecos (teal or widgeon) in our country, and shoot them whenever we can. They are better to eat than wild ducks."

ED.

"WILLIE WAS A WANTON WAG."—In that beautiful selection of Scottish song, by Miss Mary Carlyle Aitken (Macmillan & Co., 1874), I observe that, while Miss Aitken gives the authors of all the lyrics, so far as they are known to her, she adds the following note as to this song:—

"Mr. David Laing inclines to think that William Hamilton of Gilbertfield (Born 1680? Died 1751), otherwise called 'Wanton Willie,' is the author as well as hero of this song."

I have before me some MS. notes on the old Douglasses, of Morton, in Upper Nithsdale, by one of the family, and I see that it is stated that there is a tradition in the family that the author and hero of this song was the celebrated William Douglas of Fingland, the suitor of Annie Laurie, and author of that Scottish lyric, *Bonnie Annie Laurie*. Is it known at what period this song was first circulated in Scotland? William Douglas



was born about 1672, and was suitor of Annie about 1700. His character, as handed down in the family traditions, is suitable to that recorded in the song. He was quick in quarrel, being one of the best swordsmen of his time. He fought a duel with Captain Menzies, a neighbour, which had nearly proved fatal. At the instigation of the Duke of Douglas, he fought a noted professional swordsman, wounded and disarmed him, less, as the other maintained, by skill in fence than by Fingland's "fierce and squinting eyes." All this seems to suit what we might expect in such a character as is shown in the lines :—

"His boots they were made of the jag,  
When he went to the weaponschaw,  
Upon the green nane durst him brag,  
The fiend's a ane amang them a'."

Can any farther light be thrown on the author of this old song? In regard to what Miss Aitken has done for Scottish lyrics, she has shown great taste in her selection, choosing only those that have won their way to the hearts of the Scottish people and dwelt there. C. T. RAMAGE.

THE EARLY ENGLISH MS. CONTRACTION FOR JESUS.—This is either Jhc, Jhu, or Jhū. We all know that the *h* got there from the Greek *H* for *η*; but the question is, how Early English scribes understood the contraction, and how we ought to expand it. I have always maintained that if these scribes write in full, as they occasionally do, "Jhesus," we ought to expand "Jhc" as "Jhesus," and "Jhu" as "Jhesu." Some friends of mine say No: *h* was for *e*; therefore write *e*, and expand Jesus, Jesu. On the same principle, they would have to alter all the early wrong spellings of proper names into the right ones. But, luckily, their consciences are too good for that. As I have just met with two instances, in 14 lines, of the spelling "Jhesus," on leaf 72 of the Trinity MS. of the Early English *Cursor Mundi*, I print one here :—

"For he miȝt not fynde ihesus . . .  
So he wende to de Jhesus . . ."

I have seen many similar instances in this and other MSS. F. J. FURNIVALL.

THE GUARDS OF CHARLES I.—The question of these troops, or at any rate a portion of them, having found an asylum in Barbadoes being raised in a weekly paper,\* I beg to offer the following references :—

On the 12th May, 1639, the Lord Chamberlain commanded the King's troops at a review. [Cal. S. P. Home Series, 1639, No. 161.]

Lord Willoughby defended Barbadoes in person, "visiting the posts day and night," when attacked by Sir George Ayscue. [Bloody News from the Barbadoes, Brit. Mus. Cat., E. 655/16; Ayscue,

1654, 883 f. 29; also Acts of Assembly of Barbadoes from 1648, B. Mus., 23 d. 3.]

*Some Memoirs of the First Settlement of Barbadoes, taken from Antient Records* (174)—Brit. Mus., 1196, b. 33. In the above work it appears that none of the officers mentioned as afterwards in the King's Life Guards and Foot Guards were then amongst the inhabitants, a list of whom is given.†

In the Cat. Harl. MSS. are the following references, which I have not examined: *Barbadoes*, vol. ii. 96, 1510, 133; 98, 1511, 33;—*W. I. Islands*, vol. i. 345, 540, 36; vol. ii. 142, 1583, 59; 315, 1898, 5; vol. iii. 308, 5910, 38; 370, 6494, 15.

I am myself inclined to believe that Lord Willoughby was accompanied or followed by a considerable number of the troops in question; and that they were not local militia who so severely repulsed Sir George Ayscue's first attack on Carlisle block-house. Sir George himself bears testimony to the remarkable gallantry of the opposing force. There was evidently great *esprit de corps* amongst the latter. J. H. L. A.

#### A FEAT OF MEMORY :—

"On the occasion of Professor Fawcett's speech at Brighton the other day, the report of which occupied more than two columns of the *Scotsman*, a curious instance was afforded of memory such as is not often equalled. A gentleman who went down to Brighton in order to report the speech for fourteen newspapers called upon the Professor some time before its delivery, and, explaining the nature of his business, requested the favour of a statement of the principal points of the speech. Professor Fawcett very courteously proposed not only to give him the substance of his speech, but to rehearse the whole of it for him. This he did, and the reporter took it down. Later on, while the speech proper was being delivered, the original copy made at the rehearsal was checked over word for word, and from beginning to end; so perfectly had the speech been committed to memory, there was not one single mistake, except that in one place a word was substituted for its equivalent in the notes."—*Scotsman*.

Perhaps "N. & Q." may not object to preserve the above extract quoted in a London paper :—

"Fawcett, an hæc olim meminisse juvabit."

F. PHILLOTT.

"THE OLD IS BETTER."—Not altogether for our own sakes, for we are ourselves growing old, and will soon remove to other scenes, but for the sake of the generations to come, it is very painful to witness how increasingly the gaudy is taking the place of the neat, the showy of the usual, and obtrusive decoration of modest refinement. Without going into other questions,—and there are many such in which I feel a lively interest,—to prove my point, I would simply, in this note, refer to the style in which our books are got up. Compare

† This fact is, to some extent, confirmatory of R. C.'s argument about Robert Archer (Provost-Marshal of the Army in Barbadoes in 1679: see "N. & Q.," ante).

\* The *Broad Arrow*, Aug. 8, 15, 1874.



Pickering's Aldine Edition of the Poets—paper, type, binding, the absence of tawdry illustrations, and all—with any recent editions of the same authors, and my meaning is at once made plain.

There is an American poet in whose works I take great delight,—Longfellow; but I cannot buy any new copy of his poems, without being offended with a glaring cover and a number of ridiculous woodcuts, which do not at all convey the sense of the text. Or if I want to give a present of Milton, or Pope, or Cowper, the same result meets me. Why should these things be? Has the age grown hopelessly vulgar, or is there any prospect of a return to the sterling, quiet, substantial, unpretending excellence of our forefathers?  
J. W. W.

#### GAME OF CRICKET, NAME OF.—

"*Tutch.* What do you call it, when the ball, sir, hits the stool?"

"*Filbon.* Why, out.

"*Tutch.* Even so am I; out, out of all hope ever to come in to crown my poor age at his table."

*Two Maids of More-clacke* (1609), p. 32.

This passage points to the inference that a cricket, or stool with four legs (see Nares, s. v.), served in early times for wickets, and that thence came the name of the game.  
F. J. V.

CHARLES LAMB.—In Mr. Carew Hazlitt's recently published work, *Mary and Charles Lamb* (p. 196), there is mention of a MS. dialogue in Hazlitt's handwriting "between Lamb and himself on the question whether people take an interest in good for its own sake." Mr. C. Hazlitt does not seem to be aware that this piece has been printed and forms part of *Sketches and Essays*, by William Hazlitt, collected by his Son, Lond. 1839. A. and B. are the chief interlocutors, and D. is, I suppose, meant for Lamb. The quotation from *Henry IV.* given by Mr. C. Hazlitt—

"*J. L.* This is the strangest tale that e'er I heard.

*C. L.* It is the strangest fellow, brother John."

—forms the conclusion of the dialogue in its printed form, but the initials are here given as J. D. and C. D. If Mr. Hazlitt is right in conjecturing this quotation to refer to "something which appears to have passed between Charles and John Lamb," there is of course some probability that the dialogue was not entirely imaginary. While upon the subject of Charles Lamb, may I ask if it is known who wrote the sketch of Dyer in the *Public Characters* of 1798-9? Was it Lamb?

C. ELLIOT BROWNE.

JOHN LOCKE AND THE QUAKERS.—In a pamphlet issued by one of the Society of Friends there is a letter by John Locke, which is a rather curious jumble of sweetmeats and sanctity. As it is short, and has not been included in his Life, perhaps you will find a corner for it:—

"A Letter from the celebrated John Locke to Rebecca Collier and Rachael Brecken.

"Grays Inn, Nov. 21st, 1699.

"My Sweet Friends,—A Paper of sweetmeats by the bearer, to attend your journey, comes to testify the sweetness I found in your society. I admire no converse more than that of Christian freedom; I fear no bondage like that of pride and prejudice; I now see acquaintance by sight cannot reach the height of enjoyment which acquaintance by knowledge arrives to:—outward hearing may misguide us, but internal knowledge cannot err. We have something thereof what we shall have hereafter to know, as we are known, and thus we, with our other friends, were even at the first view mutual partakers; and the more there is of this in the life, the less we need enquire of what Country, Nation, Party, or Persuasion our Friends are? for our own knowledge is more sure than another's is for us; thus 'we know whom we have believed.'

"Now the God of all grace grant that you may hold fast that rare grace of Love and Charity—unbiassed and unbounded love which, if it decay not, will spring up mightily, as the waters of the inner sanctuary, higher and higher, till you, with the universal Church, swim together in the ocean of Divine love. Woman, indeed, had the honour first to publish the resurrection of the God of love,—why not again the resurrection of the spirit of love? And let all the disciples of our Lord rejoice therein, as doth your partner, JOHN LOCKE.

"[The above letter was sent to Rebecca Collier after a Meeting in London, with a paper of sweetmeats, and another for her companion. The great John Locke was at the Meeting, and took particular notice of them.]"

I add the full title of the tract, as it does not appear to be in Smith's *Quaker Bibliography*:—

"A Copy of a Letter from a Clergyman in England to Patience Brayton; to which is added a Letter from the celebrated John Locke to Rebecca Collier and Rachael Brecken; and also Reflections on Death. Chester: Printed by T. Griffith, Bridge Street. 1823."

This letter, although unimportant, is not without interest, as showing the great philosopher as a Platonic flirter with two fair friends. It would also seem to show that he had some drawings towards the Quakers. WILLIAM E. A. AXON.

Rusholme.

#### THE COURSE OF THE NILE.—

"Vere ergo Nilus ex hoc priore lacu fluit, qui 12 gradus situs est versus Antarcticum Polum, cinguntque eundem altissimi montes Cæfates dicti, Aphronitro atque argenti fodinis clari. Descendit tum per 400 mill. in septentrionem, aliumque lacum subit, quem Maris vocabulo ob magnitudinem incolæ dignantur. Latitudine comprehendit 220 mill. sub linea situs. De hoc lacu certiores nos facere Auzichani Congitanis vicini ac commercii iisdem noti. Addunt iidem hoc in lacu gentem degere quæ navigiis utatur, scribere norit, mensuram ac pondera sciat, ædificia ex lapide et calce habeat, more Congitanis peregrino. Quæ ex re propinquitatis Præsbyteri Johannis terræ considerari potest. Ex secundo supradicto lacu Nilus in Meroen tendit cum spacio inter insulam lacumque 240 mill. nostratium, in quem deinde alii fluvii procurrun, nempe flumen Colves, &c., circa limites Melindæ situm. Circa Meroen Nilus in duos ramos abit, terramque altiore Meroe dictam cingit. Ad dextram Meroes versus orientem amnis Abagni oritur ex lacu Bracina tendens juxta Præsbyteri Johannis



terram ad insulam supradictam. A sinistra alii rivi fluunt, inter quos Saraboo citatur, fluvius qui se in Nilum item exonerat per Æthiopiam delatus. Ipse Nilus postmodum circa Sienes insulam e præcipiti cataracta ruit, tanto strepitu ut vicinis populis auditum imminuat surditatemque quandam continuo tinnitu inferat. Ægyptus deinde eum suscipit, patrem ac fœcunditate uberi gratissimum; hanc rigat ac per ostia multiplicia elatus Mare Mediterraneum subit. Ostiorum duo præclarissima sunt; Rossetti nempe, quod diei unius itinere ab Alexandria distat, et Pelusii nunc Damiatæ. Ergo conclusione facta incremento Nili Ægypti, ac Zairi in Congitano regno, Nigrique in Æthiopia causam dant eodem pene tempore continui imbres per menses quinque in Congo aliisque vicinioribus terris decidui."

The above extract is taken from the work of Linschoten, the Dutch voyager, a Latin translation of which was printed in 1599. I have a copy in a mutilated state, owing to a fire. There are several curious old maps and other interesting plates. Some of your readers may like to compare the above extract with the accounts of Speke, Burton, Dr. Livingstone, and Sir Samuel Baker. The author refers to Odoardo Lupo, a Portuguese, as his authority. E. H. A.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

BLAEU'S\* ATLAS.—On Blaew's\* Map of the Orkney Islands (*Theatrum Orbis Terrarum, sive Atlas Novus*, Pars Va. Amstelædami, apud I. Blaev,\* MDCLIV.), opposite the cape on the west coast of the island of Hoy, called by him "Rora Head Stour," but on modern maps Roray Head, there is this note:—"The Stour wher buildet that excellent Foul called the Lyer." I shall be glad to know what this sea bird is which seems to have been so much thought of.

The information given in most of the maps of the Highlands and west coast of Scotland in this curious old Atlas is stated to be on the authority of Timoth. Pont. When the wild state of the Highlands at the beginning of the seventeenth century is remembered, the general accuracy of the details is surprising. One is inclined to ask how did Timoth. Pont get his information, for it is not difficult to imagine the sort of reception he would be likely to meet with had he presented himself in the districts of the Macgregors, or Macleods, or Mackintoshes, with the surveying chains, levelling staves, and other instruments, with the drawings of which he and "Guiljelmus Blaeu" ornament their joint work.

That he is not always trustworthy, may be seen by reference to his map of Kintyre (*Cantyræ chersonesus, Cantyr a Demie-yland*), where Loch Tarbert, in some places little over half a mile in

breadth, according to Keith Johnston is shown as an arm of the sea, many miles broad. In this case, and in some others, Timothy must have gone by hearsay. Any particulars regarding this Timoth. Pont would, I think, be interesting.

A. FERGUSSON.

United Service Club, Edinburgh.

GEORGE IV.—I have lately been told by an old gentleman that it is a mistake to suppose that King George IV. died without illegitimate issue. He informs me that his father-in-law (now dead), a gentleman well acquainted with some members of the lady's family, told him many years ago that George IV., when a young man, had been captivated by a beautiful Jewess, and that the result was the young lady gave birth to a son. This son, it appears, was passed off as the child of a poor Jew, who had charge of him, and no doubt this was done to save the "fair fame" of the mother's family, who are said to have been people of great wealth and eminent position in London, in the latter part of the eighteenth and beginning of the nineteenth centuries. My friend says that an allusion to "the captivation of the prince by a pretty Jewess" is made in some memoir, but he cannot remember the name of the publication. Can you, or any of your readers, give me the title of the memoir alluded to? Or perhaps some one who sees this letter may be able to afford some information on the subject. There is a rumour that the son of the prince enlisted as a soldier, attained high rank as an officer, and died greatly respected. The whole history, as I have heard it, is quite romantic; but as the lady's family very naturally hushed up the affair, and mystified matters, it is probable that it may be difficult to prove it. Perhaps, however, some light may be thrown on the interesting history by some of your readers.

EVER INQUISITIVE.

MISSAL.—I want information of a Missal I have, printed, so far as I can make out, by Joannis Winterburger, in the year 1512, at Vienna. The following is his rhyme of himself and his mark:—

"Signa vides lector: hyberna ex arce Joannis  
Anguineas inter jaculum amentabile spiras.  
Anguis ut etatem: cariosas ille lituras  
Comit, in invidiam gerit artis tela decorem."

I confess to being unable to make these lines quite intelligible to myself. I should say that the text of the Missal puzzles me most. It is unlike any with which I have compared it. I shall be glad to show it to any one learned in old editions of the Missal; to write some of its peculiarities would take up a great deal too much of your space.

PRONUNCIATION.—How should the words *heaven*, *prayer*, *mire*, be pronounced in singing or chanting—as if one or two syllables? H. A. W.

\* The name is spelled both ways in the Atlas.



**BYRON'S BIRTHPLACE:** "ANNIVERSARY CALENDAR."—An inquiry as to the poet's birthplace appeared in "N. & Q." 1st S. ii. 410, and the Editor, on the authority of Cunningham's *Hand-book of London*, stated that he was born at 24, Holles Street (Cavendish Square). In several biographical works this street is mentioned as the *locus in quo*, but without the number. In the *Life* by J. W. Lake, prefixed to the Paris edition of the poet's works (1828), the place of birth is stated to be Dover. In the *Anniversary Calendar, Natal Book and Universal Mirror*, 2 vols. 8vo. Lond. 1832, under date 22nd January, London (only) appears, but a ? follows. The compiler of this work possessed a wonderful fund of information, and he must have had some doubt. I therefore ask, where was the poet born? I have some faint recollection of having been told several years since that the compiler of the last-mentioned work was a gentleman named Dixon. Can and will any of your readers inform me? GEO. WHITE.  
St. Briavel's, Epsom.

**CHELSEA.**—Passing by the old parish church of Chelsea, a short time since, I entered into conversation with an old man, who, amongst other things, told me that he used to live in Lewis Buildings, Lawrence Street, adjoining Cheyne Row. When, and by whom, were Lewis Buildings erected (they have been pulled down)? Was there any family named Lewis connected with Chelsea in the seventeenth century, or does the name occur in the parish register prior to 1700? S.

**CLOCK-STRIKING.**—In passing through Hamburg I observed that the clock in the lofty tower of St. Michael's Church strikes each hour three times. For example, when six o'clock is past, at a quarter past six, it strikes one for the quarter, and then seven times; and at half-past it strikes two, and then seven; but singularly at three-quarters past it strikes three only; then at seven o'clock it strikes four for the quarters, and then seven. Are there any other clocks that strike like this? And why does it not strike seven at the three-quarters past? JOSIAH MILLER, M.A.  
Berlin.

"HERACLITUS RIDENS at a Dialogue between Jest and Earnest concerning the Times: London, printed for B. Tooke. No. 1, Feb. 1, 1681, to No. 82 (and last?), 1682."

Who was the author or editor of this single-leaf weekly publication? Is it of any curiosity or authority? H. Y.

**CAMEO: INTAGLIO.**—About the word *intaglio* there cannot be a doubt, either as to its meaning or derivation; and with the conventional meaning of *cameo* we are equally familiar; but whence is it derived? From the Italian *cammeo* we obtain no information as to its origin. Whence comes the Italian word? I ask, as usual, to be informed

by some of the valuable contributors to a work to which I have never been disappointed in appealing.  
W. M. T.

**THE PEERAGE AND BARONETAGE.**—In Hannay and Dietrichsen's *Almanack*, the annual publication of which is now discontinued, the peerages were enumerated according to their creation, and similarly with the baronetcies and knighthoods. This showed at a glance the number of creations of each in each reign. Is there any publication that gives the information in the same form?

NANTWICH.

**CONDORUS, EARL OF CORNWALL.**—What are the arms (if any) of Condorus, last Saxon Earl of Cornwall? Burke's *Armory* does not give them. I thank HERMENTRUDE for having kindly sent me the Fitz-Alan pedigree. W. G. TAUNTON.

"A MODERN ACCOUNT OF SCOTLAND," &c.—This is a pamphlet of 34 pp., "To which is added a poem on the same subject," &c. "London, printed for J. Roberts in Warwick-Lane. Price Six-pence." In ink, upon title-page, "Date supposed 1700. By Defoe." I shall feel obliged by being informed if the date and authorship are rightly stated, and if the pamphlet is of any rarity. J.

**FAN MANUFACTURERS.**—About 1770, a noted dealer in, or maker of, fans lived on Ludgate Hill, named Clarke. Are there any records of him in an historical or an artistic point of view? ST. C.

**SYMBOL IN STAINED GLASS.**—What is the meaning of the following symbol, which appears in painted glass in the east window of the church at Whitchurch, near Stratford-on-Avon, viz., a human head with the tongue hanging out of the mouth? There is one on either side. I cannot tell the date, but it is ancient. R. P.

**SIR FRANCIS SWIFT** is reported to have been a staunch royalist in the turbulent times of Charles I. To what family did he belong? W. WINTERS.  
Waltham Abbey.

**JOHEL DE TOTNES.**—Where can I procure an authentic account of this individual and his descendants, also of his possessions and what became of them? Was he a Norman who came over with the Conqueror, or was he a Saxon and a nobleman of this country before the Conquest? D. C. E.  
The Crescent, Bedford.

**DISRAELI'S "TANCRED,"** BOOK VI. CAP. III.—Is the beautiful description of Tancred's visit to the Queen of the Ansarey, who shows him "all that remains of Antioch," at all authentic? The ideas expressed by the author on seeing Apollo, Olympian Jove, and Astarte in Syria have a similar tendency to Max Müller's *Science of Religion*. As the latter has been published since



*Tancred*, it would be interesting to know how far the Prime Minister has anticipated Max Müller in his "new" science. G. LAURENCE GOMME.

SEVENTEENTH-CENTURY TOKENS.—W. Boyne, in his admirable work on these tokens, describes the following, which he attributes to Penkridge, in Staffordshire, viz. :—

Obv.—JOHN . PHILLIPES.—The Mercers' Arms. (In the field.)

Rev.—IN . PACRIDGE . 1665.—HIS . HALF . PENY.

As the specimen in my possession distinctly reads PANCRIDGE, may not the place of issue be intended for St. Pancras, Pancridge being a corruption? (*Vide* Timbs's *Curiosities of London*, pp. 153 and 580.) HENRY CHRISTIE.

ROGER DE QUINCY, brother of Robert and son of Seiher by Margaret, daughter of Robert de Mellent. How can this be reconciled with the claim of Matilda de Holland to the manor of Hals (*Placita de Quo Waranto*, p. 550)? She traces from Robert de Melan, Earl of Leicester, through Amicia and Cecilia, his daughters and heirs; from Amicia to Robert, son and heir; from Robert to Roger de Quincy, son and heir; from Roger to Elena, daughter and heir, &c., as if Amicia, not Margaret, were wife of Seiher, and Roger his grandson. D. R.

FRENCH REFUGEES.—How can I obtain information respecting those who came over to Ireland in the reign of William III., relative to their names, the grants made to them, &c.? H. B.

THE "CALENTURISTS."—I should be much obliged for an explanation of the "sect of the Calenturists," as the phrase occurs in Charles Lamb's *Essays*, quoted below :—

"Ha ! Cleombrolus ! and what salad, in faith, did you light upon at the bottom of the Mediterranean? You were founder, I take it, of the disinterested sect of the Calenturists."—"All Fool's Day," *Essays of Elia*, by Charles Lamb, p. 55, new edit., 1868.

G. H.

VIOLANTE, YOLANTE, IOLANTHA, IOLENT.—Are these really only different forms of the same female name? J. WOODWARD.

ZORNLIN FAMILY.—If Z. Z. (5<sup>th</sup> S. ii. 113) can give me any information respecting "Rosina Maria Zornlin," and "Mrs. Zornlin," who wrote at the beginning of this century, I shall be much obliged if he will write to me. OLPHAR HAMST.

New Barnet, N.

POST-OFFICE MONEY ORDERS IN 1791.—Lackington, the bookseller, writes on the subject as follows :—

"Many in the country found it difficult to remit small sums that were under bankers' notes, which difficulty is

now done away, as the post-masters receive small sums of money, and give drafts for the same on the post-office in London."

What was the system and the scale of charges?  
GEORGE ELLIS.

St. John's Wood.

JOHN WESLEY'S EDITION OF THOMAS A KEMPIS.—Some time since I bought a book, of which there is not a copy in the Bodleian, nor is it mentioned by Lowndes :—

"An Extract of the Christian's Pattern; or, a Treatise on the Imitation of Christ. Written in Latin, by Thomas à Kempis. Abridged and published in English by John Wesley, M.A., London, 1793."

It is in 8vo. sheets, but is only 4 by 2½ inches in size. Pp. 97, 98 are wanting. There is a Preface on the manner of using the book. Will any one favour me with a transcript of the missing leaf? ED. MARSHALL.

Sandford St. Martin, Oxon.

### Replies.

#### PINA SILVER.

(5<sup>th</sup> S. ii. 168.)

Having passed many years of my life in Chili and Peru, I have seen the *plata pîna* manufactured. It is thus : the silver ore having been crushed to a pulp in a mill resembling a mortar mill on an iron or granite *solerô*, is then transferred to a cylinder with four radial arms revolving inside of it, and a stream of water running into it; a certain quantity of salt and quicksilver is then thrown into the mass, and the muddy or earthy particles having been washed out at the top of the cylinder, or barrel, the mercury takes up the silver particles which settle at the bottom, and is converted into an amalgam. This amalgam is then put into iron moulds, generally six inches across the bottom, three inches across the top, and nine inches long internally, of an hexagonal shape, having a small hole at the lesser end; the amalgam is beaten in at the big end with a wooden mallet, and the excess of mercury falls through at the small end into an earthen pot to receive it; the mould is then luted at the bottom, over an iron plate, with clay, an inverted tube luted over the hole at the top, its lower end reaching down into a vessel of water, and a strong charcoal fire applied all round the mould. By this means the mercury is evaporated and condensed in the water, and, after a certain time, known to the manipulator by experience, the fire is extinguished, the tube removed, and, when cold, the contents of the mould shook out; a mass of spongy silver, called *plata pîna*, or, more properly, *pîna* (pronounced *peen-ya*), from its resemblance in shape somewhat to a pine-apple. In this porous state, it will imbibe a large quantity of water, and, to prevent fraud in this respect, it



is now generally melted down into *plata barra*, and exported to Europe in this shape. In steamers I have commanded on the west coast of South America, I have carried, from time to time, many tons of silver, both "piña" and "barra," from the intermediate ports, both to Callao (Lima) and Valparaiso (Chili), representing millions sterling. When the Duke de Palata was appointed Viceroy of Peru, the streets through which he passed on his entry into Lima were literally paved with bars of silver, valued at some sixteen millions sterling, which had been collected ready to ship on board the next galleon, *viâ* Panama, for Spain, and the commonest utensils were formerly made of silver.

GEORGE PEACOCK,

Pioneer of Steam Navigation in the Pacific.

The following extract is from E. Chambers's *Cyclopædia . . . of Arts and Sciences*, 2nd edit., 1738:—

"Pinea, or Pine, in commerce, a term used in Peru and Chili, for a kind of light, porous masses or lumps, formed of a mixture of mercury and silver-dust from the mines. . . . The ore or mineral of silver, being dug out of the veins of the mine, is first broke, then ground in mills for the purpose, driven by water with iron pestles of two hundred pound weight. The mineral thus pulverized is next sifted, then worked up with water into a paste, which, when half dry, is cut into pieces called *cuerpo's*, a foot long, weighing each about two thousand five hundred pounds. Each *cuerpo* is again kneaded up with sea-salt, which dissolving incorporates with it. They then add mercury, from ten to twenty pounds for each *cuerpo*, kneading the paste a-fresh until the mercury be incorporated therewith. This office being exceedingly dangerous, by reason of the noxious qualities of the mercury, is the lot of the poor Indians. . . . This amalgamation is continued for eight or nine days: some add lime, lead, or tin ore, &c., to forward it; and in some mines they are obliged to use fire. To try whether or no the mixture and amalgamation be sufficient they wash a piece in water, and if the mercury be white it has had its effect, if black it must be further worked. When enough it is sent to the lavatories, which are large basons that empty successively into one another. The paste, &c., being laid in the uppermost, the earth is then washed from it into the rest by a rivulet turned upon it, an Indian all the while stirring it up with his feet, and two other Indians doing the like in the other basons. . . .

"When the water runs quite clear out of the basons they find the mercury and silver at bottom, incorporated. This matter they call *pella*, and by this they form the *pineas* by expressing as much of the mercury as they can; first by putting it in woollen bags and pressing and beating it strongly; then by stamping it in a kind of wooden mould of an octagonal form at bottom, whereof is a brass plate pierced full of little holes.

"The matter being taken out of the mould is laid on a trivet, under which is a large vessel full of water; and the whole being covered with an earthen head, a fire is made around it.

"The mercury still remaining in the mass is thus reduced into fumes, and at length condensing is precipitated into the water, leaving behind it a mass of silver grains of different figures, which, only joining or touching at the extremes, render the matter very porous and light.

"This, then, is *pineas* or *pignes* which the workmen endeavour to sell secretly to the vessels trading to the

South Sea; and from which those who have ventured to engage in so dangerous a commerce have made such vast gains. Indeed the traders herein must be very careful, for the Spanish miners are errant knaves, and to make the *pignes* weigh more make a practice of filling the middle with sand or iron."

MABEL PEACOCK.

Bottesford Manor, Brigg.

Pina silver is silver in the shape of a sugar loaf, a form which it assumes during the process of the separation of the pure metal from the ore, and *before* cast into bars, when it is assayed at the king's stamping house, and a mark set upon it according to its fineness. This may be gathered from a work in great estimation, *On the Natural and Moral History of the East and West Indies*, by Joseph d'Acosta, the original editions of which were published at Seville in 1590, 4to., and at Barcelona in 1591, 8vo.

After describing (cap. v. *et seq.*) the different stages of the purification of the ore, by means of heat, washing in water, and the partial expulsion of the quicksilver by the pressure of the massina cloth, the author proceeds to state that—

"The rest of the mass, *in form like a sugar loaf*, is covered with an earthen pan of that shape; and a great fire having been kindled around it, all the quicksilver runs out at a pipe, as distilled water from a lembick, and the silver remains *in the same shape*, and of the same bulk, but in weight less by four-fifths, and *all like a honeycomb*."

which explains how the water was "soked and gott into a part of the Pina\* silver."

WILLIAM PLATT.

Conservative Club.

"THE ARCHÆOLOGICAL EPISTLE TO DEAN MILLES" (5<sup>th</sup> S. ii. 150, 251.)—I am in a position to state most confidently that *The Archæological Epistle* was written by John Baynes. My authority is that learned and accurate scholar, the late Francis Douce, who had known Baynes intimately, and always spoke of him in the highest terms. I remember his once repeating to me a dictum of Baynes's on the sin of publishing a book without an index. Lord Campbell would, I believe, have been contented with hanging the offender; not so John Baynes, whose judgment went far beyond this. Those who remember my venerable friend, and know the *ore rotundo* with which he delivered the following Shandæan curse, will readily believe that every shelf in that beautiful library in Gower Street trembled at the sound:—"Sir," John Baynes used to say, "Sir, the man who publishes a book without an index ought to be damned ten thousand miles beyond hell, where the devil can't get for stinging nettles!"

MR. HEMMING'S query, and the replies of your correspondents, have served to recall to my mind

\* Pina, in Spanish, signifies "any stone, stake, or other thing like a sugar-loaf."



many pleasant hours spent in that "perfection of a library" at the foot of the Gamaliel who had formed it, and many good and ripe scholars, whose acquaintance it was my good fortune to make within its walls during the seven years from 1827 to 1834, when I was a privileged visitor to it.

Among these were the late Mr. Singer, whom, as he told me, "N. & Q." called from a literary retirement which had lasted many years; Sir Francis (then Mr.) Palgrave; the late Mr. James Heywood Markland; Sir F. Madden; Sir Henry Ellis, then, as to the end of his long and useful life, full of information and racy anecdote; and last, though not least, one who contributed in no small degree to call forth that spirit of historical investigation which has characterized English literature during the last half century,—I mean the learned author of *The Curiosities of Literature*.

I first saw Mr. D'Israeli in Gower Street about 1827, and my last interview with him was in the library of the Athenæum, in the summer of 1839. Two incidents have served to fix that interview strongly in my memory. The first was the warm and flattering manner in which he, a Nestor in literature, was kind enough to speak to me, a mere tyro in book-work, of a little volume which I had just edited for the Camden Society, and showed his earnestness by urging me to bring out a second volume, and pointing out where I might find some materials for it. The second, which has a special and painful interest for me at this time, was his describing to me the peculiar form which the loss of sight, with which he was shortly after visited, was at that time assuming.

WILLIAM J. THOMS.

DOUBLE CHRISTIAN NAMES (5<sup>th</sup> S. ii. 226.)—MR. WARD, referring to a query in the *Pall Mall Gazette* of 10th August, in which a case is cited as mentioned in 1680, and the question is put, "What is the earliest example of a double Christian name in England?" asks for further notes. I find several cases of double Christian name, or double surname, one surname being used as a Christian name, though very possibly not given to the child in church at the time of baptism. I believe that such names were much commoner than is supposed; but that they have commonly been omitted by the old pedigree-makers. The first case is that of Sir Richard Clement Fisher, of Packington, in the county of Warwick, born somewhere in the sixteenth century. The next are the son and grandson of Fisher Dilke of Shustoke, in the county of Warwick, who was born in 1595. He married Sybil Wentworth, and his son was called "Fisher Dilke, otherwise Wentworth," of Wolston, in the county of Warwick. He was born probably about 1630. The grandson is called Fisher Dilke Wentworth in the pedigrees. He was born in 1655, and christened at Shustoke. D.

The subject of early double Christian names was discussed in Malone's *Inquiry* concerning Ireland's Shakspeare forgeries, 1796, 8vo. pp. 226, *et seq.*, where he says, and gives reasons, "that in the beginning of the last [seventeenth] century, and long afterwards, persons of the first rank in England were contented with one Christian name." He was evidently not aware of what appears to be one exception. Many of the English Bibles, printed from 1578 to 1620 and after, are supplemented by "Two Right Profitable and Frvitefvll Concordances . . . . Collected by R. F. H." The Preface is dated and signed "this xxij of December, Anno Domini 1578. Thine in the Lord, Robert F. Herry." THOMAS KERSLAKE.

Bristol.

In an article on "Parish Registers," by R. E. C. Waters, reprinted from the *Home and Foreign Review*, it is stated that "Henry Algernon, fifth Earl of Northumberland, whose household book is well known to antiquarians, was born January 13, 1477-8, and his double name appears on his garter plate in St. George's Chapel." Mr. Waters's essay, full of curious information vivaciously conveyed, is well worth reading. The folly of reduplication of Christian names became manifest when such an entry as the following appeared:—

"Burbage, Wilts, 1781. Charles Caractacus Ostorius Maximilian Gustavus Adolphus, son of Charles Stone, tailor, bapt. 29 April."

That tailor must have imagined a glorious future for his son with the sesquipedalian name.

MORTIMER COLLINS.

Knowl Hill, Berks.

"AULD ROBIN GRAY" (5<sup>th</sup> S. ii. 205.)—The remarks of C. on this subject require some qualifications and additions to present the actual facts of the case.

His general statement seems to imply that the ballad was not originally written with reference to an existing air, but was first set to music by Mr. Leeves forty years after the words were written.

This is not correct. The circumstances are fully set forth in a letter from the authoress, Lady Ann Lindsay (then Lady Ann Barnard), to Sir Walter Scott, in 1824, printed with the song by the Bannatyne Club. The song was written with special reference to an old Scottish air, "The bridegroom greits when the sun gaes down," the words of which were rather coarse. Lady Ann was passionately fond of this melody. She says, "I longed to sing old Sophy's air to different words, and give to its plaintive tones some little history of virtuous distress in humble life such as might suit it," &c. Hence the beautiful ballad, which has touched with a tender feeling thousands of hearts from that day to this.

For forty years it was sung to the original air;



but it must be acknowledged that Mr. Leeves's melody has worthily superseded it.

The old air, however, is usually sung to the first stanza as an introduction to the theme, and will generally be found prefixed to the published copies of the music. I am not aware that it is any new discovery that Mr. Leeves was the composer of the modern air. It will be found usually attached to any notice of the song: see the *Book of Scottish Song*, published by Messrs. Blackie & Son, 1845.

J. A. PICTON.

Sandyknowe, Wavertree.

It may interest C., or other readers of "N. & Q.," to know that the ballad *Auld Robin Gray* was originally sung to an old Scotch air, called *The Bridegroom Grat*. I fancy Mr. Leeves's air is not the only one that, without any real claims, is popularly supposed to be Scotch. To cite one case, the present music to *Within a Mile of Edinburgh Town* was composed by Mr. James Hook, of Norwich, the father of Theodore Hook. Here, too, as in *Auld Robin Gray*, there is an older air, most probably Scotch, now seldom, if ever, sung.

W. J. MACADAM.

Althorpe Road, Upper Tooting.

THE AMERICAN STATES: MAINE (5<sup>th</sup> S. ii. 82, 174.)—In an article copied into "N. & Q.," August 1st, it is stated that "Maine was so called, as early as 1633, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor."

This derivation is very frequently given as the true one, but it is evidently wrong, as Mr. Tuttle has proved in an article printed in the *Boston Evening Transcript*, June 8, 1872, from which I make the following extract:—

"The name of Maine was first authoritatively and deliberately applied to that part of the State lying west of the Kennebec River in the charter of the great Council for New England, granting this territory to Sir Ferdinando Gorges and Captain John Mason, dated August 10, 1622. In this charter it is styled the 'Province of Maine.' This event was nearly two years before the Princess Henrietta Maria of France was thought of for a wife to Prince Charles of England. At the time this name was inserted in the charter, a marriage treaty was pending, and had been for some years, between the Courts of England and Spain, having for its object the marriage of Prince Charles and the Infanta Maria, daughter of Philip III. of Spain. A marriage of these royal parties was expected until early in the year 1624. It is clear from this and other circumstances that could be mentioned, that the naming of Maine had nothing to do with Henrietta Maria of France, as alleged. I may add, in this connection, that I expect to show, in my *Life of Captain John Mason*, soon to go to press, that this Spanish Infanta was designedly complimented about this time in the naming of a district in New England, granted by the great council, a curious fact overlooked by historians.

"It seems reasonably certain that the State of Maine owes its name to no European state, province, or personage, but to its own unique geographical features. Years

before the name appeared in this charter to Gorges and Mason, its territory, or the littoral part of it, was commonly designated by English mariners and writers 'The Main,' variously spelt, to distinguish it from its insular parts lying off the shore. This origin of the name, proposed long ago, seems to be the true one."

One of the islands, Monhegan, was settled at an early date. Mr. Folsom, of New York City, author of the *History of Saco and Biddeford*, in an address, September 6, 1846, before the Maine Historical Society, says, in reference to this derivation:—

"Unfortunately for its accuracy, the province of Maine in France did not appertain to Queen Henrietta Maria, but to the crown [of France]; nor is it discoverable that she possessed any interest in the province."

JOHN WARD DEAN.

Boston, Massachusetts, U.S.A.

Wisconsin is called the "Badger State" from that animal being found there; Nevada, the "Silver State," from the great number of silver mines in it. M.

"LUCUS A NON LUCENDO" (5<sup>th</sup> S. ii. 205.)—I would suggest "lux in tenebris" as the ideal signification of the Latin *lucus*, and its nearest English equivalent to be our word *glade*, now, I believe, by the best authorities, referred to a root signifying "to lighten up," understanding by it a slade or green sward, open to the sun's rays, in the midst of a wood. Such a locality seems to have been in the mind of Livy when he wrote (lib. xxiv., cap. 3) "*Lucus ibi, frequenti silvâ et proceris abietis arboribus septus, læta in medio pascua habuit*"; for *lucus* here connects itself better with the pasture than with the surrounding wood; but the language is not exact. Cicero, on the contrary, in describing a grave covered with, as well as hedged in, by a thicket, leaves no doubt of his meaning:—"Septum undique et vestitum vepribus et dumetis sepulchrum" (*Tusc.*, v., 23). Is not the fact of the *lucus* being held sacred unfavourable to the suggested derivation from the Greek *λύκος*? Livy, in the chapter just cited, proceeds to speak of the sacred flocks as "*nunquam insidiis ferarum, non fraude violati hominum*." This statement, though not to be taken for more than its worth, militates strongly against the supposition that a *lucus* was commonly regarded as a covert for wolves.

SHEM.

Some derive *lucus* from *λυγη*, darkness, gloom, shade, obscurity; or from *λοχος*, an ambush (*λοχη*, a thicket, a place proper for an ambushade). It is most probably from *lucus*, i. q., *lux*; from the light shining in at the entrance. *Vulpes* would seem to come from *αλωπηξ*, through a *φαλωπηξ*.

R. S. CHARNOCK.

Gray's Inn.

UNAUTHORIZED ARMS (5<sup>th</sup> S. ii. 187.)—There can be no doubt that there are many families who



bear arms, and who have done so for several centuries, concerning which no record is to be found in the Heralds' College.

The following instances are fresh in my memory:

1. A sergeant at law, living in the earlier part of the seventeenth century. He came of a family who, for several generations back, had been called gentlemen in official documents. His arms appear in a contemporary heraldic work relating to the county of which he was a native; and one edition (if not more) of a book published by him contains his arms on the back of the title. No record of a grant or confirmation of arms to any member of this family is to be found in the Heralds' College. The coat has every mark of antiquity. Few English bearings are more simple.

2. A distinguished officer in the Parliamentary army during our great civil war. His father and grandfather were men of good position in the neighbourhood of London; he bore his arms on his seal, evidently a signet ring, impaled with those of his wife. The coat is a very singular one, does not belong to any other English family, and is very unlikely to have been invented in the seventeenth century. These arms are not on the Heralds' register.

3. A member of a well-known family in an Eastern county held an official position in the reign of Queen Elizabeth. The arms of the family had long been in the Heralds' books. This member of the house, however, used on his seal another coat, which is not registered. This coat, I was informed some ten years ago, by the then representative of the family (himself an accomplished genealogist), was not the arms of some ancestress which he had adopted, but a bearing which, though never admitted by the heralds, had been used, in various forms, by other members of the family, at earlier and later periods.

4. A family who have been in the rank of the gentry from the reign of Richard III. or earlier. Their arms existed in stained glass, till about sixty years ago, in the windows of a church where they buried their dead in the fifteenth century. They are mentioned by one of our great seventeenth-century heraldic writers, and their coat appears upon silver plate purchased in 1653, yet the heralds know nothing of them.

The above instances I have carefully investigated. I could, if it were needful, add many similar examples.

MAJOR WEIR, THE EDINBURGH MAGICIAN (5<sup>th</sup> S. ii. 188.)—Modern improvements in the neighbourhood of the West Bow, Edinburgh, "near the castle," have swept away all vestiges of the "haunted" and dark abode of this notorious individual, and the site is covered by a building belonging to the Secession Church. A woodcut of the house is given in Chambers's *Minor Tra-*

*ditions of Edinburgh*, 1833, where it is shown as within a courtyard, approached from the Bow by a narrow covered entrance still standing, and which forms the subject of a vignette in Mr. Wilson's *Memorials of Edinburgh in the Olden Time*, Edinburgh, 1848.

J. MANUEL.  
Newcastle-upon-Tyne.

Major Weir's house was not near the castle, but in the Bow, on the right hand coming up from the Grass Market. I have constantly passed it as a child, and was always very glad to get out of its vicinity. There was a tradition that Major Weir's carriage used to rattle down the Bow at 12 o'clock P.M., and also that his stick—said to be a witch—could and did go to fetch his snuff from a neighbouring shop. On a wooden door, painted green, I distinctly remember the words "no admittance except on business." What the business was I never inquired, being, as I have said, very glad to get away from the place.

ISABELLA SWIFTE.

"THE TWA CORBIES," OR "THE THREE RAVENS" (5<sup>th</sup> S. ii. 189.)—MR. PEACOCK will find another version of "The Twa Corbies," taken from Motherwell's Collection, at p. 227 of *The Legendary Ballads of England and Scotland*, edited by J. S. Roberts (London, Warne & Co.).

ALEXANDER MACKINTOSH SHAW.

LONDON COMPARED WITH ANTIOCH (5<sup>th</sup> S. ii. 146.)—The tetrastich was written by Jo[h]n Qu[arles]. The plate itself was prefixed to Thomas Fuller's four sermons, 1657, entitled *The Best Name on Earth*; the first being on the text, "And the disciples were called Christians first in Antioch." I am anxious to learn whether John Stafford (whose name, as the publisher of the sermons, is on the plate) used the same engraving for any other work. A copy of *The Best Name* is now before me; but some Hollar collector has laid violent hands—"convey the wise it call"—on the frontispiece, which is also missing in other copies that I have seen. I shall be grateful to MR. PATTERSON for permission to copy his engraving for my forthcoming edition of Thomas Fuller's *Collected Sermons*.

JOHN E. BAILEY.

Stretford, Manchester.

"UNACCUSTOMED AS I AM TO PUBLIC SPEAKING" (5<sup>th</sup> S. i. 367.)—Ovid places Ajax in this position:—

"Sed nec mihi dicere promptum;"

*Met.*, lib. xiii. 10.

F. DANBY-PALMER.

HEREDITARY KNIGHTS OF THE ORDER OF ST. JOHN (5<sup>th</sup> S. i. 468.)—In the Order of St. John there were formerly Hereditary Knights of the Grand Cross who had the right to transmit that dignity to their descendants. This favour was very rarely conferred, and was the reward of very



great services rendered to the Order. In France the families of Noailles, St. Simon, Vignacourt, &c., were thus distinguished. I have never heard or read of Hereditary Commanders or Chevaliers, but such may have existed, and the extract given by D——s may be taken as evidence that this was the case. J. WOODWARD.

Montrose.

"AS SOUND AS A TROUT" (5<sup>th</sup> S. ii. 224.)—"As sound as a roach" is a very common proverb in this county, and perhaps elsewhere. R. R. Boston.

TRANSIT OF VENUS: JEREMIAH HORROCKS (5<sup>th</sup> S. ii. 205.)—Costard, in his *History of Astronomy*, calls Horrox, or, as his name should rightly be spelled, *Horrocks*, "a young clergyman"; and Thomas Hearne, in his *Antiquarian Notes*, says he was "minister of Hoole," which is about five miles from Preston, in Lancashire. I think a record of the fact that the first observer of the transit of Venus was in holy orders, and, at the time he made the observation, and when he died, curate of St. Michael's, Hoole, should not have been omitted from the epitaph to his memory, erected by Holden, the astronomer. This epitaph, as quoted by M. C. J., says the observations were made by Horrocks at *Bootle*. There is a mistake somewhere. Is not *Bootle* a misprint for Hoole? I should mention that a very interesting notice of Horrocks, based on Whatton's *Memoir*, will be found in the *Quernmore Parish Magazine*, for Sept., 1874. Considering how much astronomers are indebted to Horrocks, I am surprised to find no mention of him in any of Mr. R. A. Proctor's books—*The Sun*, *Light Science for Leisure Hours*, or *Other Worlds than Ours*—all of which treat more or less of the approaching transit.

S. R. TOWNSHEND MAYER.

Sheendale, Richmond, Surrey.

"IRON VIRGIN," NUREMBERG (5<sup>th</sup> S. ii. 209.)—See "The Kiss of the Virgin, a Narrative of Researches made in Germany in 1832 and 1834 for the purpose of ascertaining the Mode of Inflicting that Ancient Punishment . . . by R. L. Pearsall," in *Archæologia*, vol. xxvii. p. 229. This paper is illustrated by engravings of the machine. The writer had only succeeded in seeing one instrument of this kind, but had heard of several more. I believe that others are now known to be in existence. I shall be obliged to any one who will point out where any of them may be seen. Mr. Pearsall's paper was read before the Society of Antiquaries in 1837. I shall be glad to be referred to engravings or books of an earlier date in which the *Jungfernkuss* is delineated or described.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

See "N. & Q." 4<sup>th</sup> S. v. 35, 151, 255. There is

an interesting article, called "The Maiden's Kiss," in *Chambers's Journal*, for Dec. 26, 1863.

JOHN PICKFORD.

Newbourne Rectory, Woodbridge.

"GREWE," i. e. GREEK (5<sup>th</sup> S. ii. 204.)—In Ulster, the country people call a greyhound a *grew*. The late Mr. Richardson, in his handy little book about dogs, calls the greyhound *Canis Graius*, and conjectures that it derived its name from being of Greek origin. S. T. P.

"MONSIEUR" AND "MADAME" (5<sup>th</sup> S. ii. 205.)—The following extract from a journal of 1738 shows a curious use of the word *Madame*:—

"Paris, Feb. 23, 1738.—"The marriage of the eldest Madame of France with the Infant Don Philip, and of the second Madame with the second son of the King of Sardinia, were declared yesterday at Versailles."

W. H. PATTERSON.

QUEEN CAROLINE (5<sup>th</sup> S. ii. 225.)—Her appearance at his coronation was forbidden by George IV., but its possibility rendered him painfully nervous. I was told by Sir Thomas Mash that the report of her object having been partly accomplished had so agitated His Majesty, that, had not a glass of brandy been at hand, he could not have gone through the royal solemnity. My own responsible office gave me occasion to know that certain articles of plate, and accessories of the coronation banquet, had been appropriated by persons whose loyal feelings had made them desirous to possess memorials of that event; one lady had been seen pocketing a spoon, and declined its restoration, which being insisted on, she exclaimed—compulsion also hinted at—"Man, lay a finger on me, and I will scream my heart out!" Aware of the consequence of any alarm, the attendant suffered her to carry off her booty.

EDMUND LENTHALL SWIFTE.

BIBLICAL EVIDENCE (5<sup>th</sup> S. ii. 228.)—Dr. Th. Sherlock, Bishop of London, published *The Trial of the Witnesses of the Resurrection*, London, 1729. It has been published with "The Sequel of the Trial" in *Christian Literature*, Bohn, 1848.

ED. MARSHALL.

SHOTOVER: CHÂTEAU-VERT (5<sup>th</sup> S. ii. 91, 136, 197.)—The following entry in the earliest Pipe Roll (31 Henry I., A.D. 1130–31), which occurs under the account for Oxfordshire, seems to show that the corruption of "Château-Vert" into something very like "Shotover" must have begun, if it ever took place at all, less than fifty years after the compilation of Domesday Book; supposing that the entry does not tend to prove that the derivation of "Shotover" from "Château-Vert" is nothing more than a conjecture founded on similarity of sound:—



"Hugo forestarius de Sotora reddit compotum de x. solidis de veteri Censu foreste de Sotora."

The word "Sotora" occurs in the same roll in the account for Gloucestershire :—

"Monachi Glocestrie reddunt compotum de c. libris pro terra de Sotora quam Rex eis concessit."

Now, the Monastery of St. Peter at Gloucester possessed land in a place, the name of which appears in the History and Cartulary of that house published in the Rolls Series (vol. i. p. 12), under the form "Sotteshore," and which is identified with "Shotover" by the editor in the index. In Domesday Book (f. 154 b), under the heading "Oxenefordscire," there is a notice of a royal forest in "Scotorne," which is most probably identical with "Shotover." If it be, the derivation of the latter from "Château-Vert" is out of the question, unless we suppose that the Normans had forgotten their own language only twenty years after the battle of Hastings. FRANK SCOTT HAYDON.

Merton, Surrey.

"Boss" (5<sup>th</sup> S. i. 221, 253, 356.)—

"Adown the black and craggy boss  
Of that huge cliff, whose ample verge  
Tradition calls the Hero's Targe."

In these lines, quoted by F. D., *boss* is plainly the name for the projecting stud or point on a Scottish buckler or targe, figuratively applied to a peculiarly-shaped rock. The edition of Webster brought out by Messrs. Bell & Daldy gives the following etymology :—

"French *bosse*, Provençal *bossa*, Italian *bozza*, from German *butz*, *butzen*, something cloddy or stumpy, point, tip; Old High German *bozo*, tuft, bunch; Dutch *bos*, bunch, tuft; Old High German *pōzan*, *pōzjan*, Middle High German *bōzen*, New High German *boszen*, to beat."

(2.) *Bos*, *bos-se*, which TAUNTONIENSIS has heard in Somersetshire applied to "oxen, cows, or calves," can, it need hardly be said, have no connexion with the foregoing word. It looks like a representative of the well-known Celtic word for a cow, Irish *bo*, Welsh *buwch*, Scottish Gaelic *bō*, &c., which is the relative of *βoûs*, *bos*, a root which may very well have been onomato-poetic. It is, however, urged on the other hand that if *bo* well expresses the bellowing of the beast, the *b* becomes *g* in Skr. *gô*, Zendish *gāo*, O. H. Germ. *chuo*, English *cow*, all which forms possibly are variants of the one root found in TAUNTONIENSIS'S *bos*, interchanges of *b* and *g* not being unfrequent.

(3.) I think CRESCENT has given us the true origin of the American word "boss" in the Dutch *baas*. DAVID FITZGERALD.

PERCY, THE TRUNK-MAKER (5<sup>th</sup> S. i. 308, 439.)—Various publications issued from the press on the subject of James Percy's claim to the earldom of Northumberland, from the death of Josceylin Percy, the eleventh earl, May 21, 1670, till the claim was decided adversely by the Lords in 1689.

His own petitions on the subject extend from 1670 to 1694. For full information, see the following :—

"The Petition of James Percy to His Majesty for the Estate, as being next Heir to the Earl of Northumberland. 1679, fo."

"The Claim, Pedigree, and Proceedings of James Percy, now Claimant to the Earldom of Northumberland, humbly presented to both Houses of Parliament. Lond., 1680, fo."

"The Case of James Percy, Claimant to the Earldom of Northumberland. With an impartial account of the Proceedings he hath made in the several courts of Justice, in order to the proving and obtaining his right and title to the said Earldom. Lond., 1685, fo., pp. 12."

In Sir Egerton Brydges's *Restituta*, vol. iii. pp. 519-528, will be found a most interesting review of this case.

"Short Account of the Proceedings of James Percy, late of Ireland, in pursuance of his right to the Earldom of Northumberland, fo. n.d., but contemporaneous."

I quote from one of the statements that "the claimant's adversaries procured to be published in the gazettes, that the claimant was an impostor; and declared that his name was not Percy."

In 1689 the Lords sentenced him to wear a paper in Westminster Hall declaring him "a false and impudent pretender to the Earldom of Northumberland." Notwithstanding this Lord Chief Justice Hale is reported to have said to the Earl of Shaftesbury, "I verily believe he [the claimant] hath as much right to the Earldom of Northumberland as I have to this coach and horses which I have bought and paid for." See also Collins's *Peerage*, edit., 1812, vol. ii. p. 357; Masters's *History of Bene't College, Cambridge*, p. 355. For a brief account of the sufferings of his son Anthony, Lord Mayor of Dublin, see Archbishop King's *State of the Protestants of Ireland*, edit., 1691, pp. 138 and 179. GASTON DE BERNEVAL.

Philadelphia.

SHADDONGATE (5<sup>th</sup> S. i. 328, 395, 517.)—"To get at the origin of a local name, we should," according to Max Müller, "go back to its earliest spelling," and, as this was not done by the querist, of course all interpretations "may be held as dubious." However, I am prepared to fortify my definition of this word by some pretty good authorities. I stated that "Shad" was the Frankish *Chad*=war (see Grimm's *Deutsche Grammatik*), not that *Cath* had been corrupted to *Shad*, but that the Celtic *Cath* was equivalent to *Shad* or *Chad*. That they were originally the same is most probable, for the Saxon *ð* was equivalent to *th*, and *s* and soft *c* were interchangeable. A very similar, and perhaps more correct definition of the word Shaddongate, may be thus :—the repetition of the *d* may be a redundancy; as Dr. Latham observes, in his *English Language*, p. 157, "the feduplication of the consonant after a vowel, as in *spotted*, merely denotes that the preceding vowel



is short"; then the *on* in *Shadon* may be a corruption of the Saxon plural in *en* ("N. & Q." i., ii., 234) or of *an* = a district (Beale-Poste, *Ancient Britain*, 242). In fact, this trivial vowel-change would not be a corruption at all, for, "In derivation, all the vowels may be treated as one letter" (Bosworth's *A.-S. Grammar*). I do not find Shaddongate upon the Ordnance Map, but, if it is, or was, near Carlisle, there can be no doubt but that, being upon the Border, the meaning is the war-gate, or entrance. Gate here must be taken in the general and geographical sense, and not in the contracted form now used. There are several names near this part of the Border quite as indicative of war and strife, viz., Wigton, Warwick, Harraby, Harwich, and many others.

When (which seldom happened) a place name was adopted from a proper name, it was generally the name of some one more renowned than he who "is said to have been brother to St. Patrick."

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

MONTAIGNE'S "ESSAYS" (5<sup>th</sup> S. i. 208, 275.)—Surely this idea (were I to live my life over again, I should live it just as I have done) has occurred to most of us. I think it has been put in a most concise form by a poet of whom very few of the readers of "N. & Q." have heard:—

"I've had my share of trouble, and I've done my share of toil;

And life is short,—the longest life a span.

I care not now to tarry for the corn or for the oil,  
Or the wine that maketh glad the heart of man.

For good undone and gifts misspent, and resolutions vain,

'Tis somewhat late to tarry.—This I know,  
I would live the same life over if I had to live again,  
And the chances are I go where most men go."

The author, the late Mr. Adam Lindsay Gordon, was well known in Australia as a fine spirit, a good comrade, and a gallant horseman. Major Whyte Melville quotes some of his verses in *Satanella*.

M. C.

Melbourne, Australia.

"Though I think no man can live well once but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thread of my days: not unto Cicero's ground because I have lived them well, but for fear I should live them worse."—*Sir Thomas Browne*.

W. A. C.

COWPER: TROOPER (5<sup>th</sup> S. i. 68, 135, 272, 316; ii. 16.)—I know nothing of the poet's genealogy; but if he was descended from a Durham or Northumbrian stock, he would certainly be a *Cooper*. We, in the counties of Durham and Northumberland, call a *cow* a *coo*, and, therefore, *Cowper* would be *Cooper*. A tribe of north-country potters is known as "Cooper's gang," but I cannot say anything about their orthography, for I have known

them figure in *police reports* as Cooper's and Cowper's. "Dun Cow Lane," in the city of Durham, is popularly "Dun Coo Lane."

Names, as to their pronunciation, vary in different localities. Take, as an example, "Walsh." This is a common name in Craven, and it is invariably pronounced *Worsh*. In Durham, we have the same name, but it is always pronounced as written, "Walsh." In Craven, we have a song where "Cooper" is a rhyme to "trooper"; but, as I never saw the song in print, I cannot say whether the hero is a Cooper or a Cowper. I have known numerous *Cowpers*, but they were all *Coopers*. I should consider it very pedantic to call a Cowper otherwise than Cooper. In these matters the real guide is not so much *correctness* as *custom*.

JAMES HENRY DIXON.

We have had Cowpers (Coopers) in the land for many generations. They are an historic family, and have filled various offices of State, from the Lord High Chancellor (grand-uncle of the poet), in 1707, to the First Commissioner of Works in our own day. Yet, to humour W. A. C. in his notion of altering an original till it resembles its portrait, they are now to call themselves somebody else! Would it have surprised a "Glasgow" man to hear George Stephenson's "So much the worse for the coo" (cow)?

H. D. C.

Dursley.

Cowper is a mere corruption of Cooper, and it has always been pronounced by country people *Cooper*. In all very ancient documents it is usually written *Coop*, or *Cowp*, in the contracted form. The pronunciation never altered with the spelling, but, like Darby for Derby, Barkshire for Berkshire, Barkeley for Berkeley, &c., held its own. Still, like W. A. C., I prefer that the poet's name should not be vulgarized into Cooper, though sentiment is one thing, truth another.

Z. Y. X.

WELSH TESTAMENT (5<sup>th</sup> S. i. *passim*; ii. 18.)—The suggestion of M. H. R. as to the desirableness of the "New Testament Committee" having among them a scholar capable of collating the English version with the Welsh is worthy of consideration. There are many passages which appear, to a Welshman at least, more forcibly rendered in the latter than in the former. M. H. R. is not, however, happy in the illustrations he gives of the readings in the Welsh Testament. In the passage, "Fel na choller pwy bynag a gredo ynddo ef, ond *caffael o hono* fywyd tragwyddol" (John iii. 15), the words italicized do not, as he supposes they do, mean "obtain from him." The pronoun embodied in the phrase "*o hono*" refers to "pwy bynag," whosoever; to him who should have eternal life, not to Him from whom he should obtain it. The text is an example of a peculiar Welsh construction, in which a verb in the infini-



tive is conjoined to a finite verb, contrary to a rule of English syntax. This idiomatic usage is of frequent occurrence: thus, in Deut. iv. 25, "Pan genhedlych feibion, ac wyrion, a *hir-drigo o honoch yn y wlad, ac ymlygru o honoch, a gwneuthwr o honoch ddelw gerfiedig*," "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image." "*Caffael o hono*" is equivalent to *to-have of him* = *his to-have* = *his having*; "*a hir arigo o honoch*" = *and the long to-remain of you* = *your long remaining*. SIGMA.

"SINOPE" (5<sup>th</sup> S. ii. 88, 155.)—Du Cange says:—"Sinopis, color viridis. Galli in tesseris armariis vocant Sinople. Green color, which the French, in heraldry, call Sinople." Chambers does not say it "ought to mean red," but only that "Pliny and Isidore, by color prasinus, or sinople, mean a brownish red, such as that of our ruddle," having said for himself just before, "Sinople, or Senople, in heraldry, denotes vert, or the green colour in armories." Coates says (*Dictionary of Heraldry*):—"Sinople is the word used by the French Heralds for green, which we call vert." It was called Sinople, he tells us, "from a town in the Levant where the best materials for dying green are found." EDMUND TEW, M.A.

"PRIVATE HISTORY OF THE COURT OF ENGLAND" (5<sup>th</sup> S. ii. 208.)—It would certainly be interesting to know the author of the work, but still more so to have a key to its assumed names. Many personages mentioned, such as Mrs. Fitzherbert, Mrs. Robinson (Perdita), &c., are easily recognizable, but there are others of less note, for the discovery of whom a key would be very useful. Perhaps P. H. will furnish us with this.

H. S. A.

SPELLING REFORMS (5<sup>th</sup> S. i. 421, 471, 511; ii. 29, 231.)—I quite agree with MR. MORTIMER COLLINS (p. 231) on the desirability of introducing a character to represent the Greek *th*, and I think this might be done without disturbing our prejudices at all. If *th*, as it is in *thick, thing*, &c., retained the present form, and the Greek *th*, as in *theology*, had a line through it, we should have a very useful distinction. So also something might be done, by very simple contrivances, to mark the most strongly pronounced differences of the vowels; but all this belongs to that class of minutiae which may be deferred till something like uniformity of spelling has been agreed upon.

In regard to *dance* and *florist*; if the change I propose affected these two words alone, I cannot conceive of any suggestion more frivolous and unworthy; but the real question is this—is it not most desirable to reduce to uniformity all words belonging to one and the same group, and not

whether it is desirable to spell *dance* with a *c* or *s*? The question affects some 1,500 words, of which "dance" happens to be one, and as the French is *danser* and not *dancer*, I fail to see that "we have not arrived at a point" when such a change "is even conceivable," although MR. COLLINS seems to think it conceivable that children may be taught that "8 times 9 is 60."

E. COBHAM BREWER.

Lavant, Chichester.

"AROINT" (5<sup>th</sup> S. i. 163; ii. 134.)—The difficulties besetting this Shakspearian word are not likely to be lessened by persistence in mistake. I fancied I had said enough at the first reference to save the *arougt* of Hearne's print from being misread *arongt*; yet we have now DR. CHARNOCK coolly asserting that "we have also *arongt*." We certainly have that word in a mislection of the trumpeter's cry in Hearne's print, but nowhere else. DR. CHARNOCK also remarks that "we find *roint thee* and *araunte thee*." Where do we find the latter word? I have seen it only in a spurious (and, I think, misprinted) extract from a non-existing book, which was relied upon by the Rev. Joseph Hunter, in his *Illustrations*, but has been universally branded as a spurious quotation.

Meanwhile, we have *aroint*, as a verb active, in some northern dialect. Here are two modern examples of its use:—

"Whiskered cats *arointed* flee."

Mrs. Browning.

"What wonder that the vermin fled *arointed*."

From *The Animal World*, vol. v., No. 53, p. 23.

I have no doubt the word *arougt* in Hearne's print meant *get out*; and, if so, it is almost the same word as the Lancashire *areawt*. JABEZ.

Athenæum Club.

"KNAVE" (5<sup>th</sup> S. ii. 31, 155.)—Having some knowledge of vernacular Irish, but none of philology, my ear is often caught by English and other words which invite inquiry. I identify *knave* with the Irish *knab're*, a lad, a boy; in dictionary Irish, a jester, a scoffer; and should like to know which is the older word, *knave* or *knab're*. The "festive board," which the lad or boy serves, is no less suggestive. Irish *bordh*, a table; *bordán*, a tablet or small table. Which is the root, if either? The *dais*, or raised place of honour, comes in too. In Irish *dais*, a pile or heap; *deas* (the *e* almost inaudible), neat, proper, decent; *deasaim*, to settle, to arrange, to adorn; *deasaim*, to stay (settle down), to remain. Which is the root, if one or other is? I should feel much obliged for a clue.

IGNORAMUS.

GEORGE COLMAN (5<sup>th</sup> S. i. 487; ii. 131.)—The *Reckoning with Time* is so much in the manner of Hood, that I think (if it be not by him) it must have suggested some of his punning verses (see the



poem by Hood called *A Retrospective Review*). In the *Tales of Wonder* of Lewis is a contribution by Colman, called the "Water Fiends," where we find some very good plays upon words, equal to any that ever were perpetrated by Hood. Take the following as specimens:—

"The Moor,  
Like every other moor, was black."  
"No *curtained sleep* had she, because  
She had no *curtains* to her bed!"  
"I was not *ill*, but in a *well*,  
I tumbled backwards and was drowned."

Cowper, in his *John Gilpin*, has a very good calembourg:—

"My hat and wig will soon be here—  
They are *upon the road*!"

But in Praed's *Red Fisherman* we have something that beats Cowper:—

"The startled Priest struck *both his thighs*,  
And the Abbey clock struck *One*!"

N.

[Our correspondent's last example may be capped by Hood's lines:—

"They went and told the sexton, and  
The sexton toll'd the bell."]

"GUESSES AT TRUTH" (5<sup>th</sup> S. ii. 89, 155.)—MR. WARREN is in error in assigning the articles signed U. to *Augustus* Hare. In Mr. Plumtre's "Memoir," prefixed to the "Golden Treasury" edition, it is said (p. xxv):—

"In the first edition, the *Guesses* contributed by *Augustus* were considered by Julius as the main substance of the book, and were, therefore, left without any special sign of authorship. Those which *he himself* contributed were indicated by the initial U. Those by his brothers Francis and Marcus are indicated by R. and A. respectively."

The second letters of their names. E. V.

*Augustus* Hare's contributions have no signature at all. Those which are signed U. are by Julius Hare. The plan followed with the signatures was to give the second letter of the name of the writer. The *Guesses* by Francis and Marcus Hare are signed R. and A. respectively; and those by Maria Hare are signed a. J. W. W.

PRINCES OF THE BLOOD ROYAL (4<sup>th</sup> S. x. 453; 5<sup>th</sup> S. i. 467, 516; ii. 37, 77.)—I am very much obliged to MR. GOMME for his kind reference to MR. WICKHAM's instructive note, but my query remains unanswered. MR. WICKHAM does not say that the Duke of Cambridge takes precedence by "special act." On the contrary, he says that he has the style of "Royal Highness" by "especial favour of the king," and now (as it would seem) by force of the Letters Patent of 1864. I again ask how any patent can over-ride the express provisions of 31 Hen. VIII., c. 10. I suspect, however, that the Duke's precedence is settled by some private Act of Parliament; and

I shall be indebted to any correspondent who can refer me to such Act. I should, perhaps, apologize to your readers for taking up the space of "N. & Q." with, what may seem to many of them, a very trivial matter. But, in view of the happy increase of the royal family, the question may hereafter come to be of much importance; and, very possibly, in time to come, the "especial favour" accorded to the Duke of Cambridge may be drawn into a precedent. MIDDLE TEMPLAR.  
Bradford.

"FIELD" (5<sup>th</sup> S. ii. 207.)—Dr. Ogilvie says that field = feld, is "probably level land, a plain, from Danish *vellen* = to fell, to lay or throw down."

I have a charter in my possession, *temp.* Henry III., in which field is spelt "veld"; but I think a slight study of the fac-simile of Doomsday and the Ordnance maps will confirm the generally received opinion that field is from the verb *feld*. If Dr. Ogilvie is right, the well-known Danish settlements on the coast, and all the country north of Watling Street, ought to be literally "covered" with "fields"; but such is not the case any more than in other parts of the kingdom. The place-names containing Stok, Stock, and Stoke are usually attributed to a similar origin, viz., land cleared of timber with the exception of the stem and roots. Hatton, Haddon, and the like, are also considered corruptions or contractions of A.S. *Hæth-tun* = Heath-Town. By reference to the Ordnance map it will at once appear that the element "field" in a place-name never occurs in large primeval water-meadows on a river bank, but generally in close proximity to land formerly forest and woodland. The best county histories (which are made up principally from the Public Records, and public and private charters) confirm this. In Dugdale's *History of Warwickshire* it is stated that part of this (Castle Bromwich) hamlet was formerly called "Wody-bromwic," and I have charters and deeds in my possession from *temp.* Henry II. (without a gap of forty years) to the present time, clearly proving that four of its fields,—viz., Hurstfeld = Woodfield, Brockhurstfeld = Badgerwoodfield, Bockenholtsfeld = Buckwoodfield, and Hoarstonfeld,—have been carved out of land formerly covered with timber. Three of these fields are now so named in the reference book of the Tithe-Commutation Map of the Parish. The other has been divided into the Four Days' Work, the Five Days' Work, &c. In my note, under the head of "Pan," I referred not to the double f, but to the absence of the i in "field."

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

A "TRACT" (5<sup>th</sup> S. i. 355.)—Many thanks to H. A. S. for his information about *David's Teares*. "Tract" is surely but a contraction of "tractation," a handling or drawing out of a subject. I



find in Richardson the quotation, "I would not seeme, in my tractation of antiquities, to trouble my reader with," &c. (Holinshed, *Description of Britaine*). Doubtless in modern use it is restricted to a small pamphlet, but there seems no reason, from its etymology, why it should.

*Frontispiece* stands on much the same ground. It is ordinarily restricted now-a-days to the print opposite the title-page; but being derived from *frontispice*, "the front of a house," the present use is arbitrary enough. PELAGIUS.

"PUT TO BUCK" (5<sup>th</sup> S. i. 228, 293; ii. 76, 138.)—I think E. V. has "gone a long way back for a very unsatisfactory solution" of this term. "Put to book" was the description given to the process of "swearing in" witnesses by a grand-juryman, a yeoman, and uncle of mine, born about a century ago. The saying was very common in this locality quite recently, as also "I swear it on my *book* oath." C. CHATTOCK, F.R.H.S.

Castle Bromwich.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Roman Imperial Profiles; being a Series of more than One Hundred and Sixty Lithographic Profiles, Enlarged from Coins.* Arranged by John Edward Lee, F.G.S., Author of *Isca Silurum*, and Translator of Keller's *Lake Dwellings*. (Longmans & Co.)

A COLLECTION of ancient coins is one of the objects many worthy people long to accomplish; but, "non cuivis contingit"; and it often remains an object—unaccomplished. But here is Mr. Lee, to whom the public with a taste for ancient learning, manners, &c., is already largely indebted, presenting us with such a collection, or, at all events, with the next best thing to it,—the lithographic presentment of a hundred and sixty Roman imperial profiles. The book is more than useful and interesting, it is also in a high degree amusing. They who study character in feature and expression have here a fine field, and never-ending cause for astonishment, so often does the portrait belie the popular idea of the individual. This volume, moreover, will, as Mr. Lee anticipates, be found very useful by "coin collectors," especially those who are beginning to study numismatics. The drawings have been exactly made from coins by Mr. Croft, of Torquay, and the correctness of the likenesses has been recognized by experienced numismatists. Brief notes of the lives of the Emperors and Empresses add very much to the value of this most acceptable volume. Many an hour of delight will be enjoyed during the coming long evenings in turning over these pages. In them, the first of the Cæsars looks unmistakably a man with a purpose. The last of

them, Romulus Augustulus,—no doubt a rather conventional portrait,—has the "cut" of an Italian tenor singing the mournful *finale* to a long and sad opera, and he has the air of a man who is being hissed by his audience. Pompey the Great!—"Oh, how unlike my Beverley!"—is a snub-nosed, vulgar, unheroic person, resembling the popular idea of a small tradesman who has cleaned himself and brushed back his hair, to take the chair at some parish meeting. Brutus has so little the aspect of a patriot that we should take him for a sharp, plausible, unscrupulous member of the modern profession of "Promoters." Some of the heads are, of course, supremely grand, little short of god-like; but when the imperial heroes begin to wear whiskers, the majesty goes out of them; they remind us of amateur actors out of tune and time with their subjects. Valerianus might be a rich railway director at a modern fancy ball. The illustrious women are, for the most part, natural, lovable, human creatures. Cleopatra, indeed, has a strong woman's-rights air in her face, yet is not an unhandsome virago. Agrippina is a lady, in spite of her sayings and doings. She is as tender and womanly as Livia, Julia, Antonia, and Orbiana. Octavia has a rather cold, fashionable, "Vere de Vere" expression. Tranquillina must have been a Roman blue-stocking, and she strikes us as about to make a cutting reply to a speech then in course of delivery at some Roman School Board. There is something, however, especially attractive about all these ladies. They show that there is a beauty for every age. There is an exquisite charm in their simplicity. The arrangement of the hair must have been a delight to the sculptor or engraver, and a contemplation thereof may be wholesome to more modern ladies, to whom the graceful, cleanly fashion of the ladies of the Roman world has been hitherto unknown.

*Memorials of Manchester Streets.* By Richard Wright Procter. (Manchester, Sutcliffe.)

IN a handsome volume, with clever and interesting illustrations, Mr. Procter has given us a readable and amusing book on Manchester. He takes us through the streets of the industrious city, and tells a succession of stories as he goes. Mr. Procter does not forget to rectify established errors. For example, he assigns to a Manchester man, T. Noel, "The Pauper's Drive," which is commonly attributed to T. Hood. We allude to the lines beginning with—

"There's a grim one-horse hearse in a jolly round trot,  
To the churchyard a pauper is going, I wot.  
The road it is rough, and the hearse has no springs,  
And hark to the dirge that the sad driver sings:  
Rattle his bones over the stones,  
He's only a pauper whom nobody owns."

We heartily congratulate Mr. Procter on this choice contribution to Manchester history.



*The Clan Battle at Perth in 1396; an Episode of Highland History; with an Inquiry into its Causes, and an Attempt to Identify the Clans Engaged in It.* By Alexander Mackintosh Shaw. (For Private Circulation.)

THE bulk of the matter contained in this small pamphlet forms a chapter of a larger work, *The History of the House and Clan of Mackintosh and of the Clan Chattan*, which the writer has in hand. Readers will remember the recent controversy on the subject in our columns between DR. MACPHERSON and MR. SHAW.

*A Visit to Archbishop Loos and the Old Catholic Church of Holland.* By T. M. Fallow, M.A., St. John's College, Cambridge. (Edinburgh, J. & J. Gray.)

IN view of the recent conference at Bonn, this paper cannot fail to be interesting. It is a reprint, with some slight modifications, from the *Scottish Guardian*. It will not be forgotten that we were able to give, in our last volume (p. 182), a table of the succession of the Dutch (Jansenist) Church from 1724 to 1873.

PALÆOLOGUS.—S. writes as follows:—"The recent death, at Turin, of 'Prince John Anthony Lascaris Palæologus,' has called forth so many leaders in the daily press, that one is led to the conclusion that the Prince was a personage of more importance than might have been supposed, considering all that had previously been said of the name in periodical publications. The deceased gentleman was an illegitimate son of a member of the House of Ducas, and, prior to his adoption of the name of Palæologus, was known as Prince Lascaris. The writers referred to do not seem to be aware of the fact, that his sole heiress was no other than Maria Maillet, a young lady whom he adopted as his daughter (Feb. 11, 1869), and who has been hitherto known as the Princess Lascaris."

SHAKSPEARE AND MILTON.—Mr. J. O. Halliwell promises us his reasons for believing that Shakspeare MSS. may be concealed in an ancient house belonging to Lord Overstone. We are the more encouraged to hope that this may prove a fact, as one of Milton's commonplace books has just been discovered in the house of Sir Frederick Graham, at Netherby. It contains letters to Milton, entries by Milton, in 63 pages, and extracts which appear to have been made for Milton.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

SHERIDAN'S PLAYS. Original London Editions, Pirated Dublin Editions, and Single Copies of all Acting Editions now out of Print.

Wanted by J. Brander Matthews, Lotos Club, New York.

COBBETT, Regency and Reign of George the Fourth. 2 vols., 1830.

DIARY OF THE TIMES OF GEORGE THE FOURTH. Vols. III. and IV. 1838.

THE BOOK. By Mrs. O. W. Serres. 1811 or 1812.

THE WRONGS OF THE PRINCESS OLIVE. By Miss Macaulay. 1833.

FACTS, a Letter to the Earl of W—. 1816.

Wanted by William J. Thoms, 40, St. George's Square, Belgrave Road, S.W.

L'ESTRANGE'S (Hamon) History of the Reign of King Charles I. 1655 or 1656.

MILL'S (W. H.) Christian's Advocate Publications, 1841-3.

PULPIT ILLUSTRATIONS. Cr. 8vo. Edinburgh, 1862.

SOUTH'S Opera Posthuma. Ed. Curll, 1717.

SOUTHEY'S Common-Place Book. Series III. and IV.

Wanted by J. E. Bailly, Stretford, Manchester.

## Notices to Correspondents.

JUN. WAR.—Sir Christopher Wren was chosen Grand Master of the Freemasons, 1698. In 1716 four London lodges united at "The Apple Tree," Charles Street, Covent Garden (absurdly changed to Wellington Street), made complaint of Sir Christopher's neglect of the craft (he was then eighty-three), and elected a Grand Master for the time. Their choice definitively fell on the Duke of Montague.

E. A. D., referring to "Dominicals" (5<sup>th</sup> S. ii. 228), aptly reminds all who are interested in the subject, that "An account of the probable origin of the customary payment called 'Dominicals' will be found in the 1<sup>st</sup> Series of 'N. & Q.' vol. iii. p. 25. Since writing that article I have met with no statement in any author to induce me to alter my opinion therein expressed."

MR. SPARKS HENDERSON WILLIAMS writes: "Barham, and not Thackeray, wrote the lines misquoted by MR. KENNEDY (p. 234). If he turns to *Nell Cook*, Mr. John Ingoldsby's legend of the "Dark Entry" at Canterbury, he will see that—

"The Sacristan, he says no word that indicates a doubt,  
But he puts his thumb unto his nose, and spreads his  
fingers out!"

MR. G. C. LONGLEY, Maitland, Ontario, Canada, asks "where, and at what price, books relating to France, Spain, and Germany, similar to Burke's *British Peerage*, can be obtained."

A. G. P. asks for particulars of any essays written for or against the opinions expressed in Lord Macaulay's *History of England*; and, also, of any book (modern) written on the Abbeys and Castles of Scotland.

F. E.—(5<sup>th</sup> S. i. 356) PELAGIUS refers you to the Helio-type Company's Office, 221, Regent Street, for fac-similes of Dürer's etchings.

X. S.—Here is a proof that "Rev." was applied to judges. *The New Natura Brevium of the Most Reverend Judge, Mr. Anthony Fitzherbert*, sixth edition, 1718. Also "the Rev. the Privy Council" occurred, *temp. Elizabeth*.

M. T.—Xavier de Maistre's works have been translated into English. Any good biographical dictionary may be consulted for his life. He died in 1852, in his eighty-eighth year.

\*\*—"In infancy our hopes and fears" is an air in *Artaxerxes*, by Dr. Arne. "Water parted from the sea" is from the same opera. Words and music by Arne.

A. A.—Will you be good enough to add to your contribution the name of the source from which it is taken?

W. D. S. asks for particulars, with publishers' names, of the best works on Cryptography.

GLASGOW inquires when Rome was first lighted with gas.

PRINCE.—"Vinegar Bible." See *ante*, p. 240.

C. D.—The Suffolk epitaph has been often printed.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, OCTOBER 10, 1874.

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## Notes.

## REDGRAVE'S "DICTIONARY OF ARTISTS."

## JAMES SAYERS, THE CARICATURIST.

Sayers is probably much better known as a caricaturist (that, in fact, which gives him a place in Mr. Redgrave's *Dictionary*) than as an attorney-at-law, or as Receiver of the Sixpenny Writ Duties, and Marshal of the Marshalsea of the Court of Exchequer, in the Lord Treasurer's Remembrancer's Office. These offices have long since been swept away, I believe, and the lawyers have scarcely recovered the exhilarating effects of a year's grace before the ancient name of "attorney" is also abolished.

Sayers is known now for his works as an amateur, that is, his caricatures. To his contemporaries he seems to have been unknown, for we find his name spelled in different ways, and his works attributed to others, as I shall show. His satirical poems were all published anonymously, though he generally signed the caricatures that accompanied them with his initials. It is remarkable that the anonymity should have been so effectual as to have eluded the lynx eyes of the authors of the *Biographical Dictionary of Living Authors*, 1816, who appear to have known most of the literary secrets of their day. They attribute

James Sayers's works to "Edward Sayer," a barrister.

We are told that Sayers continued his political caricatures until his death, which took place (Mr. Redgrave informs us) in 1823, and he was buried in the vaults of St. Andrew's Church, Holborn. No record of the event is to be found in the *Gentleman's Magazine*.

Mr. Redgrave says, "His father having left him a small fortune, he did not continue to practise in the profession of an attorney"; but he quotes no authority for this statement. I do not dispute but that it may be roughly correct, though, at the same time, if he did not actually practise as an attorney, he held professional posts, to his death, which brought him in a considerable income (?), and rendered a private income not, at least, a matter of necessity.

Sayers was of a Yarmouth family, and I find, from the Law Lists, that a James Sayers practised there as an attorney as early as 1779, and continued to the year 1825, when his name disappears. In 1821, he took Christopher Sayers into partnership. I suppose this James Sayers to have been a brother of James Sayers the caricaturist, as the latter is, in the Law List, amongst the London attorneys from the year 1780 to the year 1802, with the exception of the years 1785, 1787, and 1789,\* an omission the following quotation will explain. It is rather long, but I think it is fully justified by its interesting character, and its being from a book seldom met with now, namely, the *Records of My Life*, by John Taylor, author of *Monsieur Tonson*, 1832, vol. i., pp. 42 and 190:—

"My old friend, Mr. James Sayers, well known for his literary talents as a caricaturist, made a ludicrous drawing of Miss Farren in the heroine, and published a print of it etched by himself. He also made a drawing of Mrs. Abington, in the character of Scrub, which she degraded herself by performing on one of her benefit nights. Mr. Sayers was so well known, and so much admired, for his knowledge and talents, that I must pay a short tribute to his memory. He was an attorney, and in partnership with another in Gray's Inn, but his partner was so fond of angling that he neglected all business to indulge himself in his favourite diversion, and Mr. Sayers deemed it proper to dissolve the connexion. Mr. Sayers was remarkable for a saturnine humour, and for his fertility and promptitude in sarcastic verses, as well as for his skill in caricature drawings, which he engraved himself, and they constitute a very large collection. He was a very shrewd man, a warm politician, and a zealous Pittite. His most popular print was published at the time when Mr. Fox brought forward his memorable East India Bill, after his coalition with Lord North, which destroyed the reputation of both for political integrity. This print, which displayed great ingenuity and humour, represented Mr. Fox as *Carlo Khan* astride an elephant, the face of which had the features of Lord North, riding in Leadenhall Street, near the East India House. Mr. Sayers published many other works on political subjects, and all in favour of the Pitt administration. He was an

\* No Law Lists (then a private speculation) were published for the years 1786 and 1788.



intimate friend of the Boydells, and selected many of the subjects for the artists, when those enterprising patrons of painting, in conjunction with my late witty friend Mr. George Nicol, the bookseller to His Majesty, instituted the Shakspeare Gallery in Pall Mall. On the death of Mr. Pitt, Mr. Sayers published a poem entitled *Elijah's Mantle*, which was very popular at the time, and has since been erroneously attributed to Mr. Canning. The fertile imagination of Mr. Sayers, and his sarcastic humour, remained inexhausted till his death. One of his last publications was an heroic epistle to Mr. Winsor, the celebrated founder of the Gas Company. This poem abounded in wit, humour, and satire, and might fairly be compared with the memorable heroic epistle to Sir William Chambers [1773], the author of which, like Junius, has never been discovered, but is now generally supposed to have been Mr. [William] Mason."

Mr. Taylor goes on to say:—

"I knew Sayers in early life, and nothing interrupted our friendship. The last time I had the pleasure of seeing him was at a dinner at Staple Inn Hall. He was a member of the society of that Inn of Court."\*

The partner Taylor refers to was named Letteny, and, in all probability, he complained to his friends of Sayers riding his hobbies, just as Sayers seems to have complained to that interesting and garrulous old scandal-monger Taylor. They were partners for about a year or two, 1782–3, and dissolved about 1784, in which year Sayers was appointed Marshal of the Marshalsea of the Exchequer. This I find from the records kept at the Public Record Office, Fetter Lane.† His name is not in the list of attorneys for 1785, nor until the year 1790; it then occurs regularly except 1801) until 1802, when it disappears. (Whether he practised during his tenure of public office, I cannot say.

In the *Caricature History of the Georges*, . . . by Thomas Wright . . . (1868), I find Sayers mentioned at p. 610, and, in *A History of Caricature and Grotesque in Literature and Art*, by the same author (1865), on p. 453–6, we have the following account, which throws further light on the subject:

"James Sayer (*sic*) is known, with very trifling exceptions, as a political caricaturist. He was the son of a captain of a merchant ship at Yarmouth, but was himself put to the profession of an attorney. As, however, he was possessed of a moderate independence, and appears [how?] to have had no great taste for the law, he neglected his business [is John Taylor the authority for this?], and, with considerable talent for satire and caricature, he threw himself into the political strife of the day. Sayer was a bad draughtsman. . . . He made the acquaintance, and gained the favour, of the younger

\* This is a mistake; Staple Inn is an Inn of Chancery, not an Inn of Court.

† As I had a great deal of trouble to find this, and spent many days searching, I will be particular with the references. The appointment, in the room of William Buckle, deceased, will be found in June, 1784, in the Signet Office Docket Book. Every possible facility is given at the Record Office; but, unless you know exactly what you want, and where to find it, searching there is a formidable affair, and may well be compared to the traditional search for a needle in a bundle of hay.

William Pitt when that statesman was aspiring to power; and he began his career as a caricaturist by attacking the Rockingham Ministry in 1782, of course in the interest of Pitt. . . . (who) gave the caricaturist the not un-lucrative offices of Marshal of the Court of Exchequer, Receiver of the Sixpenny Duties, and Cursitor."

I have several remarks to make about these extracts and Sayers's biography, which I had better reserve for another note. OLPHAR HAMST.

New Barnet, Herts, N.

#### SHAKSPEARIANA.

"THE TEMPEST" (Act iv. sc. 1).—

"Thy banks with pioned and twilled brims."

Steevens, after referring to Chapman (Ovid's *Banquet of Sense*, 1625)—

"Immortal amaranth, white aphroditill,

And cup-like twill-pants strew'd in Bacchus' bowers."

(See Reed's *Shakspeare*.)

says, "If *twill* be the ancient name of any flower, the old reading, *pioned* and *twilled*, may stand." A friend informs me that in Warwickshire and the adjoining counties he has heard *peone* (pronounced *pyony*) used for the marsh-marigold, and *twill* for the rush. Let us examine the further evidence on the subject. The common word *twill*, or *tweel*, is to weave in ribs or ridges; usually to weave cloth in a particular manner. To *quill* is to plait or to form with small ridges, like quills or reeds, and is generally, if not commonly, pronounced *twill*. In the North of England *twill* is used for *quill*, a reed; and *twilly* is to turn reversely. Bailey gives "a *twild*, a quill, a reed or spool to wind yarn on for weaving, N.C." The Dutch *twil* is a garland, and *twiltje* is a nosegay, a little garland; the Alt-Friesisch *twia*, *twia*, is rendered "zweimal."

Roquefort gives the O. French word *doule*, var. *douule*, *dovule* (which would corrupt to *twill*), *double*, *épais* (from *duplex*). The word *jonquil*, sometimes called the "rush-leaved daffodil," might abbreviate or corrupt to *quil* or *quill*. Again, Tennyson calls a lady's turned-up nose "tip-tilted, like the petal of a flower," with which the term *twilled* might be connected. (It seems to come from *junculus*, a diminutive of *juncus*, the May rush.) The word *brim* may have no reference to the edge or margin of a bank or river, but to the brim, margin, or lip of a plant. It would corrupt from *prim*, *prime*, for *primrose*. I take it that if we prose the whole paragraph, we might do it thus: "Ceres, thy banks, which spungy April, at thy command, betrimms with pæoned and twilled brims to make chaste crowns for cold nymphs." I take it we ought first to ascertain with what the crowns in question would be likely to be made; and that it is not fair to decide upon *twilled brims* without also accounting for the meaning of the term *twill-pants*. The word *pants* would corrupt from *pansies*, *plants*, or *points*. Roquefort renders *pant*, "il



pense"; and *pance, pansie*, "ventre, gros ventre." Then there is the old English word *poune, pan*, the head (in Chaucer *pan*, the top of the head), which might become *pant*. Cotgrave renders *pente, pante*, "the declining, downcast-bent, slopenesse, or slope hanging of a hill, ditch, rooffe, &c.; also a place of hanging, an inclining towards a fall." Boiste renders *pante* "chapelet de petites coquilles blanches; toile de crin." Roquefort renders *pant*, "il pense." One of the meanings of the Romance *pantais* is *souci*; and *souci* is the French name for the marigold. There is also the French *panis, panitz*, the panic-flower. Then again, *twill-pant* might corrupt from *tulipant*, the old form of *tulip*, so called from its resemblance to the *tulipant* or *turbant*, found in Bailey for the *turban*, a word derived from the Persian *dōlbānd*.

If *pioned* refers to the marigold, I would write *pæonies*. I do not believe that *brims* has any local meaning; and looking to the term *twill-pants*, I think *twill-brims* may have been the name given to some well-known plant, whose apex resembles the edge or top of a *quill*. It may first have been *quill*, then *twill, twild*. My attention was not called to the article on "New Shakspearian Readings," in the *Edinburgh Review* of October, 1872, until after the writing of the above notes.

R. S. CHARNOCK.

Gray's Inn.

"*Sir Toby*. Wherefore are these things hid? Wherefore have these gifts a curtain before 'em? Are they like to take dust like Mistress Mall's picture?"—*Twelfth Night*, Act. i. sc. 3.

This has been said to be an allusion to Mary Frith, alias Mall Cutpurse, an Amazonian *bona roba*. Probably it was, she being as well known, as Mall was common for so common a name as Mary. But why "take dust like her picture"? I venture on a possible explanation. In *The Malcontent* Maguerelle is an aged lady in waiting on the duchess. But in Act v. sc. i. we have:—

"*Pas*. . . . There's Maguerelle, oldest bawde, and a perpetuall beggar. Did you never heare of her trickes to be knowne in the Cittie?"

"*Bil*. Never.

"*Pas*. Why, she gets all the picter-makers to draw her picture; when they have done, she most courtly findes fault with them one after another, and never fetcheth them. They, in revenge of this, execute her in pictures, as they doe in Germanie, and hang her in their shops; by this meanes she is better knowne to the stinkards then if shee had beene five times carted!"

"*Bil*. Fore God, an excellent policie!"

Now this, though quite consistent with Maguerelle's more youthful and more aged characters, is quite inconsistent with her position at Court. Hence, I apprehend that Marston here introduced a known town story; and it is clear that he was not thinking of a Court when he wrote "knowne in the Cittie," and "five times carted." My further supposition is that Sir Toby is referring to

the same story when it was still known, but older; and when the exposed and uncared-for pictures were somewhat dust-covered as compared with the other specimens of each portrait-painter's art. That his word is picture, and not pictures, can hardly be considered an argument of any force; and if we accept the reference, there is his usual under-sarcasm, visible to all but Sir Andrew himself, when he likens the latter's vaunted accomplishments to the caricatured features of Mistress Mall.

B. NICHOLSON.

THE EXPULSIVE POWER OF A NEW AFFECTION  
(5th S. i. 405.)—

"Even as one heat another heat expels,  
Or as one nail by strength drives out another,  
So the remembrance of my former love  
Is by a newer object quite forgotten.  
Is it her mien, or Valentinus' praise?"

Methinks my zeal to Valentine is cold;  
And that I love him not, as I was wont."

*Two Gentlemen of Verona*, ii. 4.

"Great is the choise that growes in youthfull minde  
When honour falles at variance with affection.  
Nor could it yet be knowne or well defined  
Which passion keeps the other in subjection.  
Both do allure, both do the judgment blinde,  
Both do corrupt the heart with strong infection.  
Yet loe sometimes these hurts procure our weale,  
Even as one poyson doth another heale."

S. J. Harrington, Transl. *England's Parnassus*.

On what ground does Allot here ascribe to Mich. Drayton a passage at a later period universally supposed to be Shakspeare's, viz.,—

"This royall throne of Kings, this sceptred yle,  
This earth of maiestie, this seat of Mars,  
This other Eden, this demi-paradise."

*Richard II.*, Act ii. 1.

BIBLIOTHECAR. CHETHAM.

THE DERING ROLL OF ARMS, ERRONEOUSLY  
STYLED THE "ACRE" ROLL.

The valuable collection of 324 coats, in trick, which occurs in Harleian MS. No. 6137, from fo. 89<sup>b</sup> to 97<sup>b</sup>, was, doubtless, derived from one and the same authority referred to in the *Villare Cantianum*, in numerous places, as the "register," "catalogue," or "bead roll," which says the author at p. 123 "comprehends" (*i. e.*, *includes?*) the names of those Kentish gentlemen who were with Richard I. at the siege of Acre (old name Acon) in Palestine, it being cited in the margin throughout as an ancient roll of Sir Edward Dering's. The copy in the Harleian MS. was taken apparently, as likewise the one which succeeds it in the same volume (*i. e.*, Kent roll, *temp.* close of Edw. II. fo. 98–99, 60 coats, but probably unfinished), by John Philipot, Somerset, and is headed (in a later hand?) "A very good rowle of Kentish Armes & som others." Its identity with Sir Edward Dering's list, which, therefore, may be



held to have comprised arms as well as names, is forced upon us by many considerations. The author of the *Villare* speaks of Wm. de Say as being "in the front or van" of this Acon register, and his shield is in fact the first, that is after the single semi-regal one, in the roll. It is singular also that all the names he mentions as occurring in it are to be found now, with but trifling exceptions,\* agreeably both as to Christian and surname, in the Harleian copy. Again, the supposed connexion of the "very good rowle of Kentish Armes," &c., with the siege of Acre, has strangely enough attached to it even to the present day, although a very superficial examination shows Papworth to have been correct in estimating (*Ordinary of British Armorials*) that, though assigned (by tradition?) to the year 1189, it is, in reality, of much more recent date. "Richard fiz le rey," moreover, whose shield (gu. 2 leopards passant gardant or) heads the series in the roll, is obviously not the rebellious son of Henry II., but rather Richard, base son to King John, who took the name of Fitzroy and married the Lady Rohesia de Dovor, of Chilham Castle in Kent. The justice of this will be easily seen on reference to the *Testa de Nevill* (p. 207) where he is designated, in like manner, Richard "filii Reg.," his name being coupled with that of "Roys uxoris sue," the lady alluded to.† There can be little doubt, I think, that the occurrence of these singular arms at the head of the roll, so nearly alike the royal coat of the time, enhanced by the peculiarity of the words "fiz le rey," affixed to the name of the bearer, has all along been the reason of its attribution to so early a date as that of the third Crusade; antiquaries of the seventeenth century having taken it for granted that the Richard, "son of the king" in question, could not refer to other than the obdurate but gallant son of Henry II.

The majority of the names in the roll, too, are those of men of much renown in the latter part of the reign of Henry III.; the subjoined notes,‡

\* These exceptions are, Robert de Hougham, who at p. 195 is stated to have been at Acon with Edward I., which is probably a slip of the pen for Richard I., as he figures in the roll; and Robert de Septuans, mentioned at p. 342, but who is doubtless the blundered "Robt. Secu" (qy. Seuens) affixed to one of the earlier coats which is left blank. With respect to the coats of Lucy and Mere-worth, we are informed in the *Villare* that the connexion of their respective owners with the Holy War was the cause of the introduction of the cross crosslets into their paternal coats (!); another suggestion that Philipot was referring to the record under consideration, for both coats are so differenced in the roll.

† In "Glover's" Roll of Henry III., the arms here allotted to him are ascribed to Richard de Dovor, who subsequently married his widow, and appears to have adopted his coat likewise.

‡ The references in brackets are to the fo. and shield in the roll.

Roberts's *Calend. Genealogicum*.

Page 81. *Ralf Normanville* [89<sup>b</sup> 18], Inq. P. M.—His son

collated from the records, respecting certain of them, sufficing to show that none flourished earlier than that reign, and some few so late as the commencement of the next (Edward I.), from the middle of which the original document may

Thomas, aged 2½ years only (Kent). Ann. 42-43, Hen. III.

93. Wm. Le Bretun or Breton, Inq. P. M.—*Johannes Le Breton* [93<sup>b</sup> 7], son and heir, 24 years of age. Ann. 45 Hen. III.

110. Robert de Gatton, Inq. P. M.—*Hamon* [91<sup>b</sup> 9], son and heir, aged 24 (Surrey). Ann. 48 Hen. III. Philip de Arcy, or Darcy, Inq. P. M.—*Sir Norman* [93<sup>b</sup> 18], son and heir, aged 28 and upwards. Ann. 48 Hen. III.

111. Roger de Quency, Comes Winton, Inq. P. M.—His son *Robert* [95-10] died in his lifetime, and left issue, two daughters only. Ann. 48 Hen. III.

130. Nich. de Leukenore, Inq. P. M.—*Sir Roger Leukenore* [92<sup>b</sup> 19], son and heir, aged 26 (Essex). Ann. 52 Hen. III.

196. *Henricus de Heriz* [96-15], Inq. P. M.—John, his brother and heir, aged 30 and upwards (Notts. and Derby). Ann. 1 Edw. I.

208. Andreas Peverel, Inq. P. M.—*Thomas* [92<sup>b</sup> 5], son and heir, aged 30 and upwards (Sussex). Ann. 2 Edw. I.

211. Gilbertus de Preston, Inq. P. M.—*Laurentius*, his nephew, son of his brother *William* [96-11], his heir. Ann. 2 Edw. I.

234. Thos. Abelin, Inq. P. M.—*Nicholas* [90-14], son and heir, aged 30 and upwards (Kent). Ann. 4 Edw. I.

252. Fulco Peyforer, Inq. P. M.—*William* [91-19], son and heir of full age. Ann. 5 Edw. I. *Ralph Leuelond* [91-18], aged 30 and upwards, next heir to what Fulco held in his wife's right. Ann. 5 Edw. I.

278. *Henricus de Penebrigg* [95-15], Inq. P. M.—Fulco, son and heir, aged only 8 years. Ann. 7 Edw. I.

293. *Barth. de Suley* [93<sup>b</sup> 1], Inq. P. M.—John de Suley, his heir. Ann. 8 Edw. I.

308. *Robt. Taillebois* [95-16], Inq. P. M.—Lucas Taillebois, his heir, aged 23. Ann. 9 Edw. I.

385. John, son and heir of *Ralph Musard* [95<sup>b</sup> 12], aged 21 ("prob. ætat."), Gloster. Ann. 15 Edw. I.

*Henry de Cobham* [90-7], of Roundal, son of John de Cobham, senior, who was living in ann. 35 Hen. III. The arms in the roll are adapted from those of Stephen de Pencestre, whose heiress he married. Henry de Cobham, of Roundal, died in the middle of the reign of Edward II.

*Wm. de Heure* [90<sup>b</sup> 7] was Sheriff of Kent part of ann. 1 and ann. 2 Edw. I.

*Peres de Huntingfield* [91-1] was Sheriff of Kent part of ann. 11, 12, and part of ann. 13 Edw. I.

*Robt. de Scotto* [90<sup>b</sup> 19] was Sheriff of Kent ann. 10 Edw. I.

*Wm. de Valoignes* [90-19] was Sheriff of Kent ann. 3, 4, 5, and part of ann. 6 Edw. I.

*Wm. Monchensi* [91-16] attained his majority in the year of his father Warine's death, ann. 38 Hen. III. (*Dugd. Bar.*)

*Henry de Malmains* [91-15], son to Roger de Malmains, was a minor in the hands of Bertram de Criol, ann. 27 Hen. III. (Roberts's *Ex. e Rot. Fin.*, vol. i. p. 388.)

*John de Borne* [90<sup>b</sup> 8] was Sheriff of Kent part of ann. 22, 23, and part of ann. 24 Edw. I.

*Robert de Crevequer* [89<sup>b</sup> 13], son of Hamon de Crevequer, junior, and grandson and heir to Hamon de Crevequer, who died ann. 47 Hen. III., was aged only 24 at the time of his grandfather's death.



reasonably be surmised to have dated. The record, therefore, could not possibly have had any relation with an expedition to Acre, or Palestine, either under Richard Cœur de Lion or Edward Longshanks. The latter led an unsuccessful crusade to the Holy Land; as we know, in the last year of his father's reign, *but when many of the notabilities of the roll were already deceased*, as will be perceived. Consequently the statements in the *Villare* as to such and such members of Kentish families having been engaged at Acon as companions in arms of Richard I. must be looked upon throughout as simply occasioned by a false assumption as to the antiquity of the roll in question, and as not having the slightest foundation in fact; the persons of those names having been contemporaries, indeed, of one another, as the records show, not in the reign of Richard I., but quite *half a century* later, in that of Henry III. JAMES GREENSTREET.

VICTORIA, AS A SURNAME, occurs in the list of "Gentlewomen" who went with Henry VIII. and Queen Katherine "to Cantorbury, and soe to Callais and Guisnes, to the Meeting of the French King": "Mrs. Victoria," Harl. 2210, leaf 4.

F. J. F.

FRENCH AND ENGLISH VULGARISMS.—The ungrammatical slipslop, "A. with B. *were* so and so," is often noted in careless or ignorant English writers. It is curious to find it deliberately printed in a French author of great repute:—"Smith, avec le jeune duc . . . se rendirent à Toulouse" (Say, *Cours Complet d'Économie Politique*, Pt. ix. vol. ii. p. 559, third edition).

LYTTELTON.

LAWRENCE FAMILY IN HANTS.—Some years since I copied the following epitaphs (if my reference be correct) in the Church of St. Cross, near Winton. They are in Roman capitals:—

"SUSANA LAVRENCE  
VAS CARNE VALENS  
A flesh prevailing vessel foynd  
Beavtifi'd to lye vnder grovnd.  
VIXIT DEC. 13, 1647.  
REVIXIT JAN. 18, 1650."

"GEORGIVS LAVRENCE  
Ego vti Lavrens  
I Vnder ly as lavrel dry.  
Vixit Octob. 14, 1650.  
Devixit Sep. 19, 1651."

N.B.—In the *Journal of the House of Lords*, 22d June, 1660, we find, referring to the subject of the transfer of the Hospital of St. Cross, "Dr. Lewis *versus* George Lawrence." The latter was probably father of the above.

There were several Mayors of Winchester of this name (William Lawrence, in 1525 and 1532; Gilbert Lawrence, 1545; William Lawrence, 1553 and 1574); and amongst my memoranda I find

the will of a Margaret Lawrence (P. C., Win.), pro. August 29, 1669 (her relatives are named Barton, West, and Sylvester); and the marriage at Holyrood Church, Southampton, of Richard Lawrence, of All Saints, and Sarah Tomkins, widow, on April 25th, 1686.

There are doubtless a great many more notices of this family to be found in the registries of Hants. SP.

VULGAR NAMES OF PLANTS.—The derivation of Jerusalem Artichoke from Girasol reminds me of a similar case. I met a woman a few days since with a bunch of "Shaking Sally," as she called the purple Loose Strife. The plant is the *Lythrum salicaria* of Sowerby, and the *Salicaria vulgaris* of Ray. Collectors of vulgar names should note such coincidences. P. P.

NEW READINGS.—Hor. Sat. i. 3, 107. Many years ago a friend showed me a pocket edition of Horace, printed in London some time in the last century, having a reading evidently unique:—

"Nam fuit ante Helenam sanadon teterrima belli  
Causa."

In Doering's *Horace*, reprinted in Glasgow, 1826, "deterrima" is given instead of "teterrima."

S. T. P.

A SHAKSPEARIAN CRITICISM OF 1720.—In the *Golden Medley*, London, 1720, it is related that Apollo held a "Visitation" of Parnassus, to turn out a number of small poets who had obtained admittance under false pretences:—

"You may see several haughty Pretenders marching away with doleful faces, and bearing off the heavy volumes of their works, Beaumont and Fletcher being only saved by two of their comedies, nor by those could be rais'd above the lowest Rank of them that were permitted to stay; and if it had not been for Shakespear's *Tempest* he would scarce have been allow'd a place among the Dramatick Poets. 'Tis true, his admirable draughts of the *Manners* would have secur'd him a residence in this Place, yet only as a Dialogist; others were receiv'd only for one Poem, as Denham for his *Cooper's Hill*. I must observe one thing for the Honour of our country, that Ben Johnson bore the Prize of Comedy from the Ancients and moderns of all Nations."

Again, in the same book, in a *Description of New Athens in Terra Australis Incognita*, the traveller discusses the subject of the drama with a native:—

"I inform'd Hermogenes, one of the Society of Poets, of the Method follow'd by Shakespear in all his Plays; and to give him the greater Influence, I translated many of his Topics into their Language, which pleas'd them infinitely; but I told him that this poet was entirely ignorant of the Rules of the Drama, and, therefore, that all his Plays were but so many Pieces of History, which by consequence could have no *Moral*, and were of little use or importance."

C. ELLIOT BROWNE.

"EAU DE VIE."—It is the general impression that this term means "water of life." We find



the exact rendering of it in the Gaelic *uisge-beatha* (*beatha* from *vita*), whence *usquebaugh* and, by corruption, *whisky*; but, according to French authorities, *vie* is corrupted from Latin *vitis*. Bescherelle says: "Eau-de-vie, et Lat. *aqua*, eau; *vitis*, de la vigne, et non *vitæ*, de la vie, comme quelques-uns le prétendent." Indeed, Cotgrave (1650) renders "eau de vie" *aquavite*. Dufresne himself seems to doubt the usual etymology, for he says: "Aqua vitis, pro aqua vitæ, Gall. *eau de vie*; nisi ita vocetur quod sit vinum igne stillatum. Tract. MS. de Re milit. et mach. bellicis cap. 147. *Habeantur muscipulæ Aqua vitis balneatæ, et postea ligetur eis funiculus sulfure unctus, et accendatur funiculus, &c.* Occurrit præterea apud Barelet. Serm. I. in Dom. I. Quadrag." The Italian *acquavite*, which in Della Crusca is rendered "vino stillato," seems to agree with this; whilst the Spanish *aquardiente* (Portuguese, *agoardente*) is rendered "aqua ex vino igne elicita" (from *aqua*, water, and *ardiente*). Again, the Basque has *uricequia*, from *ura*, *aqua*, *icequia*, *ardens*; whilst the Armoric has *guin ardent*.

R. S. CHARNOCK.

Gray's Inn.

CURIOUS HISTORICAL RELATIONS.—The *Con-  
teur Vaudois* of Lausanne publishes the following:

"The following strange narrative is found in the *History of the Swiss Reformation*, by De Ruchat. It is not inserted as a joke, but given in sober seriousness! In 1479 the vicinity of Lausanne was infested by cockchafers. They were so numerous and destructive as to be a veritable pest. Mr. Richardt, the then Chancellor of Berne, advised that a lawsuit should be commenced against them. His advice was followed, and after three processions, the insects were cited to appear in the Bishop's Court. For counsel they had assigned to them one Perrodet, who had been dead six months! The accused and their advocate not appearing, the Court gave judgment by default. The sentence is in Latin, and is preserved in the archives of Lausanne. It excommunicates the insects in the name of the Holy Trinity and the Blessed Virgin, and they and their descendants are ordered to quit for ever the diocese of Lausanne."

The excommunication does not seem to have had much effect, for at the present day the han-  
netons, or cockchafers, constitute the greatest annoyance to which the Vaudois farmer is subjected. The work of De Ruchat contains another strange story:—

"In 1364 the Church of Châtens, in the Sorot Hills, possessed a miraculous image of St. Pancrace. A pig having destroyed a child, the aforesaid image was brought out, and the child was restored to life. The pig was cited to appear in the Bishop's Court at Lausanne. It was found guilty of wilful murder, and sentenced to be destroyed."

De Ruchat says that "the executioner was a *pork-butcher*." The historian does not inform us what the finisher of the law did with the culprit's body! Although De Ruchat gives dates, &c., and refers to documents, &c., which no one but him-

self appears to have consulted, it is difficult to arrive at any other conclusion than that the above narratives are to be classed with such as we find in the works of Munchhausen and Major Longbow.  
N.

BIRTH-PLACE OF JOHN BUNYAN.—The following letter, here abridged, recently appeared in the *Bedfordshire Times*:—

I have always been sceptical as to the asserted fact that John Bunyan was born in Elstow parish, and from a deed I have in my possession, between a Bunyan and an Androwes, both of the parish of Chalgrave, in this county, dated 22 Elizabeth, 15th March, I have been led to examine the registers of that parish thoroughly; the results lead to a presumption that John was born in the parish of Chalgrave, and was there baptized on the 17th June, 1626, making him two years older than generally supposed; but I think this would agree with his history more completely than the usually asserted date, 1628, as it does away with the difficulty of his having been so young when he entered the army.

Supposing that this was John Bunyan himself, I think from the dates of the baptisms, &c., we may reasonably assume a table of pedigree for him as annexed.

In the deed in my possession Robert Bonyon, of Tebworth, in the parish of Chalgrave, yeoman,—Robert Bonyon, late of Wingfeilde, in said parish, deceased, father to said Robert,—Joane Bonyon, now wife to said Robert, and Henry Bonyon, of Wingfeilde, yeoman, brother to said Robert, are mentioned. Date of deed 22 Eliz., 15 March, which would be 1579-80 according to the regnal year. In the registers amongst the baptisms is one of Joanne Bonnyon, daughter of Robarte Bunyan, of *Winfeilde*, 22nd Oct., 1597, and another one of Robarte Bonnyon, sonne of Robartt, *Malster*, 3rd Aug., 1606.

DUDLEY CARY-ELWES, F.S.A.

5, The Crescent, Bedford, 14th August, 1874.

#### CHALGRAVE REGISTERS, CO. BEDS.

In 1539, when these registers commenced, there were two parishioners, one William Bonyon, and another Richard Bonyon, both having children baptized; and I think that we may make the following descent as probable from the dates of the different baptisms:—

WILLIAM BONYON, of Chalgrave, living in 1544, had three children; he himself was probably buried at Chalgrave, in 1559.

1. Alice Bonyon, baptized 25 Nov., 1539, being the very first entry in the register book.
2. Sysley Bonnon, baptized 30 Jan., 1543, buried 24 Feb., 1543.
3. ROBARTTE BONYON, baptized last daie of June, 1544, buried 18 April, 1615, and then described as a householder.

This latter was probably father to the following:—

1. Robarte Bonnon, baptized 29 Nov., 1571, married and had a family.
2. Henrye Buyan, baptized 21st July, 1574, buried 12 February, 1594.
3. Ellen Bonnoyn, baptized,—October, 1576.
4. Jonne Bonyone, baptized 11 August, 1577.
5. Elizabeth Bonnon, baptized 26th March, 1581.
6. John Bonnyon, baptized 3rd Nov., 1583, buried 4th July, 1584.
7. WILLIAM BONNYON, baptized 4th April, 1585, married and had a family, as given below.
8. Jonne Bonnyon, baptized 5th March, 1586.
9. John Bonnyon, baptized 17 December, 1589.

The seventh child, WILLIAM, was no doubt father to the following:—



1. Elizabeth Bonyon, baptized 9 April, 1619, buried 10 March, 162 $\frac{1}{2}$ .
2. Henry Bonyon, baptized 10 March, 1620.
3. Eyles Bonyan, baptized 30 Nov., 1623.
4. JOHN BONYAN, baptized 17 June, 1626 (probably the author of "The Pilgrim's Progress").
5. Anne Bonyan, baptized 13th February, 1628-9.

The registers in this early book date from 1539 to 1644, and there are 55 baptisms, 12 marriages, and 20 burials recorded of members of the above family, possibly more.

D. C. E.

14 August, 1874.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE SAUGOR POST-BAG.—In about the year 1834 an exciting incident, fraught with interest to the Calcutta public, occurred in the wreck of an inward mail steamer, attended with circumstances affording a fine opportunity for the muse of the satirist. The London letters were, it seems, saved, but in a wet and damaged state, and transferred to a steamer on her way up from Saugor, the scene of the disaster, to Calcutta; and the scandal ran that during the transit the letters were scattered about the deck, and extensively pried into by the passengers, who were all of the *élite* class, returning from the re-invigorating breezes at the Sand Heads. The happy idea of turning the rumour to account struck a barrister of the name of Thackeray, a brother, I believe, of the novelist; and a series of epistles, in the Anstey vein, immediately appeared in the *Hurkaru*, to the no small amusement of the public, in which the Government were wiggled from Leadenhall Street, popular subjects humorously handled, private letters from ladies on furlough to their spouses, and most matters of interest to us Tui Hyes, amusingly inverted and burlesqued. Desiring at this later period to go through the *Saugor Post-Bag* again, and under the belief that these clever satires found a more permanent and accessible form than the broadsheets of the Indian journal, I shall be glad to have it pointed out by one of the many Bengalese who read "N. & Q."

J. O.

MOVABLE FIGURES IN BOOKS.—Which is the first scientific book in which figures were cut out of paper and applied, by moving them, to illustrate scientific subjects? I know of Cowley's *Perspective*, 1766, and Harrington's *Science Improved*, 1774.

H. Y.

"DOWN WITH THE MUG: or, Reasons for Suppressing the Mug-House. Humbly offer'd to the Consideration of the Parliament of Great Britain. Printed for J. Morphew."

In January, 1717, there was published this tract. To the advertisement I have seen a MS.

note which states that the pamphlet was written by Sir H. Mackworth. To what has it reference, and where can a copy now be seen?

W. E. A. A.

Rusholme.

SLOGAN: KELPIE.—What are the derivations of these words? Have they any relations in the cognate languages?

A. L. MAYHEW.

Oxford.

TANGIER.—Some years ago, at one of the London book sales, a large volume was sold containing views and plans of Tangier, the latter being those made by the Government engineers during the time of the British occupation (1662-1683). Can you inform me at what sale this collection was disposed of, and in whose hands it is at present?

T. BLACKMORE.

The Hollies, Wandsworth.

ENGLISH TRANSLATIONS.—Are there English translations of any, or all, of the following?—

Epictetus (in addition to Higginson's, published at Boston, U.S.).

Plutarch, *Moralia*.

Jamblichus, *Vita Pythagoræ*.

Barnabæ Epistola (Ex Cod. Sinait.).

Hermæ Pastor (either from the Greek [Ex Cod. Sinait.], or from the Æthiopic).

KENINGALE COOK.

Redhill, Surrey.

2ND ROYAL DRAGOONS (SCOTS GREYS).—This regiment bears the anti-British emblem on its cartouches of an eagle with outspreading wings, resembling greatly the Imperial Eagle of France. What is the reason for this? JNO. A. FOWLER.

GLENULLIN.—In Lochiel's *Warning*, is this the title of a real Highland chieftain; if so, where was his territory?

S. T. P.

THE MARRIAGE OF THE ADRIATIC AND THE DOGE OF VENICE.—What was the form of this ceremony? According to Lord Lytton (*Lady of Lyons*), the ring was recovered after the wedding, leading to the supposition that a string must have been tied to it, and hauled in at the conclusion of the solemnity.

GEORGE ELLIS.

St. John's Wood.

ASSES' BRAYING.—How to silence it, by tying a stone to their tails. I quote (from a quotation) this recipe from the Abbé Huc. I have looked all through his two volumes of *Travels in Tartary, Thibet, and China*, and cannot find it. Can anybody direct me to it, there or elsewhere?

H. K.

HERALDIC.—I ask for the family arms of the two Archbishops of Armagh, Bramhall and Margetson.

G. D. T.

Huddersfield.



"TOPSY-TURVY."—Mr. Wedgwood, under this word, gives—"from *topside t'other way*; it is written *topsi'-to'erway* in Searches' *Light of Nature*."

Is not "topsy" an abbreviation, not of "topside," but of "the upside." Cfr. the expression "upside-down" and—

"There found I all was *upsy-turvy* turn'd."

Greene's *James IV.* (ed. Dyce), p. 205, col. 2.

F. J. V.

"THE ANGLER'S ASSISTANT; being an Epitomy of y<sup>e</sup> Whole Art of Angling, wherein is Shewn, at one View, y<sup>e</sup> Harbours, Seasons, and Depths for Catching all Sorts of Fish usually Angled for. Also the Various Baits for each, so digested as to contain the Essence of all y<sup>e</sup> Treatises ever Wrote on the Subject, exempt from their Superfluities which tend more to perplex than Instruct." (At the foot) "Sold by C. Ustonsen, 205, Fleet Street. Pr. 6d."

I have in my possession an engraved broadsheet, measuring about 12½ by 7½ inches, entitled as above, within an elaborate and appropriate border. As there is no date to the sheet, I shall be glad to know from some angling reader of "N. & Q." when it was published. S.

WILLIAM DE ROS, OF YOLTON.—Who was William de Ros, of Yolton, parish of Alne, in Yorkshire, to whom Edward I., in the thirty-fifth year of his reign, gave permission to have a weekly market and annual fair within his manor of Haltwhistle, in Northumberland? Was he the same with William de Ros who had Kendal Castle from his mother, Margaret, one of the sisters and co-heiresses of Peter de Brus, Lord of Skelton, in Cleveland? E. H. A.

MATERIAL FOR IMPRESSIONS OF SEALS.—What is the best material for impressions of *monastic seals*, either to keep or transmit by post? I cannot meet with gutta-percha sufficiently unadulterated to make a good impression, and even the best becomes brittle after a time.

ALFRED HEALES.

Streatham.

THE COMMUNION TABLE.—It is said that there are several churches in England where the holy table remains [in the nave of the church, as in times past, and has not been removed to the eastern end of the chancel, or placed altar-wise. Information is requested. EDWARD HAILSTONE.

WILLIAM LORD RUSSELL.—Where was Lord William Russell, who was executed for his alleged complicity in the Rye House Plot, born? I cannot find the house mentioned in Lord John Russell's *Life* (fourth edition, 1853), nor in Lady Rachel's *Letters* (Miss Berry's edition, 1819; and Lord John Russell's edition, 1853).

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

ARTHUR MAINWARING.—

"Arthur Mainwaring was a Commissioner of the Customs and auditor of the imprest" (about 1700).—Macaulay's *Essay on Boswell's Johnson*.

Where can I find anything about his life or writings? F. S.

A SCOTCH BARONETCY.—To what authorities, original or otherwise, must I refer in order to discover the particulars of the creation of a Scotch baronetcy, now extinct, in the reign of Charles II.? J. W. F.

AN OLD BOOKSELLER.—In the *Aldine Magazine*, for 1838-9, there are some articles entitled "Letters to my Son at Rome," in the "Reminiscences of an Old Bookseller." In one, he says he is the author of *Fifty Years' Recollections of an Old Bookseller*. Is this a separate publication, and who is the author? OLPHAR HAMST.

GEOMETRICAL REFORM:—

"A body of men, able mathematicians, are now working together with a view of improving our methods of geometrical teaching."—P. ix., *An Introduction to the Elements of Euclid*, . . . by the Rev. S. Hawtrey, A.M. . . . Lond. . . . 1874.

The names of this "body of men," and particulars of their proposed course of action, would be very acceptable. F. W. F.

CHANCELS PLACED WESTWARD.—The Rev. Mackenzie E. C. Walcott, in *Sacred Archaeology*, states a curious ecclesiological fact, that the Jesuits make a rule of placing their chancels westward, against the general practice of Western Christendom. The fact seems undoubted, but, as the reason is unknown to many, will some reader of "N. & Q." kindly inform me through its medium? WM. BLACKBURN.

Montreal.

"THE POET": TENNYSON.—A dispute leads me to ask, what is the meaning of the following two lines in the first verse of this poem?—

"Dower'd with the hate of hate, the scorn of scorn,  
The love of love."

JOHN ADDIS.

IMMUNITY FROM DEATH.—Has the famous Asgill found a successor? It would appear so from the following mysterious announcement in the *Times* "Parliamentary Intelligence" of July 23 last:—

"Lord O'Neill [in the House of Lords] presented a petition from the Rev. Tresham James Gregg, Chaplain of St. Nicholas Within, Dublin, praying that steps might be taken to have an inquiry made into the arguments by which he supports his alleged discovery that immunity from death and disease, and all their concomitant evils, has been available to Christians since the year 1866, if they would only recognize it, and use certain forms of devotion amounting to a restoration of the 'continual sacrifice' spoken of by the prophet Daniel, a copy of



which forms he presents to the House along with his petition."

JAMES T. PRESLEY.

SERRES, THE MARINE PAINTER, HIS MEMOIRS.—Can MR. THOMS, or any other reader of "N. & Q.," tell me who wrote the *Memoir of John Thomas Serres, late Marine Painter to His Majesty*, by a Friend, 1826, 8vo. pp. 52; also, whether the MS. account of Serres's excursion to Scotland about 1805, illustrated with "many excellent Sketches taken by him" in the course of it, and which he proposed to publish as written by Thomas Caldecot, Gentleman, and illustrated by Don Giovanni Serres, is still in existence, and if so, where?  
S. T. M.

THE CAPITAL OF KENT.—Is Maidstone or Canterbury the capital of Kent? The geographies differ on this subject, I believe, and I shall be glad of any certain authority.  
G. H.

### Replies.

#### MODERN LATIN AND GREEK VERSE.

(5<sup>th</sup> S. ii. 248.)

E. G. B.'s list may be largely extended, and no doubt much more than I know of. I note some obvious additions:—

1. Petrarch's *Africa* (besides Epistles in Latin verse), which the author, with the frequent hallucination of authors about their own works, preferred to his Sonnets and *Canzone*.

2. Milton's translations; by some reckoned the best of all.

3. Gray's translations.

4. James Duport's translations; of whom it was said that the older he grew, and the more troubles and infirmities he had, the more he wrote Latin verses.

5. *Musæ Etonenses*.

6. *Musæ Anglicanæ*; an admirable anonymous collection, from which Eton boys used largely to "crib," and I presume do still.

7. Jortin's *Lusus Poetici*. These I do not know, but I was told by the late Dr. Hawtrey that they are very good. He quoted to me a most graceful line about the waxing of the moon:—

"Lunaque mutata reparat dispendia formæ."

8. The said Dr. Hawtrey's *Trifoglio* (I mean part of it), marked by the exquisite taste which was inseparable from all he ever wrote.

9. *Strena Poetica* (Dr. Kynaston); small, but excellent.

10. Mr. Jebb's recent translations; unsurpassable in skill, and for the most part in beauty, though some of them may perhaps be called rather *tours de force*.

11. Many single things, such as Gray's *Elegy*, by Justice Denman, Sir A. Cockburn, Lord Ravensworth, and Mr. Monro; and most of the great

schools publish annual sets of *Prolusiones* or *Prize Exercises*. There are also, I think, several volumes of Oxford and Cambridge *Prize Poems*. The earlier *Porson Prize Poems* were collected in one volume. There is a most interesting Latin version (from the *specialty* of the illustrious author having lain elsewhere) of a version, by Sir John Herschel, in his extreme old age, but I have mislaid it, and cannot recall the subject.

12. Among moderns, I feel well assured that England, in this department, excels all other nations. But I am acquainted with a most masterly Greek version of Goethe's *Iphigenia*, by Theodore Kock.

13. *Comus* was translated (very ill, as I think) by a Mr. Glasse, about eighty years ago; and both that and *Samson Agonistes* by Mr. Greswell. I have adverted to the latter in the Preface to my translation. He was a perfectly sound scholar, but his versions, though accurate, are somewhat cumbrous and unattractive.

14. A beautiful little posthumous volume, by Mr. James Riddell of Oxford.

I may mention that a few additional attempts of my own, besides what E. G. B. notices, are to be found in the second series of my *Ephemeræ*.

LYTTELTON.

The following mediæval and modern books are now in my possession:—

1. Owen's *Epigrams*. By Jno. Owen, of Oxford. Elzevir, 1647.

2. *Lyrics* of Matthias Casimir, Antwerp, 1646.

3. *Golden Verses* of Laurentius Massorillus. These are mediæval hymns. (He was born June, 3rd, 1490, at Fulginia, on the river Topinus.) Printed at Fulginia, 1537. Any information on the subject will be thankfully received. The book is neither in the Bodleian Library nor the Library of Trinity College, Dublin.

4. *Moral Economy of the Clergy*. Author, Gummarus Cranius. Printed at Lovane (*sic*). Date seems to be 1630. A curious book, in prose and Leonine verse.

5. *Life of the Most Holy Father Benedict*. Florence, 1586. Elegiac verse.

6. *Eclogues of Renatus Rapinus*. Lugduni Batavorum, 1672.

7. *Psalms of David*. Translated by Arthur Johnston. With Notes. London, 1741. In Elegiac Verse. Originally published in the time of Henry VIII.

8. *Poems* of Theodore Beza, Marcus Antonius Muretus and Johannes Secundus. In 1 vol. Lugdunum, 1779.

9. *Jacobi Vanieris Prædium Rusticum*. Paris, 1786.

These last two are Barbou's editions.

10. *Latin Poems* of Abraham Cowley. London, 1678.



I shall be very glad of information on the subject of any of these books. If any of your correspondents wish for extracts, I shall be happy to furnish them. Owen is well known, as also Beza, Cowley, and Johnston's *Psalms*. Casimir is the most successful of our modern imitators of Horace. But of Massorillus and Gummarus I know nothing, except from their books, which are very curious.

H.

I share in the wish expressed by your correspondent E. G. B., that some of the excellent classical scholars who contribute to "N. & Q." would attempt a list, with some bibliographical account, of translations into Latin and Greek verse executed and published in England. And it is now the more necessary, as, in the present day, classic versification is, comparatively speaking, so little attended to. Yet these pages, of course, are not the place to discuss its advantages and its disadvantages. I have seen most of the books quoted by E. G. B., and can add three or four to his list which are in my own possession :—

"Musæ Anglicanæ. Londini ex Officina J. and R. Tonson and J. Watts, MDCCXLI. (2 vols.) \*Editio Quinta." 12mo.

"Carmina Quadragesimalia. Oxonii, e Theatro Sheldoniano, MDCCXXIII. and MDCCXLVIII. (2 vols.)" 8vo.

"Selecta Poemata Anglorum. Editio Secunda Emen- dator. Londini: Prostant Venales, apud J. Dodsley, MDCCCLXXIX."

"Musæ Etonenses. Londini excudit J. Stafford, 1795. Three Vols. (The third consists of Greek Verses entirely, and there are only two copies of Iambics† amongst them.)" 8vo.

"Antonii Alsopi,† Ædis Christi olim Alumni, Odarum Libri Duo. Londini, MDCCCLII." 4to.

In an amusing book, *Five Years at an English University*, by Charles Astor Bristed, published in 1852 by Putnam, of New York, is an account of the difficulties the author of it surmounted at Cambridge in acquiring verse-writing. He succeeded in mastering the art, and won the second place in the Second Class in the Classical Triposes in 1845. Mr. Bristed died, I believe, at the beginning of the present year.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"Miltoni Fabulæ, Samson Agonistes et Comus, Græce interp. est Edv. Greswell, S. T. P., C. C. C. Oxon. Socius. Oxon., 1832."

"Coleti Torquis, Carmen Gratulat. Alcaic., in D. P. Schola recitat. ab H. Kynaston, S. T. P. Lond., Fellowes, 1866."

\* This, from the initials V. B., appended to the Preface, would seem to have been edited by Vincent Bourne, of classic fame, who died in 1747.

† Was a proper copy of Greek Iambics ever composed in modern times before the days of Richard Porson?

‡ Alsop was educated under Busby at Westminster, was a student of Christ Church, and is alluded to by Pope in the *Dunciad* :—

"Let Freind affect to speak as Terence spoke,  
And Alsop never but like Horace joke."

"Cantica Coletina, Quotid. Anniv. Centen., Auct. H. Kynaston. Lond., Fellowes, 1867."

ED. MARSHALL.

"SCONCE" (5<sup>th</sup> S. ii. 206.)—J. T. F. has not been able to make his etymology of this term, or his exposition of the clause in Lanfranc's *Constitutions*, very clearly exact or satisfactory. (1) There can be little hesitation in concluding that "*absconsa*," in the clause quoted, is the same domiciliary utensil with that now known as a "sconce," which is that in or within which a candle, when lighted, is often placed, and by means of which, from its structure or form, the candle is virtually *absconded* or *ensconced*. It may also import a *lantern*, because it acts as a shade, or screen from the wind to a candle when lighted. A *fire-sconce* is clearly the equivalent of a *fire-screen*. *Sconce* may also, in a secondary sense, be applied properly to a fortified position, to the bulwarks and ramparts thereof, because by these the defenders within are concealed, hidden, screened, and protected. It is a term, however, which certainly is not properly given to a *candlestick*, or the *socket* of one, inasmuch as both, of themselves, rather expose than screen, or protect, the candle. The *sconces* placed against walls, pillars, &c., now in use, are, no doubt, so called from having generally a wide circular plane, or base, with a turned up encircling rim, within which, near the centre, the candle-socket is placed, and which acts so as to receive and enclose the falling aizele, as well as the wax or tallow of the candle, thereby preventing them dropping upon what may be underneath. In such a utensil, the candle is within a *sconce* or *absconce*. It is, being so placed, virtually *absconded* or *ensconced*, the former verb being derived from *abs*, from, and *condo*, to hide; and the latter from *in*, in or within, and *condo*. A *sconce*, a noun frequently in use, is a pretext or subterfuge; and when it is said of one that he is *sconcing*, it is meant that he is finessing, acting under cover, or in a hidden or concealed manner. *Absconcion*, in anatomy, is the hollow, or cavity, in a bone within which the head, or end, of another reposes or moves. (2) The clause from Lanfranc's *Constitutions* quoted—the whole of which, however, is not given—seems rather to point to the duty of some one of the brethren within the dormitory, which was, the candle being first lighted in the "*absconsa*," to go round the couches of all the inmates, and all the *seats* or *benches*, to see that they were provided "in necessariis," i. e., in all things necessary, or requisite to their use. (3) While a *sconce* in some parts of the kingdom may be possibly applied to a *covering* for the head, it is far from clear how it can be designative of the head itself; only it is just possible that the *brain* may be held as *absconded* by its bony covering, the cranium—the sconce. R.



J. T. F. no doubt is right. Du Cange gives "*Sconsa*, cæca lucerna=a dark lantern," and adds, under *Abconsa*, "quâ Monachi ut plurimum utuntur in obeundis dormitoriis." I have seen one of these lanterns at a neighbouring house. It is quite round, and of the size of an ordinary football.

I should imagine "the term 'sconce' got applied to the head" rather from the shape than "with reference to a *turnip lantern*," although, in many cases, the latter might not be an inappropriate derivation.

Permit me to ask how "sconce" comes to mean a *fine*, or *forfeit*. In my day at Oxford, if a man quoted Greek or Latin during "hall," the butler was ordered to "sconce" him in a gallon of ale. Bailey mentions this custom, but gives no satisfactory explanation. EDMUND TEW, M.A.

A lantern was called *sconsa* in English mediæval Latin:—"Sconsas . . . nunquam Prior vel Abbas habuit, nisi illam quæ omnium communis fuit."—Du Fresne, *Gloss. Mediæ et Infimæ Latinitatis*, quoting *Monasticon Anglicanum*, iii., 171, 331.

K. P. D. E.

THE OLD LADY OF THREADNEEDLE STREET (5th S. ii. 229.)—A vulgar name given to the Directors of the Bank of England by William Cobbett, proprietor of the *Political Register*, because they endeavoured, with their financial broom, to stem the Atlantic waves of national progress. This figure of speech was founded upon an anecdote introduced by the Rev. Sydney Smith in an address upon the Reform Bill, delivered at Taunton on or about the 11th of October, 1831, to the following effect:—

"I do not mean to be disrespectful, but the attempt of the Lords to stop the progress of Reform reminds me very forcibly of the great storm of Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824, there set in a great flood of the town. The tide rose to an incredible height, the waves rushed upon the houses, and everything was threatened with destruction. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, squeezing out the sea water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused; Mrs. Partington's spirit was up, and I need not tell you that the contest was unequal. The Atlantic Ocean beat Mrs. Partington. She was excellent in a slop or a puddle, but she should not have meddled with a tempest. Gentlemen, be at your ease—be quiet and steady—you will beat Mrs. Partington."

*Rev. Sydney Smith's Works*, vol. iii. pp. 75-76.

WILLIAM PLATT.

Conservative Club.

ANCIENT ENGLISH SEES (5th S. ii. 47, 117.)—

*Legorensis*. "Leogora civitas in Angliâ mediterraneâ." *Legecestria*, *Legoria*, *Leicester* (*Mon. Hist. Brit.*, 622, 643.)

*Dummuca*, *Dummuc*, *Dunwich* in Suffolk.

*Syddensis*. "Syddena civitas in Lindissi provincia."

*Sidnachester* near Gainsborough (*Mon. Hist. Brit.*, 222, 624.)

The bishops of Sherborne (*Sciraburnensis*), and Selsey (*Selesegi*), and Elmham with others sign this act at Clofeshoas (*Kemble Codex Diplom.*, n. MXXIV., vol. v. p. 65). St. Dunstan is called "Archiepiscopus in Cantuaria" (*Ibid.* vi. p. 126), and "Crystes Cyrcean on Cantrabyrig" is mentioned by Cnut (p. 170). In 961 it appears as "Æcclesiæ Christi in Dorobernia" (*Ib.* p. 44). Florence of Worcester uses the term "Dorobernensis ecclesiæ," but Henry of Huntingdon has "Archiepiscopatus Cantuariæ." William of Malmesbury gives the history of the sees:—

"Plures episcopatus Offa in Mertiis fecerat, et Orientales Anglos, occiso rege eorum Ethelbrihte, invaserat. Episcopatum verò quidam aliàs translati ut Helmanensis in Norwicensem; quidam alteris uniti, ut Dammucensis in eundem; quidam omnino non extant, ut Legacestrensis et Sidnacestrensis."—Lib. I. p. 16.

"Episcopatus sede extulerat loco qui Selesige dicitur . . . Stigandus mutavit sedem in Cicestram."—Lib. II. p. 205.

"In divisione West Saxonici episcopatus . . . qui Sciburniæ sederet, haberet Wiltunensem, Dorsatensem, Berruchensem, Sumersetensem, Demnoniensem, Cornubiensem."—Lib. II. p. 175.

"Council of London, 1075. Concessum est episcopis de villis transire ad civitates Herimano de Siraburna ad Serisberiam Stigando de Selengeo ad Cicestram."—Lib. I. p. 68.

As Dover (*Dorobernia*) became important the ancient name of Canterbury (*Dorobernia*) was dropped. Instead of Castellum Drofense, Dofera, or Dovera, it becomes "Dorobernia litus Cantuariæ" (Lib. V. p. 377). Hoveden uses the old term, when he speaks of the degradation of "Stigand Archiepiscopus Dorobernæ" (ed. Savile, p. 452), and Eadmer also gives the title to Anselm (*Hist. Nov.*, Lib. III. p. 67), whilst Richard of Hexham (ap. x. Script., p. 324) adopts Cantuaria. The deduction may be safely made that the latter designation was fixed about the first quarter of the twelfth century. In the *Anglo-Saxon Chronicle* Canterbury appears as Cantwaraburh, and Dover as Dofere and Dofre. MACKENZIE E. C. WALCOTT.

TWO CHURCHES IN ONE CHURCHYARD (5th S. ii. 208.)—The following is contributed in continuation of the list lately commenced in "N. & Q." of places having two churches in one churchyard.

1. Of Westbury on Severn Sir Robt. Atkyns, in the *Antient and Present State of Glostershire*, 1711, p. 799, writes:—

"The Old Church with an handsome wooden Spire at the West end is yet standing in the Church-Yard. It was dedicated to St. Peter; there has been an handsome new Church built, 1530, in the same Church-Yard, for the Use of the Parishioners. It has an Isle on each side supported by Pillars, and is dedicated to the Virgin Mary."

An engraving of Westbury Court is given, which shows the two churches, the more recent one being to the south of the old one, which has only a very



small nave attached to a lofty spire steeple. At present the steeple only remains of the old church.

2. Berkeley may be placed in the list, for the tower there stands at the north boundary of the churchyard. Of this church Sir R. Atkyns, p. 270, says :—

"It hath a strong Tower at a distance in the Church-Yard, where probably the old Church stood. It is dedicated to the Virgin *Mary*."

By some it is stated that the present building of St. Mary was the conventual church, while the tower, rebuilt in the last century, belonged to the parochial one. A curious legend is sometimes related, that when the religious were engaged in erecting this church, the devil removed the steeple as soon as it was built, and continued so doing as often as it was replaced, until, caught one night in the act by one of the fraternity, through fright, he let it fall where it now is.

W. P. W. PHILLIMORE.

Nottingham.

At Ursham there are two churches in one churchyard.

WILLIAM WING.

Steeple Aston, Oxford.

The churches of Alvingham and North Cockerington (near Louth, Lincolnshire) are in one churchyard.

F. L.

At Trimley, in east Suffolk (within one mile of Felixstowe), there are the churches of St. Martin and St. Mary in one churchyard. When living in the neighbourhood, I was informed that these churches were built by two sisters.

RICHARD STEPHENS.

I sent "N. & Q." (3<sup>rd</sup> S. xii. 197) an instance of two churches *under one roof*—Pakefield, Suffolk.

CHARLES F. S. WARREN.

At Overstrand, near Cromer, Norfolk, the new church is contiguous to the old church, which is in ruins; and at Antingham, in the same county, near North Walsham, a similar instance occurs.

HIC ET UBIQUE.

At Heponstall, in Yorkshire, are two churches in the churchyard (see "N. & Q.," 3<sup>rd</sup> S. viii. 330). In this case the cause, I believe, was that it was thought cheaper to erect a new church than to renovate or restore an old one. Would that a similar course had been followed elsewhere, for thus many a fine old church had not been swept away.

H. FISHWICK.

At Reepham, in Norfolk, there were three churches in one churchyard, and two remain. At Fulbourn,\* near Cambridge, there were two, of which one only remains. I look upon it as an early form of founding chantries. In all these

[\* MR. WARREN writes that one church was removed in 1776 by Act of Parliament.]

cases they were separate parishes, and the pious founder established a priest in his new church, and gave him a special district to look after; whereas, in later times, a chantry was merely attached to the church, and the parish priest was paid for saying special services therein. At Ely, Holy Trinity Church was in the same yard with the Cathedral. The church was pulled down about two hundred years ago, and the parish now use the lady chapel of the Cathedral. W. M. F.

THE EQUESTRIAN STATUE IN LEICESTER SQUARE (5<sup>th</sup> S. ii. 46, 91.)—The following is offered as a contribution to this subject.

1. In the *Times* recently appeared this letter from "Antiquarian" :—

"In the year 1748, on the conclusion of the peace of Aix la Chapelle, the following paragraph appears in the *Craftsman* of April 16 :—

'Leicester Fields is going to be fitted up in a very elegant manner. A new wall and rails to be erected all round, and a basin in the middle, after the manner of Lincoln's Inn Fields, and to be done by a voluntary subscription of the inhabitants.'

"A few days after, Frederick, Prince of Wales, gave a masquerade at Leicester House. The liberality of the inhabitants originated, probably, in a desire to encourage such fashionable resort. In May following, the workmen employed are described as putting up the equestrian statue of George the *First*, which was brought from the country residence of the Duke of Chandos."

2. Timbs's *London*, edit., 1855, p. 454, *sub voce* "Leicester Square," informs us :—

"In the centre, upon a sculptured stone pedestal, is an equestrian metal statue of George the *First*, modelled by C. Buchard for the Duke of Chandos, and brought from Canons in 1747, when it was purchased by the inhabitants of the square. This statue has also been described as that of the Duke of Cumberland, the hero of Culloden, which may have arisen from the Duke's birth at Leicester House in 1721."

3. On the other hand, Cunningham's *London*, edit., 1850, p. 285, *sub voce* "Leicester Square," informs us :—

"The equestrian statue of George the *Second*, in the centre of the square, came from Canons, in all likelihood erected about 1754."

—But, at the same time, informs us, p. 205, *sub voce* "Golden Square" :—

"The statue in the centre was brought from the Duke of Chandos's seat at Canons, and represents, it is said, George the *Second*."

JOHN PIKE.

I feel pretty confident that the statue was perfect enough when it vanished beneath the ground at the time of the erection of the "Great Globe." Its mutilation took place *after* the demolition of that building, but *before* it was again raised on its pedestal, which was adorned with some boldly sculptured devices. What has become of the latter?

W. J. BERNHARD SMITH.

Temple.



IRISH EXECUTIONS (5<sup>th</sup> S. ii. 223.)—Towards the close of the last century, when Irish rebellion went by the name of Defenderism (I have not forgotten its aliases—Whiteboys, Peep-o'-day Boys, United Irishmen, and so on, down to Fenians), one of its over-active members was tried and convicted at the Trim Assizes. The verdict was delivered late in the day; sentence of Death pronounced; the Defender, with a large escort, hurried back to the gaol, and hanged by torch-light.

Some year or two later, one Jemmy O'Brien, a political informer by trade, and of course mortally hated by the patriotic U. I., was convicted of a murder, and attended at the gallows by a triumphant assemblage, who dragged his body out of the cart on its way to Stevens's Hospital for dissection, tore off the fingers, and carried them about the street in their mouths like Dudeens.

Earlier in that uncompromising century, two men were convicted of a highway robbery, and sentenced to death by Chief Justice Caulfield; when the elder criminal turned to his fellow-prisoner, and exclaimed—"This is all along of *you*; if you had not hindered my taking that fellow's life, he would not have been here to swear our lives away." "The next blood which you shed," said his Lordship, "be it on *my* head!—*he* shall be spared, but *you* shall not see another day." A carpenter was sent for, a gallows was erected in the dock, and the desperate wretch was hanged in the presence of the Judge and the full Court.

EDMUND LENTHALL SWIFTE.

FLETCHER, BISHOP OF WORCESTER (5<sup>th</sup> S. ii. 228.)—This distinguished man was successively Bishop of Bristol, Worcester, and London, in the reign of Elizabeth. He was a native of Kent, studied at Cambridge, and after having enjoyed for many years the Queen's favour, fell suddenly into disgrace, owing to a second marriage, Elizabeth not approving of an elderly clergyman and bishop being twice wed. He was suspended from his episcopal functions for six months, but at last the Queen relented, and honoured him by a visit at Chelsea. He died June 15, 1596. (See *Imperial Dictionary of Universal Biography*.)

NEOMAGUS.

Under "Beaumont and Fletcher," in the *Imperial Dictionary of Universal Biography*, W. G. D. F. will find particulars relating to this bishop, who was the father of John Fletcher, the dramatist.

FREDK. RULE.

He was consecrated at Lambeth, Dec. 14, 1589, to the see of Bristol; translated in 1593 to Worcester, and two years after to London. He has a place in Rose's *Biog. Dict.*, 1857, but a fuller account of his life is given in Chalmers's *Gen. Biog. Dict.*, 1814, compiled from the *Biog. Brit.*; Masters's *History of C. C. C., Cambridge*; Strype's

*Whitgift*, pp. 322, 399, 418, 428; Harrington's *Brief View*, and Neal's *Puritans*. See also *Athen. Oxon.*, edition 1815, vol. i. p. 148; vol. ii. pp. 225, 436, 768, 835.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

SIR EDWARD HUNGERFORD (5<sup>th</sup> S. ii. 229.)—K. P. D. E. will, I think, have a correct answer in the accompanying copy from a coffin-plate which, in 1760, was on one of the coffins in the crypt in the Chapel of Farleigh, Hungerford, co. Somerset:

"The body of the Lady Jane Hungerford, wife of Sir Edward Hungerford, of Farley, Hungerford, co. Som., and daughter and heir unto Sir John Hele, of Wanbury, in the co. Devon, Kt., who deceased 18 day of May, 1664."

Sir Edward, who sat thirty-three years in Parliament, sold at the same time twenty-eight manors, and, with an income of 30,000*l.* per annum, lived to the age of 115, supported by charity, and even begging the last thirty years of his life. Sir Edward died in London, and was buried in the old church of St. Martin-in-the-Fields.

BECKINGTON.

JUSTICES' WAGES (5<sup>th</sup> S. ii. 228.)—The ancient allowance was abolished by 18 & 19 Vict., c. 126, s. 21.

For this, and the history of the appointment and office of Justices, see Stephen's *Commentaries*, Book IV. pt. i., vol. ii. p. 681 *et seq.*, sixth edition, London, 1868.

ED. MARSHALL.

"LIVES OF THE ENGLISH SAINTS" (5<sup>th</sup> S. ii. 229.)—Some years ago I made out the following list of the lives of the English saints, published by Toovey, and their authors, to the best of my knowledge:—

St. Wulstan, R. W. Church; St. William, R. A. Coffin; St. Aelred, J. D. Dalgairns; St. Ninian, J. Barrow; St. Paulinus, St. Edwin, St. Ethelburga, St. Oswald, St. Oswin, St. Ebba, St. Adamnam, and St. Bega, F. Faber; St. Augustine, F. Oakeley; St. Gilbert, W. Lockhart, and J. D. Dalgairns; St. German, J. Walker; St. Richard, Kg., St. Withbald, and St. Walburga, T. Meyrick; St. Edmund, M. Pattison; St. Richard, Bp., J. D. Dalgairns, or W. Lockhart; St. Waltheof, and St. Robert, J. D. Dalgairns; St. Gundlens, J. H. Newman; St. Helie, J. D. Dalgairns; St. Herbert, Qy.; St. Edelwald, J. H. Newman; St. Bettelon, prose, J. H. Newman, verse, J. D. Dalgairns; St. Neot, J. A. Froude; St. Bartholomew, and St. Stephen Harding, J. D. Dalgairns; St. Stephen Langton, M. Pattison; St. Wilfred, F. Faber; family of St. Richard, T. Meyrick.

J. R. B.

DOMINICALS (5<sup>th</sup> S. ii. 228.)—The following appeared in the *Exeter and Plymouth Gazette* of the 12th ult:—

"Izacke, in his *Memorials*, says, 'The custom touching the Dominicals here was tried in the King's Court, held at the Guildhall, and a verdict found for the plaintiff, whereby the custom was held good'; . . . The plaintiff



was William Ratelyff, the owner of house property in the parish of St. Paul, who sued John Bysshope, the Rector of that Parish, for £5 damages for demanding, from one of his tenants, an excessive sum for Dominicals (he wanted threepence a week), and proceeding against him in the Court of Christianity for its recovery. The proceedings are in Latin; but I subjoin a translation of so much as effects the question of the custom:—

“*City of Exeter.*—John Bysshope, clerk, was attached to answer to William Ratelyff of a plea of trespass on the case. And whereupon the same William, by Richard Duke, his attorney, complains that whereas, in the city of Exeter, and in the suburbs of the same city, such a custom is, and from time whereof the memory of man is not to the contrary, has been that every Rector of any parish church within the city aforesaid for the time being, for his support and maintenance weekly (*Septimanatim*) in the year should perceive, and ought to perceive, on Sunday, of every person being the tenant of any tenement called a “grounded hall,” one penny, and of every tenement called “an hygh hall,” one halfpenny, called “Dominical oblations,” and this, so long as those tenements shall be fitted with tenants, and not otherwise, according to the custom aforesaid, heretofore used and approved.” “Yours faithfully,

“BARTHOLOMEW C. GIDLEY.”

“Exeter.”

H. T. E.

[See “N. & Q.” 1<sup>st</sup> S. iii. 25.]

VILLERS, VILLIERS (5<sup>th</sup> S. ii. 228.)—The names Villers, Villars, and Villiers are different forms of the same appellation, derived, according to La Roque, *Traité de l'Origine des Noms*, p. 54, from the Latin *villarum*. As might be expected from this origin, the name is widely spread. The armorials contain the arms of more than thirty distinct families of one or other form of the name. No one of those whose arms are given in Rietstap's *Armorial Général* bears the paschal lamb and flag.

The chief, and best known, families of the name, are those of the Dukes de Villars, Dukes de Lauragnais, Marquesses Villers la Faye, Marquess Villers, Comte de Grignancourt, Villiers de l'Isle Adam, &c. The English Villiers family, Dukes of Buckingham, Earls of Jersey, &c., were of old Norman descent, and claimed kinship with the last mentioned, but bore entirely different arms.

J. WOODWARD.

Montrose.

GIPSY NATIVE NAMES (5<sup>th</sup> S. i. 325.)—The following Gipsy surnames are probably of Oriental origin:—

Gipsy.	Hindee.	English.
Grasta ...	Greahast ...	Domestic, Household.
Nona ...	No ...	Nine.
Satona ...	Sath ...	Seven.
Toula ...	Toula ...	Measured.
Donea ...	Dhanea ...	Wealth.
Gawino ...	Gau ...	Cow.
Hatseggau ...	Hat se gaw ...	Cow from market.
Lundie ...	Lundi ...	Monday.

CIVILIS.

GIPSY CHRISTIAN NAMES (5<sup>th</sup> S. ii. 222.)—MR. GROOME should read *Tent Life* (Messrs.

King & Co.), by Mrs. Hubert Smith. My god-child, Esmeralda, the heroine of that book, since married to its author, is a genuine “Rom of the Rommany,” and her brother's names are Noah and Zachariah. I found a gipsy family near Ascot Heath,—travelling near Ascot Heath I mean,—with the Christian names, or rather prænomena, Mendoza, Plato, Jemima, Tobias, Jack, Alice, Charles, and Britannia; and I shall never forget the triumphant air with which “Britanyer, sir,” was given, as much as to say that “gipsy though we be,” we're patriotic folk, and have no objection to rule the sea. Your correspondent will find, I think, that contact with “gorgios” has gone some way towards obliterating the distinctiveness of gipsy prænomena, and that certain tribes and localities favour certain names.

S. B. JAMES.

Northmarston.

A gipsy tells me that she gives all her children “Bible names”; one son being called “Golias” [Goliath]; another “Dybrees” [qu. Dives?], and a daughter “Viriamenta.” JOSEPH RICE, M.D.  
St. Neot's.

The name of Gilderoy Scamp occurs at Folkestone.  
HARDRIC MORPHYN.

DOUBLE CHRISTIAN NAMES (5<sup>th</sup> S. ii. 226, 271.)—It has since been stated in the *Guardian*, that the date “7th February, 1679 (79–80),” (not “1st Nov., 1680,” as MR. WARD gives it), is an error. It should be 1579. There would have been nothing extraordinary in a double Christian name in 1679. Recently, in a note on Sir Edward Maria Wingfield, I quoted a paragraph from Camden, in which he tells us what he knew about “two Christian names in England”; and I again transcribe it, as several papers have discussed the subject without, as far as I have seen, mentioning Camden's remark:

“But two Christian names are rare in *England*, and I only remember now his Majesty who was named *Charles James*, as the Prince his sonne *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and sir *Thomas Posthumus Hobby*. Although it is common in *Italy*, to adjoyne the name of some Saint, in a kinde of devotion to the Christian name, as *Johannes Baptista Spinula*; *Johannes Franciscus Borhomeus*, *Marcus Antonius Flaminius*: and in *Spain* to adde the name of the Saint on whose day the childe was borne.”—“*Remaines concerning Britaine*. . . . Written by William Camden, Esquire, Clarenceux, King of Armes, Surnamed the Learned. The fift Impression. . . . By the industry and care of John Philipot, Somerset Herald. London . . . 1637.” P. 49.

With regard to Thomas Dooley Pyp's claims to a double Christian name in the middle of the sixteenth century, the *Saturday Review* makes the following observations:—

“It seems that the Tamworth register . . . contains, or is said to contain, an entry of a double Christian name, which was first said to bear date in 1679, and afterwards, by a bolder flight, in 1579. The unconscious subject of the struggle is reported to bear the remarkable name of



Thomas Dooley Pyp, a worthy fellow of Geoffrey Cheese-and-bread, and Rogerus Deus-salvet-dominas. We should like to know what the name would really turn out to be if brought before the eyes of any one who can read manuscript; for we know very well what may come of the impetuous zeal of a newly appointed incumbent, who often never saw a register before, and who naturally finds wonders in the register which is put under his own keeping. One who can read manuscripts of all ages has made the guess that the reading may very likely be 'Thomas Dooley, *fil. pop.*'—'filius populi' being a common way of entering members of the class which took in William the Conqueror. There is, therefore, a fair chance that this bearer of a double Christian name at Tamworth in 1579 may turn out to be one of those bastard slips which, according to the apocryphal writer, and to Dr. Shaw, in the days of Edward the Fifth, are not likely to take root. Thomas Dooley Pyp may be safely set aside till we know more about him, and we may rest satisfied for a while with the undoubted case of Anthony Ashley Cooper, more than forty years later."

Or rather with the undoubted cases of Thomas Maria Wingfield and Thomas Posthumus Hobby.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

After all, "Robert F. Herry" may have been only another way of writing "Robert Harrison"; the "F." standing for "Fitz" or "Filius." Such variations of this name had not yet fallen out of practice in that age. W. Harrison, author of the *Description of Britain* prefixed to Holinshed, has been observed to have written his name as "Harrison" and "Henryson," both in the same book. Was the author of the concordances the same person as Robert Harrison the Brownist?\*

THOMAS KERSLAKE.

Bristol.

Is Fisher Dilke Wentworth a case of a double Christian name at all? Is it not a case of a double surname, or rather of that rarer form still maintained as a family etiquette by some of the old *noblesse* in France? This gentleman was rightly called Fisher Dilke, otherwise Wentworth, *i.e. alias*. Thus, in the same county, we have Hamon, or Fitzhamon, *alias* Clarke, of Willoughby, Clarke *alias* Hamon, the generations alternating.

H. C.

[The *Pall Mall Gazette*, of the 5th inst., says:—"A correspondent in Derbyshire writes:—The records of the Barmote Courts of Derbyshire contain an example of a double Christian name or double surname (probably the latter), which appears to be the oldest yet remarked. The name of 'Michael Keight Holm' occurs among the twenty-four jurors empanelled in the third year of Philip and Mary, upon a great inquisition of the liberties which the miners in the Peak claimed to have used in those parts, 'by what means and how, and from what time and by what warrant.' At an earlier inquisition, taken at Ashbourne in the sixteenth year of Edward I., the jurors were mostly distinguished by 'place-names,' such as 'William of Longsdon,' 'Clement of Ford,' 'Peter of Rowland'; but there is also 'William, son of the Smith

of Bradwell,' on the same panel. There are families bearing these names at the present time located in Derbyshire; and it is not improbable that the same habit which changed 'Clement of Ford' into Clement Ford, altered the style of 'William, son of the Smith of Bradwell' into the compound name, William Smithson Bradwell. Extended research among old records would probably reveal earlier instances of compound names and show the process through which they were engrafted upon English nomenclature.]

IS A CHANGE OF CHRISTIAN NAME POSSIBLE? (5<sup>th</sup> S. ii. 248.)—By a Constitution of Archbishop Peckham, A.D. 1281, the name of a child might be altered, under certain circumstances, by the Bishop, at Confirmation. See Johnson's *Coll. of Ecc. Laws*, vol. ii., con. 3, A.D. 1281. In the note annexed is the following:—

"Of old, the Bishop, at Confirmation, pronounced the name of every child or person confirmed by him, and, if he did not approve of the name, or the Person himself, or his friends, desired it to be altered, it might be done by the Bishop pronouncing a new name upon his ministering this Rite, and the Common Law allowed of the alteration. But, upon the Review of the Liturgy at King Charles's Restoration, the Office of Confirmation is altered as to this point. For now the Bishop does not pronounce the name of the Person confirmed, and therefore cannot alter it."

How far the learned canonist is correct in his conclusion is a question which must be left to those who are more learned in ecclesiastical and common law than I am. I should add that the alteration in the Confirmation Service was made in 1552, not in 1662.

M. D. will find much very interesting information on the question propounded by him in Maskell's *Monumenta Ritualia*, vol. i., "Dissertation," pp. 216-19. Amongst other authorities, he quotes Lord Coke, who says:—

"If a man be baptized by the name of *Thomas*, and after, at his Confirmation by the Bishop, he is named *John*, his name at Confirmation shall stand good. And this was the case of Sir Francis Gawdie, Chief Justice of the Court of Common Pleas, whose name, by Baptism, was *Thomas*, and his name of Confirmation *Francis*; and that name of Francis, by the advice of all the Judges, he did bear, and afterwards used in all his purchases and grants."—1 Inst. 3. Cited, Burn's *Eccl. Law*, vol. ii., p. 10.

Burn observes upon this case, "This seemeth to be altered by the Form of the present Liturgy," and then quotes the note from Johnson, which I have given above. Maskell, however, says that "Dr. Burn's conclusion, that because a Bishop, according to our present Book, *does not*, and, therefore, *cannot*, if he sees just reason, pronounce the name at Confirmation, seems to have no weight." If you will give me space, I will, in another number, state an interesting case, which occurred in 1707.

E. C. HARINGTON.

The Close, Exeter.

A *Christian* name, that is, a name given in baptism, can only (if at all) be changed at confirma-

\* The writer wishes this to be considered as a continuation of his note, *ante* p. 271.]



tion ; but it seems doubtful whether any bishop would now consent to do it. In the Sarum Office, and in the first reformed one of 1549, a Christian name was used in confirmation, thus giving occasion for a change. In 1552 this use was removed ; but the practice of changing the name still continued, though rare ; the last two instances known are in 1707 and 1761. See Blunt's *Book of Church Law*, p. 58.

CHARLES F. S. WARREN, M.A.

"HIC LIBER EST," &c. (5<sup>th</sup> S. ii. 227.)—The epigram is, I believe, Scaliger's. It is quoted in Sir W. Hamilton's *Discussions*, &c., in the original, but I cannot lay my hand on the passage.

F. STORR.

Is SENEX aware of the following lines, similar in sense to his own :—

"One day at least in every week,  
The sects of every kind  
Their doctrines here are sure to seek,  
And just as sure to find."

They are to be found in the Preface (by Prof. De Morgan) to that interesting work *From Matter to Spirit*, by C. D.

TU-SA-FU.

"LIKE TO THE DAMASK ROSE YOU SEE" (5<sup>th</sup> S. ii. 227) is by Francis Quarles. It begins thus :—

"Like to the damask rose you see,  
Or like the blossom on the tree,  
Or like the dainty flowers of May,  
Or like the morning of the day,  
Or like the sun, or like the shades,  
Or like the gourd which Jonas had,  
Even such is man, whose thread is spun,  
Drawn out, and cut, and so is done.  
The rose withers, the blossom blasteth,  
The flower fades, the morning wasteth,  
The sun sets, the shadow flies,  
The gourd consumes, and man he dies."

A lively parody upon it will be found in the Roxburghe Collection of Ballads, i. 208, and in the Ballad Society's reprint of them, Part IV. p. 12. The fact of a parody argues a certain amount of popularity in the original production.

WM. CHAPPELL.

RAHEL : EDITIONS OF THE "BREECHES" BIBLE (5<sup>th</sup> S. i. 388 ; ii. 133, 198, 238.)—HIC ET UBIQUE gives his "Breeches" Bible (1599 edition) credit for this word in Jeremiah, ch. xxxi., v. 15. I have ten different editions of this version, more properly called the "Genevan Version," in all of which it may interest him to know the word is rendered Rahel. It is so spelt in the first edition, 1560, where "and" before "bitter weeping" is in italics, as also in the 1599 edition, which your correspondent has not noted in his quotation. In the second edition, called "Bodley's" (1562), it is Rahel, and "and" is in brackets. The third edition, "Crispin's" (1568 or 1569), is as the first. A late edition (1611) has "Rahel" also. When

NEOMAGUS can supply the information, I shall be glad to learn through "N. & Q." how many editions there are of the "Breeches" Bible.

FRANCIS FRY.

Cotham, Bristol.

I am sorry to be unable to answer HIC ET UBIQUE's query regarding the "Breeches Bible." My edition (1594) has a very elaborate frontispiece, and bears "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie, 1594," and has annexed to it the "Whole Booke of Psalmes, Collected into English Meetre by Thomas Sternhold, Iohn Hopkins, and others, conferred with the Hebrue, with apt notes to sing them withall," and is printed by "Iohn Windet for the Assignes of Richard Day, 1594." HIC ET UBIQUE quotes from Matt. ii. 18 :—"In Rhama was a voyce heard, mourning, and weeping, and howling." My edition reads for "Rhama," "Rama"; and for "howling," "great lamentation." I should be glad, like HIC ET UBIQUE, to know how many editions were issued. I may draw HIC ET UBIQUE's attention to an advertisement which appeared in "N. & Q." of Aug. 29 last, of a "Breeches" Bible, date 1578, for sale. There seems, therefore, to have been at least three editions.

NEOMAGUS.

The Genevan Version of the Holy Scriptures, or the commonly called "Breeches" Bible, was issued in numerous editions. Anderson, in his list appended to *The English Bible*, 1845, gives 129 editions to the year 1611, and he says, "we may safely assert that, by 1616, at least 150 editions of the Bible and New Testament had been issued"; "but the Genevan Bible still continued to be issued, and by the King's printer, as well as at Edinburgh and Amsterdam." He names editions in 1613, 1614, 1615, 1616, 1633, 1640, and 1644 :

"In 1649, the present Version was printed with the Genevan Notes by way of pushing it into favour, but about this period it prevailed, and took the place it has occupied ever since."

SAMUEL SHAW.

Andover.

In my "Breeches" Bible, "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's most excellent Majestie, 1597," Jeremiah xxxi. 15 has Rahel, but in Matthew ii. 18, it says, "In Rama was a voice heard mourning and weeping and great lamentation : Rachel weeping for her children and would not be comforted because they were not," and not, as HIC ET UBIQUE says it is in his edition, "weeping and howling."

CLARRY.

CEREVISIA (5<sup>th</sup> S. i. 485 ; ii. 33.)—It may be well to supplement the remarks of DR. CHARNOCK by pointing out what Zeuss has said upon this old Celtic word. The author of the *Grammatica*



*Celtica* (first edition, pp. 135 and 788) shows that the *v* in *cerv* is only the secondary form of *m*, and that we may accordingly take *corm*-, *curm*-, as the primary form of the name of the Celtic beer. Athenæus has κόρρα; Dioscorides, κοῦρρη; the old Latin-Greek Glossary of Philoxenus and Ulpian, *curmen*. To these ancient evidences, which he reproduces, Zeuss might have added that Marcellus Burdigalensis (whose book, *De Medicamentis Empiricis*, preserves, in the form of charms, plant-names, &c., many fragments of the old Gallic) gives the word as "*curmi* or *cervisa*." The older Welsh and Cornish forms cited by Zeuss (which do not, however, go further back than the twelfth century) are *kuref*, *kuruf* ("e *curmi*, *corma*"), *coruf* and *coref*.

May I be permitted to remark that DR. CHARNOCK, in his quotation from the *Ethnogenie Gauloise*, has omitted the Irish and Erse forms, which are duly given by De Bellognet? The omission is important, for the Irish form is *coirm*, *cuirm*, gen. *corma*, and this, it will be seen, by preserving the radical *m*, keeps nearer to the primary \**corm* than any of the variations in the cognate dialects.

There is still the ending of the word (*cerv-isia*, *cerv-isa*) to be explained. Is it not possible that a key to its meaning is preserved in the old Irish word *as*, *ass*, given by O'Reilly as a name for drink of any kind, "such as milk, ale, beer, water"?

The Gallic word *cervisia* (which seems the preferable spelling) can hardly have anything to do, so far, at least, as derivation is concerned, with *Ceres*, an Italian deity, unknown to the Gauls by that name, though it is, of course, possible that both the words *Ceres* and *cervisia* contain a root signifying some kind of grain.

DAVID FITZGERALD.

Hammersmith.

UNSETTLED BARONETCIES (5<sup>th</sup> S. i. 125, 194, 252; ii. 15.)—MR. PASSINGHAM having pointed out the fallacy of W. M.'s idea, that a right (?) indirectly established, under a Decree of Service in 1821, cannot now be called in question, I merely wish to point out another and still more absurd mode of procedure with the same object, namely, to have one's claim to an hereditary title emanating from the crown decided by a jury of neighbouring country gentlemen. Were the Statute of Limitations of any avail in such cases, as W. M. infers, what would be easier than for a claimant, with sufficient means and discretion, so judiciously to temporize, that at the expiration of the probationary period he might "call time," and so deprive the crown of one of its prerogatives! Surely no lapse of time could be sufficient to make wrong right—at any rate as regards hereditary descent.

As an instance how the real man may be ignored,

I may mention the following case of "multiple pointing," decided in a court of law so late as 1872. A testator made a special remainder in favour of his natural son, a surgeon in the army, and this remainder eventually fell due to him. But he had left the service many years before, and had last been heard of at the Cape of Good Hope. No inquiries were instituted by the next legal representatives, who simply claimed the remainder and gained their suit, in the absence of any one representing the lost intended beneficiary. Here, then, was a case legally decided in favour of interlopers; and if the true residuary legatee should turn up to-morrow, and has not the means wherewith to recover the money in question, who can doubt the result? If this can happen by a legal process, arising from a will, what might not happen where a claim was made to a dormant or abeyant title? My own opinion is that MR. PASSINGHAM'S suggestion is a good one, but that the proceedings in such cases should be of even a much more public character than his suggested procedure would imply; and that due preliminary notice of the adjudication on the claim should be published in the principal home and colonial newspapers for six months.

S.

A JEW'S WILL: PRAYERS FOR THE DEAD (5<sup>th</sup> S. i. 449, 496; ii. 38, 78.)—Prayers for the dead are usual amongst the Jews; they are mostly said on the Sabbath for a year after a death, a sum of money being given to charity, or towards the synagogue, on each occasion, by the person who requests their being read; it is considered complimentary amongst the Jews for one person to have them read if a friend has lost a relative; they are said, as is usual in the Jewish service, in the Hebrew language. The reason of there being ten Rabbis mentioned in this will is, I suppose, that the testator, being a very religious man, thought it would add to the solemnity of the prayers if they were read by more than one; but it is only usual for the officiating minister to read them.

D. G.

Prayers for the dead are in regular use among the Jews. The first notice is 2 *Maccabees* xii. 44, "For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead." Next we have the doubtful, but probable one, of St. Paul praying for Onesiphorus (2 *Tim.* i. 18). A full account of prayers for the dead among the Jews will be found in Buxtorf's *Synagoga Judaica*, cap. xlix., from whence I give the following epitome:

"Children mourn for their parents for a whole year. They ought to recite a prayer, called *קרי*, every day, for they believe that the father is freed from purgatory on this condition. Impious men remain in purgatory for twelve whole months; the more pious they are, the sooner they are delivered from it."



In the Talmud it is written (*Rosh Haschanah*, fol. 17, 1) :—

"Sinners, Israelites as well as Gentiles, descend in their own body to Gehennah, and there for twelve months suffer torment. The body is consumed, and the soul reduced by fire to ashes, which the wind by its own blast puts under the feet of the righteous. As saith the Prophet (Mal. iv. 3), hunters, traitors, apostates, &c., remain in it for ever; where their worm dieth not, and their fire is not quenched."

Not only the son prays for the dead every Sabbath, but also the whole synagogue, chiefly for those who have given much alms and done good deeds. The prayer is as follows :—

"Remember, O God, for good the souls of Rabbi N. or Lady N., who has gone into life eternal, with the soul of Abraham, Isaac, and Jacob [or if it be a woman, Sarah, Rebekah, Rachel and Leah], who live in Paradise; since R. N. or L. N., his son, or his neighbour, is ready to give as much as his intention would determine, in alms, or in oil for the lamps, &c., for the expiation of his soul, and may his God remember for good; may God bestow on him rest, that it may be well with him, and that his soul may be bound up in the bundle of the living in life eternal, in paradise, under the throne of glory. May he rise in the time of the revival of the dead, and sing with the rest who are sleeping in the dust, as it is written, 'Thy dead men shall live, my dead bodies shall rise; awake and sing, ye that dwell in the dust.' And to N. his son, or neighbour, or friend, grant a good reward, and a prosperous life, in this world and in the world to come. Fulfil the prayers of his heart, and of our hearts, for good; may salvation shortly spring up in him and in us. Thy will be done, Amen."

This prayer is called "The Memorial of Souls."  
E. L. BLENKINSOPP.

MUSIC TO "MACBETH" (5<sup>th</sup> S. i. 486; ii. 95.)—All the dictionaries and biographies quote from one another, and verify nothing, so that an incorrect assertion once made gets to be believed from iteration. In the *Dictionary of Musicians*, 2 vols. 8vo., published by Messrs. Sainsbury & Co., 1824, it says :—

"It is well known that Lock was the composer of the music to Shakspeare's plays of *Macbeth* and *The Tempest*, as altered by Sir William Davenant."

Unluckily it gives no date. In Haydn's *Dict. Biog.*, it is said that he composed the music for *Macbeth* in 1672, and died in 1677. In the *Universal Biography* it says that "the time of his death is uncertain." Mr. Chappell, in his *Popular Music*, &c., p. 479, says that the music to *Macbeth* was not printed in Lock's lifetime; but in 1666, in *Music's Delight*, there is a tune called "Macbeth, a jig," but he is reported to have composed the music to *Macbeth* in 1670, *i.e.* four years later. As to its having been lost, not a word is said. At any rate, it is only the music of the second act that has ever been attributed to Leveridge. The musical dictionary referred to above seems to consider that this is only a mistake made by Rowe in his edition of Shakspeare, and out of which mistake all this blundering and doubt and reiteration of error

seems to have sprung. Again, Rowe's expression is that it was "set" by Leveridge. Now this might very well mean only a transposition or re-setting to suit the voice of some particular singer, or even for a part to be sung by himself, for Leveridge was extraordinarily vain of his voice, and offered in 1730 a wager of 100 guineas to sing a bass song against any man in England. He published his pocket volume of songs in 1726. The internal evidence of those, I should fancy, would wholly dispose of his claim to Lock's music. He appears to have been a bad poet, a poor musician, and a coarse singer. Lock was a known musician, a pupil of Gibbons, and recognized as excelling in dramatic music. One can hardly doubt who was the real author. Jacobs, organist of the Surrey Chapel, re-arranged the music of *Macbeth* for the voice and piano. C. A. WARD.

Mayfair.

LUNAR RAINBOWS (5<sup>th</sup> S. i. 427; ii. 92.)—MR. SYMES speaks a little too positively when he asserts—

"Rainbows, both solar and lunar, are invariably directly opposite the luminary by whose rays they are caused; and the spectator necessarily turns his back to the sun or moon, as the case may be, when looking full-face upon the rainbow."

The possible number of rainbows caused by the same rain-cloud is infinite. The two nearest to the source of light, and generally the brightest, are opposite that source. But the third and fourth are formed around the source of light. They continue thus in pairs. The conditions of visibility of the third and fourth bows I will not attempt to discuss in "N. & Q." For myself, I have seen but two lunar rainbows in my life. Both these were opposite the moon. JABEZ.

Athenæum Club.

CORPSES ENTOMBED IN WALLS (5<sup>th</sup> S. ii. 185, 234.)—I detected my blunder after it was too late, but I thank MR. MICKLETHWAITE all the same. He will not, I hope, take it amiss if I point out to him an "odd mistake which he has made" also. He says, in the conclusion of his first paragraph, "Bede speaks not of a coffin in the middle of a wall, but of a wall in the *middle of a coffin*." The italics are mine. What can be meant "by a wall in the *middle of a coffin*"? What Bede says is this: "Utraque in una theca sed medio pariete divisa recludens"—two corpses buried in one grave, but divided by a partition wall; not "a wall in the middle of a coffin," which is nonsense, but a wall between two. EDMUND TEW, M.A.

MRS. SERRES (5<sup>th</sup> S. ii. 141, 177, 216.)—While MR. THOMS is on this subject, I hope he will treat it with the thoroughness he generally applies to what he undertakes, and give us a list of works about the "Princess" as well as by her. In the



British Museum is the following work: *The Wrongs of the Princess Olive of Cumberland*, by Elizabeth Wright Macaulay, London, 1833, 8vo.

OLPHAR HAMST.

[MR. CHR. COOKE states that this person, about fifty years since, wrote several astrological articles, which were published by Raphael in his *Astrologer*, &c., signing her name as "Olive, Princess of Cumberland." MR. COOKE was informed by the late Commander Morrison, R.N., that he possessed her horoscope, and that, believing the claims of her daughter, Lavinia, to be just, he prepared her *Appeal for Royalty*, A.D. 1858, selecting documents from the *Morning Post*, &c., for this purpose, before the legal proceedings occurred.]

"TAKING A SIGHT" (5th S. ii. 166, 234, 255.)—The original of DR. DIXON's quotation—*memoriter*—of a passage "in one of the Latin dramatists, either Terence or Plautus," is given in the *Pseudolus* of Plautus, Act iv. sc. 7, l. 46 (edition Weise), as follows:—

"Atque in hunc intende digitum; hic leno est."

From the subjoined quotations, it will be seen that the *middle* finger—hence called "famosus" (as the third was called "medicus," or "medicinalis," from its supposed anatomical connexion with the heart)—used to be pointed as a token of insult and contempt, and the *fore*-finger, "Index," to direct attention to some notable person or thing:—

1. Isai. lviii. 9—

"If thou take away from the midst of thee . . . the putting forth of the finger."

2. Juv. *Sat.*, x. 53—

"Mediumque ostenderet unguem."

3. Mart., Lib. ii., Epig. 28, 1, 2—

"Rideto multum . . . . ."

Dixerit, et digitum porrigito medium."

(Cf. Lib. vi., Epig. 70, 5, "ostendit digitum.")

4. Pers. ii. 33—

"Infami digito et lustralibus ante salivis."

1. Pers. *Sat.*, i. 28—

"At pulcrum digito monstrari et dicier 'hic est!'"

2. Hor. 4, *Carm.* iii. 21–22—

"Totum muneris hoc tui est;

Quod monstror digito praetereuntium."

3. At a feast, to point out any unnoticed toothsome dishes (Hor. 2, *Sat.* viii. 25, 26)—

"Nomentanus ad hoc, qui si quid forte lateret

Indice monstraret digito."

I would submit, however, that as no allusion is made in any of these passages to *putting the finger to the nose*, neither to the tip nor yet to the right side of the same, they cannot even freely be rendered by the modern "*taking a sight*." The passage in Isaiah might possibly be so rendered, *if it stood alone*, but not if taken in connexion with others of a similar character.

H. B. PURTON.

BULL-BAITING (5th S. i. 182, 274, 312, 455.)—The two ballads, "Wednesbury Cocking" and

"Darlaston Bull-bait," were written by a Mr. Probyn, a gun-maker at Birmingham. H. S. G.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

##### NOTES FROM THE OCTOBER PERIODICALS.

THE *New Quarterly Magazine* has its usual attractive variety of fact and fiction. Mr. Latouche, in his "Notes of Travel in Portugal," communicates a fact which may not be widely known. "The Christian era was not in general use in Portugal till about the middle of the fifteenth century. Till then, the Portuguese usually reckoned from the conquest of the Peninsula by the Romans, B.C. 38. . . . In all dates on Portuguese monuments or charters before 1470 or 1480, unless there is apparent reason against it, it is safe to deduct thirty-eight years."—In the *Cornhill* (besides that powerful and thoroughly original novel, "Far from the Madding Crowd"), there is a brief paper on "Formosa," which contains as much information as many a volume. One Formosan regulation will startle some readers, namely, "the law which provides that no child born before its mother has reached the age of thirty-seven shall be allowed to live."—From ever-amusing *Temple Bar* we gather that the library of many thousand volumes left by Napoleon I. to the people of Elba as a free library is in a wretched condition. "Numbers of volumes have been lost, others are so worm-eaten and otherwise injured as to be unreadable; they are now left to moulder on their shelves, no one being allowed to read, or even, unless by special favour, to see them."—*Macmillan* would be eagerly read, were it only for Professor Huxley's article on "Priestley." There is one point in it well worth noting:—"Though Priestley did not believe in the natural immortality of man, he held, with an almost naïve realism, that man would be raised from the dead by a direct exertion of the power of God, and thenceforward be immortal." Prof. Huxley quotes passages from Archbishop Whately and from Bishop Courtenay (Kingston, Jamaica) to show that the opinions held by those prelates were substantially identical with those of Priestley. The last named, among other reforms, advocated that of the "Thirty-Nine Articles" by removing thirty-eight of them! "It is a reproach," he said, "to any Christian establishment if every man cannot claim the benefit of it who can say that he believes in the religion of Jesus Christ as it is set forth in the New Testament."—*The Popular Science Review* has a capital article on "The Song of Fishes," by Mr. Galton.—The *St. James's Magazine* tempts its readers by a very interesting article, "Leigh Hunt and Dr. Southwood Smyth," by Mr. S. R. T. Mayer. From this we make a note of a fact recorded in a letter from Dr. Southwood Smyth to Leigh Hunt, who had attended one of the great physician's lectures, in which, says Mr. Mayer, "he desired to give women an enlightened knowledge of the laws of health, and a determination to pay them a reasonable obedience." Dr. Smyth's letter is dated in 1842. "Several years ago," he says, "I gave the first lecture that had ever been delivered on such a subject in London. Now the ladies form, I think, half the audience."—The most serious article in the *St. James's*, by Major Evans Bell, on "Mussulman Progress and British Policy" (in India), explains itself in its concluding words; "Mussulman progress is a fact; the problem is, how to harmonize it with the course of British policy."—*Tinsley*, in a pleasant paper, "Speaking on Hints," quotes the following description of History, by a Historian, namely, Mr. Froude:—"It often seems to me as if history was like a



child's box of letters, with which you can spell any words you please. We have only to pick out such letters as we want, arrange them as we like, and say nothing about them which do not suit us." A curious scrap of folklore comes to us from an article on "Present Customs in South Germany," which is appropriate to the season:—"In many places, the Bauer leaves the last ears of corn standing in the field, and the last apples hanging on the tree: 'That is for Woden, for the old one!' he says mysteriously, when questioned. If this act of piety be neglected, the ground or tree whence all has been taken will bear no fruit next year."—We conclude with a word of warm praise for the 22nd Part of *Old and New London* (Cassell, Petter & Galpin). The illustrations alone are worth all the money. This number keeps us in and about Newgate. We supplement Mr. Thornbury's account of the once famous Dr. Sacheverell by stating that we recently met with an account of the arrest of a boyish malefactor of the old Jacobite period, who bore the baptismal names of "Doctor Sacheverell —."

*Translations from the Hakayit Abdulla (Bin Abdulkadar), Munshi.* With Comments by J. T. Thomson, F.R.G.S., Author of *Some Glimpses into Life in the Far East*, &c. (H. S. King & Co.)

ABDULLA, it appears, was a Mahomedan and a British subject, born in Malacca in 1797. "He had the vigour," to quote Mr. Thomson's own words, "and pride of the Arab, the perseverance and subtilty of the Hindoo; in language and national sympathy only was he a Malay. But the translations will better illustrate the man, modified undoubtedly as his character was by contact with superior European and American intellects, such as Raffles, Milne, and North." Abdulla having been persuaded by a friend to compile his autobiography, we here have the result, thanks to Mr. Thomson, who so far back as 1846 undertook the onerous task of presenting it in a readable shape to the British public, but was compelled, from various causes, to delay the commencement. For this delay we are quite compensated by the much fuller notes that the translator has been able to give at the end of each chapter. The character given of Colonel Farquhar, as being "slow at fault-finding, having an equal bearing to poor as well as to rich, holding neither the one lower nor the other higher,"—the observation that Sir T. Stamford Raffles, so well known for his anxious desire to advance the welfare of the native population, was courteous alike to Europeans and natives, only prove, if proof were needed, "how unfeigned and unfailing esteem may be generated in the native mind by just conduct and refined manners." There is a capital account of an elephant hunt; and altogether Mr. Thomson has contrived to give us a most amusing and interesting book; consequently we look forward to the appearance of "the remaining untranslated portions."

"FYE MARTIN" (pp. 248, 260), W. G. remarks, "should be 'free martin,' a female twin calf, which is barren. See Bewick's *Natural History of Quadrupeds*, which notices this fact. The meaning of the epithet is obviously uncomplimentary to the lady singer."—R. G. (Aberdeen) writes: "I have heard the word used as one of vulgar abuse."

WILLIAM JERDAN.—Our old correspondent, the REV. JOHN PICKFORD, M.A., rector of Newbourn, Suffolk, informs us that a tombstone has recently been erected in the churchyard of Bushey, in Hertfordshire, over the grave of William Jerdan, at whose funeral he, as an old friend, officiated some years ago. There is upon the one side the following inscription, in Roman capitals: "Wil-

liam Jerdan, F.S.A., born at Kelso, April 16, 1782, died at Bushey, July 17, 1869. Founder of the *Literary Gazette*, and its Editor for 34 Years." On the other: "Erected as a Tribute to his Memory, by his Friends and Associates in the Society of Noviomagus, 1874." William Jerdan was up to the last a frequent contributor to our columns under the *nom de plume* Bushey Heath—the place where the last years of his life were spent. He was the first to put his hand on Bellingham, after the latter had shot Mr. Perceval, the Prime Minister, in the lobby of the House of Commons, 1812.

"BARRY CORNWALL," less widely known as Mr. Bryan Waller Procter, is the most prominent name in this week's obituary. This poet of a pure and intelligible school was born eighty-five years ago, at the breaking out of the great French Revolution, which is still in progress.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

AVELING'S Memorials of Clayton Family. 1867.

ACKERMANN'S Tour of English Lakes. 1821.

ASHCROFT'S Account of Lifton Church. 1819.

BRADFORD'S (John) Examination before the Lord Chancellor. 1561.

COLLIER'S (Joel) Musical Travels. 1818.

CLARKE'S Survey of English Lakes. 1787.

Wanted by Lieut.-Col. Fishwick, Carr Hill, Rochdale.

## Notices to Correspondents.

J. B. refers to a report that the mistress, and subsequently wife, of Talleyrand, the beautiful imbecile previously known as Mrs. Grant, or Grand, was the widow of Lieut. Symes, who died 1786, and is buried in Manchester. Previous to this last date, the lady was, in India, the wife of M. Grant. Francis admired her there in 1778. She came to Europe, made the acquaintance of Talleyrand, lived with him, was divorced from Grant in 1798, and married to Talleyrand at the Mairie of the 10th Arrondissement in Paris in 1802. Symes's widow is said to have been an Englishwoman of the Midland Counties. Madame Grant was born at Tranquebar, and was of Flemish descent. We do not see how she can be identified with the widow of Lieut. Symes.

ED. MARSHALL.—"John Wesley's Abridgment of Thomas à Kempis" (5<sup>th</sup> S. ii. 269). MR. F. SCHUMAN WHITE writes:—"My copy of the above I shall be happy to lend to MR. MARSHALL, if he will put himself into communication with me, but the transcript he wishes is rather too long to copy."

J. P. asks for the title of some work likely to prove of practical worth and interest to an intending winter sojourner at Tangier who has never been in Morocco before.

ERRATUM.—Page 265, col. 2, ninth line from bottom, for "usual" read *useful*.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, OCTOBER 17, 1874.

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## Notes.

## JEREMIAH HORROX.

At a time when expeditions of men of science are, at various points of the globe, watching for that exceedingly rare occurrence, the transit of Venus, it is only becoming to bring forward the name of the Lancashire farmer's son, who was born in the reign of James I., and who, in the reign of the first Charles, foretold, witnessed, and described that starry spectacle, to behold which, in the reign of Victoria, Science has gone forth with a pomp and an array which contrast singularly with the simple man and the simple means in the little chamber of his poor lodging-house at Hoole, near Preston.

The Otterspool station, near where the brook so named runs into the Mersey, is the site of the cottage in which Jeremiah Horrox was born, in 1617. Mr. Pieton, in his *Memorials of Liverpool*, prefers, with reason, this date to the commonly assigned one of 1619. The cottage was swept away by the constructors of the Runcorn railway, otherwise, it might have been at this juncture the shrine to which astronomers and mathematicians would have resorted with reverential affection. The "small farmer" who dwelt in that cottage, called "The Lower Lodge" (Toxteth Park), could afford but scanty education to his son. But

Jeremiah having learnt what could be taught at a village school, took the starry world for his book, and studied the heavens. He was born a mathematician, as some men are born poets. He mastered Latin early, and in early youth had filled his mind with the scientific truths and ideas he found in the Latin treatises of Lanesberg, Tycho Brahe, and Kepler. At the age of fifteen, that is, in 1632, Horrox was to be seen, a humble, self-denying, deep-searching sizar at Emmanuel College, Cambridge. He was soon in correspondence with the leading astronomers, mathematicians, and geometricians of the day, and notably with Abraham Crabtree. On leaving Cambridge, Horrox entered into Holy Orders, and was appointed to the curacy of Hoole, about eight miles from Preston. It is said that the fact of Horrox being ordained and appointed to this curacy was only discovered by the late Prof. Rigaud. In the seclusion of Hoole, Horrox studied the astronomical tables of the great teachers in astronomy, and he found them not to his mind. Accordingly, he shaped rude instruments—simple, almost toylike—for himself, and he made his own observations, and found (what a find for the unknown farmer's boy!) a miscalculation in that acute calculator, Kepler. As the orbits of Mercury and Venus are between the Earth's orbit and the Sun, these planets occasionally, but very rarely—thrice in a couple of hundred years, perhaps—pass between the Earth and the Sun, and thus seem to travel across the Sun's disc. Kepler had foretold the transit of Venus for sometime in 1631; Horrox, after long study, fixed the event for November 24, 1639. He communicated with Crabtree, and requested his co-operation. For what took place in the parson's little parlour at Hoole, we turn to a page in Mr. Espinasse's *Lancashire Worthies*:—

"As the time drew nigh, Horrocks was all anxiety and expectation, and, to make assurance doubly sure, he began to watch on the forenoon of the 23rd. His simple apparatus was a telescope adjusted to an aperture made in a darkened room, so that the image of the sun should fall perpendicularly on, and exactly fill, a circle of about six inches inscribed on a piece of paper, and divided into the usual 360 degrees. In his interesting little Latin tract, the *Venus in sole visa*, overflowing with a beautiful enthusiasm, a poetry and genuine devotedness, which give it a singular charm, Horrocks has described what was seen, or at least observed, by no eyes but his own and Crabtree's. From noon on the 23rd, so long as the sun was above the horizon, he watched for four and twenty hours with only one, and that one a significant, intermission. In 1639, the 24th of November fell on a Sunday, and he describes himself as watching on that day, 'from sunrise to nine o'clock, and also from a little before ten until noon, and at one in the afternoon, being called away in the intervals to matters of greater importance, which for such secondary occupations it would have certainly been improper to neglect (*aliis temporibus ad majora advocatus quæ utique ob hæc parerga negligi non decuit*).' In point of fact the Rev. Jeremiah Horrocks had to perform morning and afternoon service to his simple and scanty flock in the modest church or chapel



at Hoole; and, for once in his life, it may be suspected, he was a little—a very little—glad when both were over, and he could rush back to his darkened room, with its telescope and disc of paper. 'At fifteen minutes past three in the afternoon, when I first had leisure again to renew my observations, the clouds were entirely dispersed, and invited my willing self to make use of the opportunity afforded, it might seem by the interposition of heaven. When lo! I beheld a most delightful spectacle, the object of so many wishes: a new spot of unusual magnitude, and of a perfectly circular shape, so completely entering the left limb of the sun that the limbs of the sun and the spot precisely coincided, forming an angle of contact. Not doubting that this was really the shadow of Venus, I immediately set to work to observe it sedulously.' The happy Horrocks was rewarded, and for half an hour, until the sun began to set, he made his unique and fruitful observations."

Soon after, in 1640, this now honoured son of Science died. He had done enough; he had corrected Kepler, and his theory of lunar motion was afterwards adopted by Sir Isaac Newton. Strangely enough, the poor Hoole curate's observations respecting the transit of Venus were not published till long after his death, and then at Dantzic,—*"Venus in sole visa, anno 1639, d. 24 Novemb. St. V. Liverpooliæ, a Jeremia Horroxio; nunc primum edita, notisque illustrata. Dantzig. Fol. 1662."*

The church at Hoole contains a brass and east window in honour and to the lasting memory of this pioneer through astronomical problems. The window represents him receiving the Sun's disc on a sheet, with the motto, "Venus in sole visa," and his own exclamation, "Ecce gratissimum spectaculum et tot votorum materiem!" An epitaph on this true Lancashire worthy has been already printed in "N. & Q.," p. 205.

Five years after the publication at Dantzic of the observations made by Horrox, Cassini discovered the diurnal rotation of Venus. In the following century, Maskelyne, an old Westminster and Cambridge man, and, like Horrox, in orders, observed the transit of Venus, from a station in the island of St. Helena, in June, 1761. Maskelyne was then Astronomer Royal. In 1769, Cooke landed in Otaheite, from the "Endeavour," at the head of an expedition, the cost of which was defrayed by George III. The transit ran great risk of going unobserved, for, the day before, the natives stole the quadrant, and, while the planet was passing, the sailors stole a hundred-weight of nails, and caused a dangerous riot. After the lapse of more than another century, the transit is to be observed with a sort of pomp and state of Science; as, no doubt, will that of 1882. But the pomp, the state, and the results cannot draw us away from a sympathizing memory with the young lonely Lancashire clergyman, and the revelation for which he watched so anxiously, yet confidently, on the November Sunday, 1639, in that humble chamber in the village of Hoole. ED.

## JOHN CLARE, THE NORTHAMPTONSHIRE POET.

I here publish a copy of a letter written by this poet to Mr. Joseph Weston, the editor of the literary remains of Robert Bloomfield, author of *The Farmer's Boy*. The autograph copy now in my possession consists of three pages foolscap:—

"Helpstone, March 7, 1825.

"Dear Sir,—In answer to yours of the third, I am sorry to say that I possess but little of the correspondence of my departed 'brother bard'; what I do possess you are welcome to, and as to my letters to him you may do with them just as you please. I deeply regret that ill health prevented our correspondence, for I loved the man and admired his genius. I had been long anxious to make a journey to spend a day with him, and on my second visit to London I intended to have stopped at Biggleswade on my return home, but I had got too near the bottom of my purse for a stoppage on the road, and it was too great a distance for me to walk home. This, with other matters, prevented me from seeing him, and, one of my family being ill, I hastened my return home. Whatever causes his friends may have to regret his death, fame is not one of them, for he died ripe for immortality; had he written nothing but *Richard and Kate*, that fine picture of rural life is sufficient to establish his name as the English Theocritus, and first of rural bards in this country. And as Fashion (that feeble substitute for Fame) had nothing to do with his exaltation, its neglect cannot affect his memory; it is built on a more solid foundation, and time will bring its own reward to the farmer's boy. I beg you will have the kindness to take care of the manuscript, and return it when you have done with it, as I wish to preserve a scrap of his handwriting. The copy on the other side is a note that accompanied his present of *May-day with the Muses*; I gave the original to Allan Cunningham, the poet, who has a high respect for Bloomfield's genius, and whose request on that account (to possess a scrap of his writing) I was proud and happy to gratify. Soon after the poet's death, I wrote in a melancholy feeling three sonnets to his memory. I was not aware that his *Remains* would have had such insertions, or I should have sent them to his daughter. I will fill this sheet with them for your perusal, though I expect they will find a place in the volume now in the press that will be published this Spring. With my best wishes that your friendly labours for the memory of the departed poet may meet with the success they deserve,

"I remain,

"Yours very faithfully,

"Mr. Joseph Weston,

"JOHN CLARE."

"12, Providence Row,

"Finsbury Square,

"London."

*Copy of a Letter from Bloomfield, accompanying his "May-day with the Muses."*

"Shefford, Bedfordshire, May 3rd, 1822.

"Neighbour John,—If we were still nearer neighbours, I would see you, and thank you personally for the two volumes of your poems sent me so long ago. I write with such labour and difficulty, that I cannot venture to praise or discriminate like a critic, but must only say you have given us great pleasure.

"I beg your acceptance of my just published little volume, and, sick and ill as I continually feel, I can join you heartily in your exclamation, 'What is life?'

"With best regards and wishes,

"I am yours sincerely,

"ROBT. BLOOMFIELD."



*Three Sonnets on Bloomfield.*

"Some feed on living fame with conscious pride,  
And in that gay ship, Popularity,  
They stem with painted oars the hollow tide,  
Proud of the noise which flattery's aids supply,  
Join'd with to-day's sun-gilded butterfly,  
The breed of Fashion haughtily they ride,  
As tho' her breath was immortality,  
Which are but bladder puffs of common air,  
Or water bubbles that are blown to die,  
Let not their fancies think his muses fair  
While feeding on the public's gross supply;  
Time's waves roll on—mortality must share  
A mortal's fate—and many a fame shall lie  
A dead wreck on the shores of dark posterity."

## II.

"Sweet unassuming minstrel! not to thee  
The dazzling fashions of the day belong,  
Nature's mild pictures, field and cloud and tree,  
And quiet brooks far distant from the throng  
In murmurs tender as the toiling bee  
Make the sweet music of thy tender song.  
Well, Nature owns thee—let the crowd pass by,  
The stream of fashion is a tide too strong  
For pastoral brooks that gently flow and sing;  
But Nature is their source; and earth and sky  
Their annual offerings to her current bring.  
Thy injured muse and memory need no sigh,  
For they shall murmur on to many a spring,  
When their proud streams are summer-burnt and dry."

## III.

"The shepherd musing o'er his meadow, dreams,  
The May-day wild flowers in the summer grass,  
The sunshine sparkling in the valley streams,  
The singing ploughman and hay-making lass,—  
These live the summer of thy rural themes,  
Thy green memorials these, and they surpass  
The cobweb frame of fashion. Every May  
Shall find a native 'Giles' beside his plough,  
Joining the skylark's song at early day;  
And summer nestling in the ripened corn,  
Shall find thy native loves as sweet as now,  
Offering to Mary's lips 'the brimming horn.'  
And Seasons round thy humble grave shall be  
Fond lingering pilgrims to remember thee."

The letter and the three sonnets are not *verbatim*, but nearly so. Thinking they may not be unacceptable to readers of the works of John Clare, the Northamptonshire poet, I publish them in "N. & Q." WALTER BLOOMFIELD.  
139, Packington Street, Islington.

## PARALLEL PASSAGES.

## I.

"That scorns the world, and, as a traveller,  
Goes to discover countries yet unknown."  
Marlowe—*Edward II.*, near end.

"The undiscover'd country from whose bourn  
No traveller returns."

*Hamlet*, iii. 1, 79.

## II.

"Her feet beneath her petticoat,  
Like little mice, stole in and out  
As if they fear'd the light."

Suckling—*Ballad upon a Wedding*.

"Her pretty feet  
Like snail's did creep  
A little out, and then,  
As if they played at bo-peep,  
Did soon draw in agen."  
Herrick—*Upon M. Susanna Southwell ; her Feet*.

## III.

"Alas, I had rather be set quick i' the earth,  
And bowl'd to death with turnips!"

*Merry Wives of Windsor*, iii. 4, 85.

"Would I had been set in the ground, all but the head  
on me, and had my brains bowled at."

B. Jonson—*Bartholomew Fair*, iii. 1.

## IV.

"Which he disdain'd, whisk'd his sword about,  
And with the wind thereof the king fell down."

Marlowe—*Dido*, ii.

"But with the whiff and wind of his fell sword  
The unnerved father falls."

*Hamlet*, ii. 2, 451.

"When many times the captive Grecian falls,  
Even in the fan and wind of your fair sword,  
You bid them rise and live."

*Troilus and Cressida*, v. 3, 40.

"Mad and outrageous with the pain,  
He whirl'd his mace of steel:  
The very wind of such a blow  
Had made the champion reel."

Percy's *Reliques*, "Valentine and  
Ursine," l. 53.

## V.

"Canst thou not minister to a mind diseased?"

*Macbeth*, v. 3, 40.

"Nature, too unkind,  
That made no medicine for a troubled mind."

B. & F.—*Philaster*, iii. 1.

"... Ah, but none of them will purge the heart!  
No, there's no medicine left for my disease."

*Spanish Tragedy*, iv.; Dodsley, iii. 154.

"I think she has a perturbed mind, which I cannot  
minister to."

*Two Noble Kinsmen*, iv. 3.

"... physic yet hath never found  
A remedy to cure a lover's wound."

Ford—*Broken Heart*, i. 3.

"It physics not the sickness of a mind  
Broken with griefs."

Ford—*Broken Heart*, ii. 2.

"... though art  
Can find no comfort for a Broken Heart."

Ford—*Broken Heart*, v. 3.

"No physic strong to cure a tortured mind."

Ford—*Love's Sacrifice*, ii. 3.

"But where that herb or science can ye find  
That hath the virtue to restore the mind?"

*Thracian Wonder*, iv. 2; Hazlitt's *Webster*.

"O ye Gods, haue ye ordeyned for euery malady a  
medicine, for euery sore a salve, for euery paine a  
playster, leauing only loue remedillesse?"

Lyly's *Euphues*, Arber's ed., p. 61.

"I've that within for which there are no plasters."  
Garrick's Prologue to *She Stoops to Conquer*.

"So can he heill Infyrmytee of thoght,  
Wich that one erdly medesyne can noght ;

On to his cure no medesyne is found."

*Lancelot of the Laik*, l. 2075, E.E.T.S.



## VI.

"For where no hope is left, is left no fear."

Milton—*Paradise Regained*, iii.

"What shouldst thou feare, that seest not what to hope?"

*Misfortunes of Arthur*, i. 4.

"He that is without fear is without hope."

Webster—*Devil's Law-Case*, ii. 3.

"Let me in this life fear no kind of ill

That have no good to hope for."

Webster—*Devil's Law-Case*, iii. 3.

"In me hath Grief slain Fear."

*Two Noble Kinsmen*, iii. 2.

"Then to fear when hope is fruitless,

Were to be desperately miserable."

Ford—*Perkin Warbeck*, iii. 2.

JOHN ADDIS.

## INTERNATIONAL TITLES OF NOBILITY.

A very curious practice has been in vogue for many years, and it seems to me to be of sufficient importance to be made the subject of a note. I refer to titles granted to British subjects by foreign princes, and which are derived from some British locality. Setting aside ecclesiastical titles, which it is wisdom, or, at any rate, discretion, to let alone, we find, for example, the title of "Count de Lancastre." "Lancaster" is one of those ancient titles absorbed by the Crown of England, and, therefore, it seems a sort of presumption on the part of a foreign power to bestow it, however disguised, on a British subject. To do so is to make international some of the anomalies of the Irish Peerage, such as that of "Earl of Fife in Ireland," a misleading designation. But I merely seek information, and as I have accidentally fallen upon the title of "Lancastre," I should be glad to know on what plea and by whom it was conferred. There are several other titles of the same description, but one example will suffice. With all respect to individuals, I do not myself approve of the practice in question, for it tends to confusion. On the same principle, a man without any right to the coat armorial of an Earl of Chester might go to Brazil, and induce the authorities there, in their ignorance, to grant him "azure, three garbs or," whereupon he might return to England, and, if questioned about his lineage, he might truthfully say, "See, I bear, by authority, the arms of my ancestor." Nine persons out of ten who knew nothing of the subject would be deceived, and yet no charge of falsity could be brought against the equivocator, for the responsibility would lie on the foreign Government.

If it were an established international usage, that what a man could not obtain in his own country he might get in another, and then bring home with him, I should not have considered these remarks necessary; but the fact is our Government does not create foreign territorial titles in the persons of foreigners, and, therefore, I cannot

understand why foreign Governments should take such liberties with us.

This subject induces me to extend my remarks to the cosmopolitan nobility of my kinsman, the author of *The Nobility of the British Gentry*. This writer failed, I think, to recognize the distinction between universal custom and local usages. Like another distinguished genealogist—Banks—Lawrence was logical in most cases save his own. He was, moreover, apt to take his premises for granted, and then build upon them excellent arguments. He did not stay, in some instances, to prove these premises, and seemed to adopt the fallacious idea that, because no foreign nobleman has any legal right to a higher title than that of esquire in England, an English esquire must, on the other hand, be equal in rank to a foreign nobleman in his own country. I am inclined to believe that Lawrence confounded the political with the genealogical. My object, however, is not to dispute his general correctness. He was a well-read man, of "warm emotions" on things of the past, and generous in his faith. But while I admit the merit of *The Nobility of the British Gentry*, I cannot but think that it is a work liable to foster imaginary self-importance.

S.

PROF. STUBBS'S "CONSTITUTIONAL HISTORY OF ENGLAND" AND THE BISHOPRIC OF EXETER.—The *Saturday Review* of 29th August last points out a date in which it alleges the Professor has gone wrong. The reviewer says:—

"In page 282 he speaks of certain bishoprics, Exeter among them, as being in the hands of foreigners in the year 1070; we need not go further than his own *Registrum Sacrum Anglicanum* to show that Leofric kept his own bishopric till 1072."

If the charter now to be quoted is authentic, and there is no error in its dates, Leofric must have kept his bishopric till 1085. There is a grant recorded in the MS. Chartulary of Mont St. Michel, by Robert of Moretain, giving St. Michael's Mount in Cornwall to the Norman Abbey, with various lands specified. The grant is signed by William the Conqueror, Queen Mathildis, and their three sons, in token of their approbation of the grant, and the freedom of the monks from all pleas of the Crown except homicide, and witnessed by many distinguished persons. After these is added:

"Firmata atque roborata est hec carta anno M<sup>o</sup>lxxx<sup>mo</sup>v<sup>to</sup> (1085) ab incarnatione domini. indictione xiiij. concurrente iii. luna viij. apud penevesel. S. Liurici essecestrie epi. + Ego quidem liuricus dei dono essecestrie episcopus, jussione et exhortatione domini nostri reverentissimi Gregorii pape, regisque nostre et regine, omniumque optimatum tocius regni Anglie exhortatus ut ecclesiam beati Archangeli Michaelis de Cornubia utpote que officio et ministerio angelico creditur atque comprobatur consecrari ac sanctificari quatenus eam ab omni episcopali vire. potestate. seu subjectione. liberarem atque exuerem. quod et facere tocius cleri nostre consensu et hortatu non



distuli. Libero quare eam et exuo ab omni episcopali dominatione subiectione inquietudine, et omnibus illis qui illam ecclesiam suis cum beneficiis et eleemosinis expecterint et visitaverint tertiam partem penitentiarum Condonamus. Et ut hoc inconvulsum et immobile et etiam inviolabile sinetenus (*sic*) permaneat. ex auctoritate patris et filii et spiritus sancti omnibus nostris successoribus interdicimus ne aliquid contra hoc decretum usurpari presumant."

As the Queen died in 1083, this confirmation and its date must exclusively refer to the act of the Bishop of Exeter. He speaks no doubt of the Queen as giving her "order and exhortation," and not as if she had died; but this does not invalidate the apparent fact that Liuric, or Leofric, Bishop of Exeter, is asserted by the monks to have confirmed the charter in the fortieth year of his episcopate, he having been consecrated in 1046. The correctness or otherwise of the date is worthy of being tested by Prof. Stubbs or his critic. I have given it exactly as in the MS.

ANGLO-SCOTUS.

PERCY FOLIO MS. BALLADS AND ROMANCES.—*Corrections.*—In vol. iii. p. 202, last line of "The Pore Man and the King," Messrs. Spottiswoode's men have made an odd "pie" of the words in the revise. These were—

"Will reede itt as *ffast as youle gang* by the way."

In the volume they appear as—

"Will reede itt as *ffale gast as young* by the way."

In l. 651, p. 100, 18 (eighteen) is wanted by the metre for 8—

"I gaue thee 8 pence a day,"

and as there may be a 1 in the MS. at the foot of the long f above, I think we may safely read "18." P. 117. l. 418, for "&" read "a."

Vol. ii., p. 159, l. 7, for "1569" read "1659"; p. 207, l. 94, for "come" read "came"; p. 214, l. 118, for "DUME" read "DUNNE" (the m. is for nn, see note 2, p. 215, &c.); p. 220, l. 55, for "many" read "a many"; p. 222, l. 1, for "Layde" read "Laydye"; p. 224, l. 2, for "fore" read "sore"; p. 228, l. 13, for "sweeuens" read "sweauens"; p. 273, l. 57, for "said" read "sayd"; p. 275, l. 2, for "at" read "att"; p. 293, l. 72, "verry" may be "berry" (which makes better sense); p. 295, l. 127, for "said" read "then said"; l. 130, "Iollye" may be "Follye"; l. 143, "that" may be "the"; p. 504, l. 67, for "hee" read "he." These were all the mistakes I found in recollating the Ballads in vols. ii. and iii. for the forthcoming collection of my friend, Prof. F. J. Child, of Harvard.

F. J. FURNIVALL.

EPITAPH.—The following epitaph is transcribed from a mural tablet in the Parish Church of Almondsbury, Gloucestershire, and is sent to "N. & Q." with the hope that it may prove interesting to the many readers of that valuable periodical:—

"Of all the Creatures w<sup>ch</sup> God made under the Sun here is none so miserable as Man. For all Dumb

Creatures have no misfortune to befall them but what comes by Nature, but Man, through his own knowledge, brings himself into a Thousand griefs both of Soul and Body.

"As for Example.

Our Father had two children, and against his knowledge he committed the sin of Idolatry upon us, For had Our Father done his duty towards God but one part in a Thousand, as he did towards us when he prayed to God to spare our lives, God might have heard his prayers, but God is a jealous God, and punisheth the faults of Parents upon their Children.

"Tho' the sins of our Father have deprived us of the light of the Sun, thanks be to God, we enjoy more great, more sweet, more Blessed Light, which is y<sup>e</sup> presence of God, y<sup>e</sup> Maker of all Lights, to whom be all Honour and Glory.

"Beneath this place lye the Bodies of John and Elizabeth Maroune, in the Memory of whom their Father caused this Monument to be put up. Elizabeth Died in 1708, aged 6; John Died in 1711, aged 5.

"Their Father, a poor man born in the Province of Dophin (*sic*) in the Kingdom of France, he believes that his sins were the Cause that God took the lives of his Children."

SHOLTO VERE HARE.

Almondsbury, Gloucestershire.

HYBRID NOMENCLATURE.—The habit of engrafting Latin, or other languages, on Greek forms has become offensively common. It is no wonder if geologists contend with each other when they have taken to military studies, which we must infer from their new term, "*stratigraphical*." If they must coin a word, why not make it *strotigraphical*? Then such compounds as *oleograph*, *pistolgraph*, &c., are beneath contempt.

S. T. P.

JENIFER, PHILADELPHIA, AND PHILIP—NAMES OF WOMEN.—Whilst strolling through the churchyard of Liskeard, Cornwall, a few days since, I was reminded that a query and replies appeared in "N. & Q." some years since on "Jenifer, a Woman's Name" (4<sup>th</sup> S. ii. 36, 86), for in front of me stood a headstone "In affectionate remembrance of Jenifer, the beloved wife of Thomas Roberts . . . who departed this life on the 23rd of December, 1872, aged 61 years."

In the same churchyard I noted a headstone "To the memory of Philadelphia Lyne, daughter of John and Jane Lyne . . . who departed this life on the 11th day of April, 1860, aged 81 years."

Carew, in his *Survey of Cornwall* (edition, London, 1769, second book, p. 102), twice speaks of one of his ancestresses, who bore the name of Philip.

WM. PENGELLY.

Torquay.

CIPHER.—How old is the practice of writing in cipher? Moreri, in his *Dictionary*, *sub voce* "Batista Porta," says that he wrote five books on the occult signs of letters, "*les notes occultes des lettres*," and the manner of writing so that the meaning should be hidden from all but those who



held the key, and also a method of interpreting cipher. These were published at Strasburg, 1606. He says that Porta greatly surpassed all that had been done by *Trithemus*, Abbé of Spanheim, A.D. 1462-1516. His treatise on steganography appears to have been very curious. He designated some of his signs as *spiritus diurni* and *spiritus nocturni*, and Boville, to whom he showed it, accused him, on returning to France, of dealing in the black art and of conversing with demons. Probably the good Abbé was only one of many employed upon the like ingenuity, which is acting out the witticism of Talleyrand, in using language to conceal our thoughts. Practically, I suppose we may consider hieroglyphics as the earliest description of cipher-writing.

C. A. WARD.

Mayfair.

LADIES AND LIONESSES.—In the Midland Counties, the once popular belief still prevails, that every third year is unusually fatal to women in childbirth, and that these triennial periods are coincident with, and, in some mysterious way, consequent upon, the *accouchement* of a great lioness which is kept in the Tower of London, and which gives birth to a whelp regularly every three years! The year 1874 is supposed to be one of the "lion's years."

P. E. D.

Burton-on-Trent.

FICTITIOUS MARRIAGES.—I came across a somewhat extraordinary announcement in the *Gentleman's Magazine*, for December, 1838, p. 656, bottom of col. 1, of a marriage:—"George Caswal Newman, Esq., to Wilhelmina, youngest daughter of Sir Henry Montague, Bart.," which is contradicted in the following volume for 1839, January, p. 2, col. 2, where they say there is "no such person as the party to whom he is stated to be married." Have many such announcements of marriages that have never taken place been made?

OLPHAR HAMST.

"LA NAPOLÉONNIENNE."—As a memory of the past, the following is worth preserving:—

"Salut, salut, orgueil de notre histoire.

Où va ton vol? Au Rhin, à l'Océan?

Ramène aux preux les grands jours de la gloire.

Qu'admire ainsi ton regard frémissant?

Des étrangers la trace ineffacée?

La trahison n'enchaîne plus nos bras.

César n'est plus, Auguste a sa pensée:

Patrie, ô France, encore tu grandiras.

} Bis.

Reprends le sceptre, et l'empire du Monde.

La paix, la paix sans honte désormais!

J'entends la voix de ta foudre qui gronde:

Guerre sans trêve à qui ne veut la paix.

Le peuple et Dieu t'ont sacré légitime;

Qui donc pourrait méconnaître tes droits?

Noble vengeance, héroïsme sublime:

L'Aigle a sauvé les peuples et les Rois.

} Bis.

A l'horizon, vive et brillante aurore,

Quel beau soleil annonce tes splendeurs!

Fils du travail, oh, c'est pour vous encore.

Que va s'ouvrir un siècle de grandeurs.

Sans toi, que sont les gloires de la vie,

Religion? à l'ombre du Drapeau,

Triomphe aussi, Mère de la Patrie:

Au front d'un fils tu ceindras le bandeau.

} Bis.

Sur nos cités, sur nos plaines si belles,

Où fier, heureux, règne le peuple-roi,

Puissant Génie, étends tes vastes ailes:

Napoléon, tu commandes la foi;

Nom cher au Ciel, symbole de puissance!

Vaillant soldat, généreux laboureur,

Vos souvenirs ont fait notre espérance:

Vous reverrez les temps de l'Empereur."

} Bis.

\* \*

HUGUENOTS.—The origin of this name seems to be buried in obscurity, for we find various explanations given of its rise. Whether it was given to the French Protestants as a term of reproach by their enemies, or adopted by themselves, we have yet to learn.

It has been said to have been given to the French Protestants as an injurious appellation, used to signify the enemies of the Church, and to have arisen from a Provost of Paris, Hugo Aubriot (Aubriot), who lived in the reign of Charles V., and who, having made himself obnoxious to the members of the University, was cited before the ecclesiastical tribunal as a heretic. He was condemned to death, but the sentence was mitigated by the Court, and in the following year he was released by the populace, and died in 1382 (Selection from the *Gentleman's Magazine*, third edition, 1814, vol. i. p. 55).

"Being grown numerous in the city of Tours, and not permitted to enjoy the liberty of assembling within the walls, they held their meetings at a village not far off, for their public devotions; the way to which leading through the gate of St. Hugo is thought to have occasioned the name of Hugonots, which others think to have been given them by reason of their frequent nightly meetings, resembled by the French to the walking of a night-spirit, which they call St. Hugh."—Heylyn, *History of the Reformation*, Ecc. Hist. Socy., vol. ii. p. 372.

"There have been several fanciful derivations of the word Huguenot. It is now supposed to have been originally *Eidgenossen*, or associated by oath, the name assumed by the Calvinistic party in Geneva, during their contest with the Catholics. From Geneva, missionaries penetrated into the South of France, and took with them the appellation of Egnots, or Huguenots."—Lingard's *History*, 1838, vol. vii.

"Some etymologists suppose this term derived from Huguon, a word used in Touraine to signify persons that walk at night in the streets. And as the first Protestants, like the first Christians, may have chosen that season for their religious assemblies, through the fear of persecution, the nickname of Huguenot may, naturally enough, have been applied to them by their enemies. Others are of opinion that it was derived from a French and faulty pronunciation of the German word *eidgenossen*, which signifies *confederates*, and had been originally the name of that valiant part of the city of Geneva which entered into an alliance with the Swiss Cantons, in order to maintain their liberties against the tyrannical attempts



of Charles III., Duke of Savoy. These confederates were called *eignots*, and from thence, very probably, was derived the word Huguenots. The Count Villars, in a letter written to the King of France from the Province of Languedoc, where he was lieutenant-general, and dated the 11th November, 1560, calls the riotous Calvinists of the Cevennes, Huguenots, and this is the first time that this term is found in the registers of that province applied to the Protestants."—Mosheim's *Eccl. Hist.*, Maclaine's translation, 1837, Book IV., part ii. p. 104, note.

S. W. T.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ANONYMOUS POEM.—I have long been anxious to ascertain who was the author of the following beautiful poem. I cut it out of a newspaper in or about the year 1860 :—

#### "THE OLD ENGLISH MANOR-HOUSE.

It dawns in the manor-garden;  
The air is blue and calm;  
The black yew-hedge is gray with dew,  
The balsam sweet with balm;  
The lilies' silver chalice  
Brims over with last night's rain;  
The blackbird sings his golden tune,  
Then tries it o'er again.

The fountain tunes its music faint;  
The scent of herb and flower,  
The bloom of the dew, the sunshine plots,  
The season, nay, the hour—  
All help to make a Paradise  
Of that Eden ruined now,  
Spite of leaves in the nest, and moss on the wall,  
And canker on the bough.

The house is a stately ruin;  
Though the park-gate's standing still,  
Crowned with gilt spheres and motto—  
'The river grows from the rill';  
And over the barren stubbles  
You hear the partridge call,  
And the screaming hare flies from the stoat,  
Round the warren's old mossed wall.

The home of the brave dead gentlemen  
Is now but a heap of stone;  
The flesh is gone from its stalwart limbs,  
And left but the ghastly bone.  
The wall-flower in the chimney blooms,  
The grass on the window sill,  
Yet still on the gates runs the motto proud—  
'The river grows from the rill.'"

ANON.

SUNDAY SHAVING.—The churchwardens of Worksop parish paid half-a-crown for a bond in which the barbers bound themselves "not to shave on Sundays, in the morning." This was in the year 1729. Were such bonds common at this date, and were they found effectual in carrying out the due observance of the Sabbath Day?

THOS. RATCLIFFE.

### THE LATE JOHN MARPLES.—

"DEATH OF A CELEBRITY.—Died at Baslow, 30th August, aged 80, Mr. John Marples, millwright. Mr. Marples claimed to have planned and modelled the Crystal Palace, in Hyde Park, London. Previous to that he planned, modelled, and superintended the construction of the lily house and great conservatory at Chatsworth. Though these achievements laid the foundation of Sir Joseph Paxton's greatness, Marples received but 30s. per week, and but for the kindness of the Duke of Devonshire, who allowed him a pension, his latter days would have been spent in comparative poverty."—*Derbyshire Courier*.

It would be interesting to hear if there is any truth in the claims made by Mr. Marples.

WILLIAM ANDREWS.

Caughey Street, Hull.

"PROVIDENCE ON THE SIDE OF THE GREAT BATTALIONS."—I believe this well-known saying is due to Wallenstein, but I should be glad of a more exact reference. Meanwhile, in a little book which I bought in Paris some years ago, entitled *Contes et Épigrammes par le Cit. \* \* \* \* \** ("Gobet" filled in in ink), à Paris, Vendémiaire, An VIII., is an epigram in which the same idea occurs :—

#### "L'AVANTAGE DU NOMBRE.

Nous n'avons que peu de soldats,  
Et nous aurons, disait un pieux novelliste,  
De nombreux ennemis au printemps sur les bras;  
Mais nous serons vainqueurs, si le ciel nous assiste,  
Et s'il répand sur nous ses bénédictions.  
Ne vous y fiez pas, dit un vieux militaire,  
J'ai toujours vu Dieu, dans la guerre,  
Du côté des gros bataillons."

Who was the "pieux novelliste," and who was Citizen Gobet himself? My copy of the book has various MS. corrections, which, it would almost seem, must be by the author. H. A. B.

EDWARD CRANFIELD was appointed by Charles II. Lieut.-Gov. of the province of New Hampshire, in New England, in the year 1682. He came here, and remained until 1685, when he went to the Barbadoes, where he was for some time Collector of Customs. He is said to have died in England in 1704. Can any one give me any further information of him, or designate his origin?

C. W. TUTTLE.

Boston, U.S.A.

CONSIDERATIONS ON THE MARRIAGE OF THE DUKE OF CUMBERLAND, 1772: BIGARRIETY.—Who was the author of this pamphlet, published by Almon in 1772, and of which the full title is,—

"Considerations on the Indignity Suffered by the Crown, and the Dishonour brought upon the Nation, by the Marriage of His Royal Highness the Duke of Cumberland with an English Subject. By a King's Friend. 4to."?

The author advocates such a change in the law as was carried out in the same year by the Royal Marriage Act. In the course of it he speaks of the character of the young Prince as being "abroad



all hurry, flutter, and *bigarriety*." What is *bigarriety*, and where else does the word occur?

C. D. C.

ARTHUR FORBES, OF BRUX.—Who was this "Person of Repute in Scotland, who is not One of those called Quakers," who wrote "An Epitaph upon that Faithful Servant of the Lord, Robert Barclay, of Urie," prefixed to the works of the latter (1692)? He says, and with good reason,—

"I do Confess, my Mind I cannot Raise  
To give the Defunct his deserved Praise."

Has the penultimate accentuation of *defunct* been observed elsewhere? V.H.I.L.I.C.I.V.

"BOROUGH-ENGLISH."—In what places does the custom of "Borough-English" obtain, or has it obtained?

F. S.

Churchdown.

DUCHESS OF MARLBOROUGH AND QUEEN ANNE.—Earl Stanhope says that the Duchess transcribed sundry passages from the *Whole Duty of Man*, and also the Injunction from the Book of Common Prayer, bidding us be in charity with all men before receiving the Holy Communion, and sent them to Queen Anne. Miss Strickland says that it was Jeremy Taylor's *Holy Living and Dying* that she sent. Which is the true account, or are they both true? Where is the original anecdote found?

C. P. E.

ARISTO, an Hakim or Physician at the Court of Akbar, A.D. 1556-1605, p. 542, v. i., *Ain Akbari*, translated by H. Blochmann, M.A. Was he one of the sons of, or otherwise related to, the poet Ludovico Ariosto, the author of *Orlando Furioso*, who died in 1533?

E.

A "WASHINGTON MEDAL."—Having in vain sought for information about a curious medal of Washington, in the possession of a gentleman of this city, who has owned it for nearly forty years, I venture to apply to "N. & Q."

I enclose a rubbing of the medal, which will convey to you a better notion of what it is than a mere description. The tradition that accompanies the medal is, that there are only three or four copies of it in existence, that it was made in England by an English artist, and that the dies were broken at the fourth impression.

E. A. D.

University of Maryland, Baltimore.

[We shall be glad to forward the rubbings referred to to any correspondent likely to supply the information required.]

SEALS IN TWO PARTS.—In a charter granted to the borough of Hedon, 22 Edward III., it is stated that, for the quiet and tranquility of the burgesses, as well as of merchants resorting to the town, they were to have a seal to be ordained by

the king in two parts. The *major part* of the said seal was to remain in the custody of the mayor for the time being, and the *minor part* of the said seal in the custody of a clerk, to be deputed by the king, "& q'd *major pars* sigilli illius remaneat in custodia p'd c'i majoris q'm p'tempore fu'it & *minor pars* ejusdem sigilli in custodia ejusdam c'lici per nos," &c.

What is the meaning of the *major part* and *minor part* of the seal? Is it to be understood that the seal was in two parts, and had to be joined together every time before it could be used? If so, how was it divided, or does it mean that there were two seals, the one larger than the other? Are there any similar instances? G. R. PARK.

GEOGRAPHICAL.—What part of the world will first see the dawn of (*e. g.*) the 25th December, 1874? Many of the best authorities, French and English, giving no hint towards the answer of that question, I entreat a line from some correspondent of geographical proclivities. R. E. A.

"E. S., 1807."—Who is the painter indicated by these letters and date? The subject is a landscape with cows, and from the execution is evidently English, probably of the Crome school, though I cannot find the name. WM. HUGHES.

AUTHOR WANTED.—Who is the author of a little poem illustrative of that sublime philosophy (Christianized) which the learned Sir Thomas Browne, in his *Religio Medici*, thus boldly avowed his faith in?—

"The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some real substance in that invisible fabric."

I give the first of the seven stanzas of the poem:—

"This world I deem  
But a beautiful dream  
Of shadows which are not what they seem;  
Where visions rise,  
Giving dim surmise  
Of the things that shall meet our waking eyes."

JAMES T. PRESLEY.

Cheltenham Library.

TOTNES AND RADNOR BARONIES.—Will some of your contributors kindly inform me why the above baronies are not mentioned in any of the peerages, not even in Nicholas's, or Courthope's, or Banks's? yet I believe there were such baronies, or how is the following Fine, extracted from Feet of Fines, Devon, 7 John, 1195-6, to be understood?—

"Fine between William de Briosa and Henry d Nunant touching the barony of Toteneis, one moiety to remain to each of them, W. de B. and his heirs t. have the castle, port, and town of Toteneis, &c., saving to Isabella, wife of said Henry, her dower in said barony."



Again, how so the following charter, extracted from the Record Office? It is dated 3rd June, 2 John, m. 33, A.D. 1200 :—

“Grant and confirmation to *William de Braosa* of all the lands which he has acquired, and which he shall acquire upon the King's Welsh enemies, in increase of his *barony of Radnor*, saving Cardigan,” &c.

D. C. E.

The Crescent, Bedford.

**EFFECT OF STARS.**—When a child of not more than eight and a half years of age, and probably even younger, I well remember fixing my eyes on a star (or planet), and being somehow impressed with a sense of its distance, and with a certain feeling of communication or communion, which seemed to thrill me with anxiety. The feeling has often occurred since. Is the sensation known to others, and has it anything to do with the prevalence of the belief in astrology? ASA REETH.

“THE SLAVE.”—Was this poem written by Tom Moore on the death of George III.? I have heard that the subject of it was Frederick, Duke of York, but other accounts say it referred to the King. VERA.

**ALTAR RAILS COVERED.**—It is the custom in Swayfield Church, Lincolnshire, to lay a long narrow white linen cloth over the whole length of the altar rails whenever there is a celebration of the Holy Communion. Can any of your correspondents throw any light upon the history and significance of this custom, which appears to have been handed down from pre-Reformation times, and therefore to have existed long before altar rails were introduced by Bishop Wren? HUGH PIGOT.

**ALMS DISHES.**—In Norway, brass alms dishes, much worn, and purporting to be ancient, can be purchased in some of the shops of the chief towns. The most favourite device in the centre of the dish is Joshua and Caleb carrying a large bunch of grapes between them on a staff. The writer possesses one of these alms dishes of antique appearance, and bearing a much effaced representation of the Annunciation. Are these dishes likely to be genuine, or counterfeit antiquities? C. K.

[Dishes of the kind described are suspiciously, in regard to their genuineness, common in London shops.]

### Replies.

#### HALL, WYCH, AND SALT WORKS.

(5<sup>th</sup> S. ii. 183, 249.)

I am glad to find that my speculations on these terms, and their connexion with place-names, have had the effect of bringing out replies from three correspondents. I do not find, however, that much additional light has yet been thrown on the question, which deserves, I think, closer investigation. It is a little “*crux etymologica*,” the solution of

which may not be without its influence on our understanding of names of places in other positions.

I quite agree with W. B., that “free discussion is an excellent thing for counteracting our natural tendency to substitute fancies for facts, and fallacies for argument.” It is an amusing illustration of this sage dictum, that W. B. concludes his letter by suggesting that *wick* means *water*. He might as well have suggested that it means a pot of beer. There is just as much authority for the one as the other, that is, absolutely *nil*, except his own assertion. I never heard of any language in which *wick* means *water*; certainly no language ever spoken in the British islands.

I wish, with your permission, to follow up the subject a little more in detail. It is not without its difficulties, which can only be overcome by a close attention to existing facts, and submission to whatever results a fair and reasonable inference may lead to. I have no theories to maintain, and am prepared to admit whatever conclusions may be warranted by a rigid analysis of the facts before us.

The problem we have to solve is this: is there any etymological connexion between the suffix *wick* found in the names of several places where salt is made and the manufacture carried on? Let us examine the facts.

First then, we find scattered over the face of the country a number of places, the names of which are compounded with the prefix, or suffix, *wick* or *wich*. In the interior they are not very numerous, but they abound round the coast line, as we shall presently see. Those in the interior are principally in the midland districts peopled by the Angles, Worcestershire having, probably, the greatest number.

I suppose it will be admitted that place-names, when originally applied, had a meaning, and that this meaning is to be sought for in the language of the people who occupied the localities when the names were given. In an Anglian or Saxon district we may, therefore, usually look for an explanation in the Anglo-Saxon tongue. I have carefully examined the works of Bosworth, Somner, Hicks, Lye, and Stratmann, as to the Anglo-Saxon; Wachter, Graff, Grimm, and Schilter, as to the High German connexion; Meidinger, Diefenbach, Ettmüller, Gabelentz, and Loebe, as to the Teutonic languages generally; Ihre and Cleasby-Vigfusson, as to the Norse; and Bopp and Benfey, as to the Sanskrit roots, with other works relating to the minor dialects. Whatever the differences of these authorities may be, in one point they all agree, that the A.-S. *wic* means a dwelling-place, and is the equivalent of Sansk. *vesa* (from *vas*, to dwell); Gr. *oikos* (with digamma, *foik-os*); Latin, *vic-us*; Goth, *veih-s*; High Ger. *wich*; Fris. *wik*; Dutch, *wijk*; Cym., *gwic*; Breton, *gwik*; Gael. *fich*; Slavonic, *wicz* or *witz*.



It is found in the Platt-Deutsch in such names as *Julich*, *Wittlich*, *Zulpich*; and, in Nieder Deutsch, in *Maurick*, *Waalwyk*, *Oosterwyk*, *Kattwyk*, &c. If a consensus of all who have ever examined the subject is of any value, *wich* means a dwelling when applied to the A.-S. names of places.

We now come to the numerous suffixes in *-wick* or *-wich*, extending like a fringe or border round our coasts. It will be observed that these are to be found exclusively on the coasts visited and settled, permanently or temporarily, by the Northmen. Beginning at Berwick, and running down the east coast, we find five in Northumberland, two in Durham, and, on the Yorkshire beach, where the Danes are known to have settled permanently, there are no fewer than thirteen *wicks*. In Norfolk and Essex they are numerous. On the Thames, which we know was frequently ravaged by the *Vikings*, we have Greenwich, Woolwich, Chiswick, Hampton Wick. Sandwich is not far from the mouth of the Thames. After leaving this, the *wicks* become very rare on the southern coast, which was better able to protect itself against the rovers; but, after rounding the Land's End and crossing the Bristol Channel, we find them very frequent in Glamorganshire and Monmouthshire. In the barren, rock-bound coast of North Wales they are not met with. In Lancashire and Cumberland they are again found up to the Scottish border, and beyond. In Scotland we find them wherever the Danes penetrated, as *Wick*, *Aberbroath-wich*, *Uig* in Lewis, *Uig* and *Alta-vig* in Skye. In Orkney and Shetland, we have *Lerwick*, *Sandwick*, *Channerwick*, &c. In Ireland they are not numerous, but are found where the Danes settled, as Limerick, Helwick, Smerwick, Wicklow. In Norway, *vig* is, of course, very common, as in *Laarvig*, *Brevig*, *Lundvig*, &c.

In the Norse language, the primary meaning of *vig*, or *vik*, is a creek or inlet, generally of narrow dimensions, in which the small Norse skiffs could securely harbour themselves. This description more or less applies to all the coast-line *wicks*. The creeks have, in many cases, been silted up or obliterated by the fluctuating action of the sea and land, but the places so named are always within a short distance from the sea.

We have thus one set of *wicks*, or *wiches*, of A.-S. origin, meaning a dwelling, and another set, of Norse origin, signifying a small creek or inlet. Is there any connexion between the two terms in their etymology? Bosworth, whose remarks are generally characterized by good sense, thinks there is. He supposes the primary meaning to be that of security, *wic* being often used for a fortress or castle, and, in like manner, the Danish *vig* was a place of security for vessels. There is another word, *wig*, meaning war, or battle, but the radical is different. Several other authorities countenance the same view.

Let us now turn our attention to the salt *wiches*. The principal seats of the salt manufacture in England are in Cheshire and Worcestershire, and they are almost entirely confined to the places with the suffix *wich*. When the salt duty was repealed in 1824, there were seventy-five works where salt was made from brine springs, or rock salt, the whole of which, with the exception of two in Durham, of recent discovery, were located at the Wiches of Cheshire, Droitwich, in Worcestershire, and Shirley Wich in Staffordshire. Circumstances remain much the same at the present day.

The earliest seat of the salt manufacture in England was in Worcestershire. There have been extensive Roman remains found at Droitwich, and some have placed there the Roman town of *Salinæ*. The earliest post-Roman notice is A.D. 816, when Kenulph, King of Mercia, gave ten houses in *Wich* (now Droitwich), with salt furnaces (*salinæ*), to the Church of Worcester.

In Domesday Survey there is a remarkable difference between the entries of the *wics* and the *wiches*. Many of the ordinary townships where there is no reference to salt have the termination *-wic* or *-vic*, as Willingewic, Celdwic, &c., but, in every instance where salt works are mentioned, whatever be the name of the township, the salt works are called *wich*. In Childeminstre Manor, with sixteen outlying *Berewicks*, or hamlets, none of the names of which end in *wic*, the general assemblage of salt works is called *wich*, now *Droitwich*. The brine springs (*putei*) are described in three portions, *Wich*, *Middlewic*, and a third not specially named. There were five *putei*, and 136 salt-pans (*salinæ*). In the reign of Henry VII., Leland describes the same works as Upwich, Middlewich, and Netherwich.

The Cheshire salt-works are described in Domesday in much the same terms:—"Temp. Reg. Edw. erat in Warmundstrov Hund. unum *Wich* in quo erat puteus ad sal faciendum"; "In Mildesvich Hund. erat aliud *Wich*," &c.; "In eodem Hund. erat tertium *Wich* quod vocatur Nor-wich; consuetudines erant ibi quæ erant in aliis *Wichis*," &c.

In 1245, according to Matt. Paris, Henry III., in order to distress the Welsh, who had made an irruption into Cheshire, "*puteos fecerat de Witz obturari et everti*." In the reign of Edward I., in a pipe roll of the expenses of conveying the wardrobe of the Princess Elizabeth by way of Northwich and Macclesfield, the entry is "*Le Flynt, Cestr Witz et Maclesfield*."

Brine springs have also been worked at *Dirtwich* and *Foulwich*, in Broxton Hundred, and at Shirley *Wich* in Staffordshire.

It appears from these statements to be an established fact that, from the time of the Mercian Angles, the inland salt-works have been known



by the distinctive appellation of *wiches*, and that salt has been made nowhere else. It is an additional confirmation that the houses containing the salt-pans have always gone by the name of *wych* houses.

Assuming these facts, whence is the name derived? Following the lead of Mr. Taylor (*Words and Places*), in my former article the view I stated was that the term was "derived indirectly from the Norse *vig*," the inlets so called having been the primitive seats of the salt manufacture. Further research has convinced me that this theory cannot be maintained. The term *wich*, used in 816 to describe the Worcestershire salt-works, could not have been thus derived, for the Northmen had scarcely set foot in England at that time. Further, the salt works at Hayling Island and elsewhere on the coast, mentioned in Domesday, are always called *salinæ*, never *wich*. But if not so derived, whence came the term? It cannot be said that it was given by the Cymry before the arrival of the Saxons, for *wich* has no such meaning in the Cambrian tongue. The brine springs were known in the time of the Romans, and we know not how long before. Is it beyond the bounds of possibility that the name may have existed before the Celtic immigration into Britain, and is a relic from the Euskarian races who preceded the Celts? In the Basque language *gatz* is the word for salt. I have not at hand the Finnish or Lappish equivalents. Perhaps some philological inquirer may supply this, and throw some light on the solution of a question which, though of limited extent, is attended with considerable difficulty.

Amongst the extensive MS. collections belonging to the Corporation of Liverpool, I have met with an account of the salt works in Cheshire drawn up about the middle of the last century, by Mr. Henry Wilckens, who was largely engaged in the trade, and who was himself a Low German by birth. He derives the term *wich* from Low German *wijck* or *wicca*, sacred, devoted, alleging that the Northern nations attached great sanctity to salt springs from their healing qualities.

In reference to *hal*, *halle*, and *hallein* in connexion with the salt manufacture, I have very little to add. Mr. Taylor refers to Prof. Leo, and to Bender, Mahn, Grimm and Garnett, in support of his views. I will quote a few words from the last writer (*Phil. Essays*, p. 149):—

"Halle and Hallein are names of various places in Southern and Middle Germany possessing salt works; and in some localities *hall* is used as a simple appellative, denoting any place where salt is manufactured. It is well known that Southern Germany was long occupied by Celtic tribes, many of them emigrants from Gaul, and this at once points out the Cymric and Armorican *hal*, *halen*, salt, as the etymology of such places."

One word with W. B. before parting. He is evidently not accustomed to philological inquiries,

or he would not have penned such a sentence as the following:—

"There is no more serious fallacy than the assumption that modern Welsh and Gaelic may be taken as safe guides in the interpretation of ancient names. . . . There is no part of Britain in which local names have been so generally metamorphosed in order to adapt them to modern meanings as Wales."

I would merely ask if a modern language is no guide to the study of its mother tongue, where are we to find such a guide? As to the place-names in Wales having been metamorphosed as W. B. describes, my own experience, which is now of some standing, is to the direct contrary. There is no country in Europe in which the names of places are more easily interpreted than the Principality. Pwlhelli is not the "salt pools" because of the salt water in the sea, but because of the salt-pans or lagoons in which the sea water was evaporated.

J. A. PICTON.

Sandyknowe.

MR. PICTON is undoubtedly right in regard to the use of *wick* as a place-name. In the many *wicks* and *weeks* in Devonshire there is no reference to the nature of the locality or to water. The word simply means "habitation." The root means to "enter," to "arrive," in Sanscrit, where already it served to designate a dwelling. In Norse *Vikja* means to "go," to "traverse" (compare German *weg*, English *way*), and it is probable the Northmen applied this root to their fiords, calling them the way, the path (compare the Greek name of the sea, *pontos*, the path). The Northmen (*Vikings*) gave the name to similar inlets which they frequented in England, and where in many cases salt was made; hence the connexion of *wick* with salt-works.

With regard to the *hals* and *sals*, it is necessary to be very cautious. In German both forms, *hal* and *sal*, are used for a building, from a very general root, meaning to "cover." Nor need we go to the idea of salt for the explanation of the names of rivers, such as Saal, &c. In Sanscrit *sala* = running water: root *sal* = to go. It is more likely that the name salt was derived from that of the sea, from the above root (Greek ἅλς, *hals*), than *vice versa*.

C. O. B.

The name of the Essex Halstead is said to be from *hæl-stedt* = healthy place, which agrees with its situation. Hallein is found in Latin *Halla*; and Halle (Latin *Hala*) in Saxony, according to Lamartinière, was originally *Dobrebora* or *Dobresala*, which he renders *Bon Sel*; but perhaps a better translation of Dobresala (which would seem to be a Slavonic compound) is "good hall." Wachter renders *hall*, *salina*; and *hall*, domus, palatium, no doubt, *i. q.* *sal*, domus, templum, aula, palatium, curia. We have Halle in Anvers, Brabant, Gelderland, Brunswick, and Westphalia;



but I doubt whether any of these had their names from salt mines or works. Again, there is an objection to Kelto-Teutonic compounds, unless part of the compound is from a river name. European river names are generally derived from a Keltic word signifying "water" or "river," or from such a word and a vocable denoting the quality of the water; but not usually from a simple word signifying, for instance, "salt," "black," "white," "red," "great," "little." Saal is the appellation of two rivers of Bavaria, and one in Pomerania. There is the Saale in Saxony and Salzburg; the Saalach in Bavaria; the Saalbach in Baden. These names are probably from Keltic *al, il*, "water," prefixed by sigma. The same root is found in the river names Sil, Sill, Till, Dill, Gille, Willy, Bille. R. S. CHARNOCK.  
Gray's Inn.

I gather from Miss R. H. Busk's *Valleys of Tirol*, p. 149, &c., that there were salt-works in operation in the neighbourhood of Hall, North Tirol, as early as the eighth century; and that even in the present day its chief industry is manufacture of the salt brought from Salzburg. "The Hallthal" is "otherwise called the Saltzthal." Miss Busk quotes Weber's derivation of Hall, from *āls*, salt, remarking, "though *why* it should have been derived from the Greek he does not explain."

ST. SWITHIN.

[This discussion is now closed.]

SURREY PROVINCIALISMS (5<sup>th</sup> S. i. 361, 434, 517.)—I have often thought of writing a note about provincialisms, in the hopes that it might lead to more care on the part of those who write about them. I regret to say that I have repeatedly seen words put down as provincialisms limited to a particular county when I well knew that they were in use in other counties. Nor is this all; "N. & Q." has not uncommonly been favoured with words as provincialisms which are good English words, and used by standard authors. Now, the use of "N. & Q." in this matter depends entirely upon the accuracy of the statements as to these words, and where such errors as I have referred to are made, uncertainty, if not mistake, is likely to be occasioned. A very long and not inattentive observation leads me to think that it is a most hazardous thing to assert that any word is limited to a particular district. In the evidence in Jessie M'Lachlan's case at Glasgow I was not a little surprised to see sundry words and expressions which were common in the Midland Counties. The first time I went to Whitby I was equally surprised to hear not only Derbyshire words, but a great similarity in tone, whilst I never observed anything of the kind at Harrogate. I am so impressed with the difficulty of fixing the locality

of any word, that I would never venture to do more than say that such a word was used in a particular district, and that can lead to no mischief, whether the word is used elsewhere or not.

The article last referred to at the head of this note supplies me with plenty of illustrations of what I mean; and I trust this note may not be supposed to be written for any other purpose than to point out the errors I much wish to see avoided.

*Chastise*, "to scold violently," is very common in the Midland Counties, and is a good English word.

"That I may pour my spirits in thine ear,  
And *chastise*, with the valour of my tongue,  
All that impedes thee."—*Shakspeare*.

The word, like its original, *castigo*, means castigation with words as well as with acts.

*Shore*, "to prop up," is very common in the Midland Counties, and is a good English word (*Johnson's Dictionary*); and so is the substantive *shore*, which denotes not only "a buttress," but anything by which a building, &c., is shored up.

*Shut*, "to get rid of," is not only common in the Midland Counties, but also a good English word. *Johnson's Dictionary* gives "rid" as its meaning.

*Use*, "to accustom to," is common in the Midland Counties, and a good English word. *Johnson's Dictionary* has "to accustom to," "to habituate."

*Justly*, "exactly," "accurately," is common in the Midland Counties, and a good English word. *Johnson's Dictionary* has "properly," "exactly," "accurately."

*Peart*, "lively," "brisk," is common in the Midland Counties. "Market peart," a man excited by liquor, drunk at a market. *Peart* is only the vulgar pronunciation of *pert*; and surely the vulgar pronunciation of a word does not constitute a provincial word.

*A deaf man*, "hard of hearing," is common in the Midland Counties.

*Spilt* is merely the vulgar pronunciation of *spoilt*, just as *loike* is of *like*, the *o* being omitted in the one and inserted in the other.

I have said enough to point out what I mean, and, therefore, will add nothing on other parts of the note to which I have referred. C. S. G.

The words *amender*, *amendement*, are used in French with the same meaning as *amendment* in Surrey. The French have also the locution "*dur d'oreille*," which answers to the Surreyism "hard of hearing," said of a deaf man.

HENRI GAUSSERON.

Ayr Academy.

GRANTS OF NOBILITY TO FOREIGNERS (5<sup>th</sup> S. i. 447, 516; ii. 51.)—The arms of "Boreel de Hogelander, Holl. (Baronet Anglais, 1644-45; baron et pair d'Angl., 28 Juin, 1653, titre qui n'a pas été confirmé. Jonkheer)" are given in *Armorial*



*Général, contenant la Description des Armoiries des Familles Nobles et Patriciennes de l'Europe*, par J. B. Rietstap, Gouda, 1861. The prevalent English notion (justly described by MR. WOODWARD as "utterly absurd") that nobility is confined to peers, and such of their sons as bear the courtesy title of lord, appears to me not to be so much wondered at when we find it countenanced by the editors of *Peerages* and *Baronetages*, who, by most people, are deemed authorities on such subjects. A popular work of this description now before me has a prefatory article on the "Nobility of the British Empire," which commences—

"Heraldic authorities divide the nobility of this kingdom into two orders,—the *greater* and the *less*,—the former consisting of all the degrees from a baron upwards and inclusive; the latter, of the baronets,\* knights, esquires, and gentlemen."

If the learned editor had been satisfied with the heraldic explanation of what is meant by *nobility*, it would have been better than to publish vulgar errors on the subject, as follows :—

"Practically, however, the only recognized noblemen amongst us are the peers spiritual and temporal, and those who, by courtesy, bear titles in virtue of their immediate connexion with noble houses."

Again :—

"Practically, the degrees of the nobility . . . are five : Dukes (&c., to Barons), to which may be added a sixth,† viz., Archbishops and Bishops."

The public having been informed as to the "practically recognized noblemen," are then enlightened as to the non-practical nobles; the title of esquire is, we are told, of right due to "all [? 'practically recognized'] noblemen's younger sons"; that the order of baronets "is now a dignified degree of hereditary distinction," whatever that may mean; that bannerets "have their precedence from baronets, though their wives have not, this being but a temporary dignity, and the other an heritable." After reading this quotation from Nisbet, we turn to the "Table of Precedency" to see the position of baronetesses, and find that these ladies, the wives of younger sons of barons and viscounts, and maids of honour, are all placed *after* wives of Knights of the Garter, and of bannerets royal, in the teeth of Nisbet's authority, "a writer of minute research"! Such want of some degree of care in the compilation of "Tables of Precedency" is not confined to the work quoted, and the same tendency to ignore the nobility of

\* The editor omits to notice that "heraldic authorities" are not agreed as to whether baronets belong to the greater or less nobility (*vide* Collins's *English Baronetage*, Brown's *Baronetage*). The Committee of the Baronetage for Privileges asserted, with apparent justice, the high nobility of the order.

† The baronetage I always supposed was the sixth degree of hereditary dignity, and therefore of nobility (of whatever class it may be) in the British Empire; and that bishops are ennobled in blood by a seat in the Lords appears a novel theory.

the British gentry may be traced in other works *hujus generis*.  
C. S. K.

PRIVY COUNCIL JUDGMENT : LIDDELL *v.* WESTERTON (5<sup>th</sup> S. ii. 128, 157, 175, 211, 238.)—I can only describe MR. PICKERING's mode of reasoning upon legal subjects as "perverse." To be sure, judgments cannot be altered after they are recorded. But the fact is quite irrelevant to this discussion. MR. PICKERING must distinguish between the *judgment* and the *reasons for the judgment*. There is nothing to prevent a judge, who has passed sentence of death upon a man, from afterwards correcting a mis-statement of fact in the printed report of his address to the prisoner. Laymen who dogmatically lay down that such and such a course of proceeding is "unknown to the theory of the English law," should be quite certain that they understand the legal force of simple technical terms, such as "judgment."

MIDDLE TEMPLAR.

Bradford.

This discussion reminds me of a section in Blackstone, *pat* enough for a parallel, and *quaint* enough to bear repetition, where other minds than those of lawyers may muse over it, and be amused by it :—

"If a man counterfeit the King's great or privy seal, this is also high treason. But if a man takes wax bearing the impression of the great seal off from one patent, and fixes to another, this is held to be only an abuse of the seal, and not a counterfeiting of it : as was the case of a certain chaplain, who in such manner framed a dispensation for non-residence. But the knavish artifice of a lawyer much exceeded this of the divine. One of the clerks in Chancery glued together two pieces of parchment, on the uppermost of which he wrote a patent, to which he regularly obtained the great seal, the label going through both the skins. He then dissolved the cement; and taking off the written patent, on the blank skin wrote a fresh patent, of a different import from the former, and published it as true. This was held no counterfeiting of the great seal, but only a great misprision; and Sir Edward Coke (3 *Inst.*, 16) mentions it with some indignation, that the party was living at that day."—*Commentaries*, Book iv., ch. 6, s. 5, ed. 1795, vol. iv., pp. [83] [84].

A question was further asked by another correspondent, to the effect, if measures were taken to enforce the real but wrong judgment, either before or after the promulgation in its place of the more correct but counterfeit judgment, what would be the consequence? Let Blackstone speak again, vol. iv., p. [393] :—

"When judgment, pronounced upon conviction, is falsified or reversed, all former proceedings are absolutely set aside, and the party stands as if he had never been accused. . . . But he still remains liable to another prosecution for the same offence: for the first being erroneous, he never was in jeopardy thereby."

This, too, is an apt parallel. What was done in "Liddell *v.* Westerton"?

J. R. HUBBARD.



FOX-HUNTING (5<sup>th</sup> S. ii. 248.)—ANON is no doubt familiar with the Tory fox-hunter who, "always living out of the way of being better informed," said that there had been no good weather for his sport since the Revolution; and "affirmed roundly that there had not been one good law passed since King William's accession to the throne except the act for preserving the game." (Addison's *Freeholder*, No. 22, 1716, a paper which for delicate humour is equal to any of the *Coverley Spectators*). The doors of Sir Roger de Coverley's stable were, it will be remembered, "patched with Noses that belonged to Foxes of the Knight's own hunting down. Sir Roger showed me one of them that for Distinction' sake has a brass Nail struck through it, which cost him about fifteen Hours' riding, carried him through half a dozen Counties, killed him a Brace of Geldings, and lost above half his Dogs" (*Spectator*, No. 115, 1711).

J. E. BAILEY.

[Addison shows he was no fox-hunter, or he would have said "hounds," not "dogs."]

HADDENHAM CHURCH BELLS (5<sup>th</sup> S. ii. 147, 194.)—For "Crosswell" (p. 194) read *Cropwell*. For information respecting the Oldfields and their bell marks, I would suggest reference to "Notes on Nottinghamshire Campanology," by William Phillimore W. Stiff (now Phillimore), which appeared in the *Reliquary* in October, 1872; the *Bells of Derbyshire*, by Llewellyn Jewitt, F.S.A., appearing in the *Reliquary*; Deering's *Nottinghamia Vetus et Nova*, 1751, and works relating to Nottinghamshire. J. POTTER BRISCOE, F.R.H.S. Nottingham.

PRONUNCIATION (5<sup>th</sup> S. ii. 267.)—I think H. A. W. must be aware that the three words which he has mentioned are only specimens out of a very large list. But the precise question which he puts is irrelevant. In "singing or chanting," as is notorious, one syllable may be indefinitely multiplied into any number of syllables.

He probably assumes, however, that the pronunciation in singing is the same as in speaking, or rather, as it is the only relation in which the question is important or even perceptible, in *poetry*. In this view I apprehend that *mire*, *fire*, *spire*, &c., are always monosyllables. *Prayer*, I believe, is strictly a disyllable, but is almost, if not quite always used as a monosyllable. That it was originally a disyllable may, probably, be proved by a consideration which applies to the other word *heaven*, and to a very great number of others: that when in verse they appear as a monosyllable, it is still usual with some writers, and was, I think, universal, to write them with an apostrophe, thus, "pray'r," "heav'n." I think the partial discontinuance of this practice is due to the belief that we are at liberty, without indicating any change in writing the word, to pronounce it either way.

Among the few innovations which survived, in the abortive attempt of Archdeacon Hare and others to reform our spelling, was the word "firy," which he always wrote. "Fiery" is no doubt indefensible on any theory; but, much as it looks like a trisyllable, it has never been used but as a disyllable.

LYTTELTON.

"AS SOUND AS A ROACHE" (5<sup>th</sup> S. ii. 274.)—St. Roche, not the fish, is spoken of in the proverb. He was invoked against pestilence (see Becon's *Pathway unto Prayer*, i., 139). Roke's, Roque's, or Rook's Hill, near Chichester, still bears the name of this devoted man, who, at Piacenza, ministered, like Charles Borromeo at Milan, and the famous Mompesson of Eyam, to those suffering under the scourge of the plague: he died Aug. 16, 1327. He is usually represented pointing to an ulcer in his left thigh, which was healed by his "good angel" Gothard.

MACKENZIE E. C. WALCOTT.

H. J. BELLARS (5<sup>th</sup> S. ii. 28.)—The title is *Illustrated Catalogue of British Land and Fresh-water Shells*, by H. J. Bellars, Hon. Sec. and Curator of Chester Nat. Hist. Soc., published at Chester by Messrs. Minshull & Hugh, 1858. The work is 8vo., containing thirty pages and four plates. Bellars also drew upon a large stone "The Historical Numismatic Atlas of the Roman Empire"; it contains 216 heads of Emperors, with their dates and comparative rarity of their coins, and was published by Peter Whelan, of London.

A. W. W.

Leeds.

BUNYAN'S GOLD RING (5<sup>th</sup> S. ii. 126.)—I do not know who is the present possessor of Bunyan's ring, but any one who feels an interest in the relic will find a long account of it, with two woodcuts, in Jabez Allies's *Antiquities and Folk-Lore of Worcestershire*, 2nd ed., 1852.

H. B.

"WAPPEN'D WIDOW" (5<sup>th</sup> S. ii. 224.)—Will the following bit from Gower help to throw light on the meaning of the word? In the commencement of the Sixth Book of his *Confessio Amantis*, he describes "dronkeshyp" at some length, and with considerable humour, ending thus:—

"He drynketh the wyne, but at last  
The wyne drynketh him, and bynt him fast,  
And leyth hym dronke by the walle  
As hym, which is his bonde thralle,  
And all in his subiection,  
And lyche to suche condicion  
As for to speke it otherwyse,  
It falleth that the most wyse  
Ben other whyle of love adoted,  
And so biwhapped and assoted  
Of dronken men, that neuer yet  
Was none which half so lost his wytte  
Of drynke, as they of such thynges do,  
Which cleped is the iolyfe wo."



In the Glossary to Speight's *Chaucer*, 1602, the meaning of "wapped" is given as "daunted." Gower appears to have meant by it stupified, enthralled, or an absence of free agency.

R. R.

Boston.

Surely the word "wappen'd" has reference to the arms or escutcheon borne by a widow.

ARTHUR H. BROWN.

Brentwood.

QUOTATIONS WANTED (5<sup>th</sup> S. ii. 227.)—"A daughter of the gods," &c., is from Tennyson's *Dream of Fair Women*, twentieth verse. F. L.

But who is "a cavalier that bore a lady from a leaguer'd town," in the same poem? F. STORR.

It is said of Helen of Troy.

D. M. S.

"Before my face my handkerchief," &c., occurs in Pope's translation of Chaucer's Prologue to the *Wife of Bath's Tale*.

F. BAXTER.

"Bold and erect," &c.—The quatrain inquired after by MR. WALLACE was written by the Rev. John Home, author of *Douglas, a Tragedy*. I transcribe the following from Chambers's *Biographical Dictionary of Eminent Scotsmen*:—

"Mr. John Home had the old Scottish prepossession in favour of claret, and utterly detested port. When the former drink was expelled from the market by high duties, he wrote the following epigram, as it has been called, though we confess we are at a loss to observe anything in it but a narrative of supposed facts:—

'Firm and erect the Caledonian stood,

Old was his mutton, and his claret good;

"Let him drink port," an English statesman cried,—

He drank the poison, and his spirit died.'

David Hume, who to his latest breath continued the same playful being he had ever been, made the following allusion to the two controversies, in a codicil to his will, dated only eighteen days before his death: "I leave to my friend, Mr. John Home, of Kilduff, ten dozen of my old claret, at his choice, and one other bottle of that other liquor called port. I also leave him six dozen of port, provided that he attests under his own hand, signed John Hume, that he has himself alone finished that bottle at two sittings. By this concession he will at once terminate the only two differences that ever arose between us in temporal matters."

It may here be stated, that although the two friends spelt their names differently, they pronounced them in the same way—a custom that yet prevails in some parts of Scotland.

JAMES HOGG.

Stirling.

An account of the circumstances under which this epigram was called forth will be found in 2<sup>nd</sup> S. xii. 293; 3<sup>rd</sup> S. viii. 39. J. MANUEL.

Newcastle-upon-Tyne.

TENNYSON'S "DREAM OF FAIR WOMEN" (5<sup>th</sup> S. ii. 229.)—This somewhat obscure passage probably refers to Margaret Roper, daughter of Sir Thomas More.

CUTHBERT BEDE.

MR. ADDIS will find the following extract in Foss's *Lives of the Judges*:—

"His (Sir Thomas More's) body was buried in St. Peter's, within the Tower, but was at last removed by his daughter Margaret to the tomb in Chelsea Church, which he had prepared during his life. His head, after remaining for some time exposed on London Bridge, a disgusting evidence of the ingratitude of princes, came also into the possession of his affectionate child, on whose death it was buried in her arms in St. Dunstan's, Canterbury."

D. M. S.

A Correspondent of "N. & Q." (1<sup>st</sup> S. iii. 10) thinks that the poet alludes to Margaret Roper, daughter of Sir Thomas More. Cf. Mackintosh, *Hist. of England*, ii. 185. A. L. MAYHEW. Oxford.

The allusion here is to Mdlle. de Sombreuil, the daughter of the Comte de Sombreuil, who insisted on sharing her father's prison during the Reign of Terror, and in accompanying him to the guillotine.

LINDIS.

A similar tale to that of Margaret Roper is told of the young Earl of Derwentwater, whose head was exposed on Temple Bar in 1716, and obtained clandestinely by his young widow. The two tales are almost identical.

E. COBHAM BREWER.

Lavant, Chichester.

WOLLASTON'S "RELIGION OF NATURE DELINEATED" (3<sup>rd</sup> S. iv. 389.)—Can any learned correspondent explain the following extract from the Catalogue (compiled by the possessor himself) of "The English Portion of the Library of the Ven. Francis Wrangham, M.A., F.R.S., 1826 [Only Seventy Copies], Unpublished"?—

"(Wollaston's) *Religion of Nature*. 1722.

"The two Hebrew words, subscribed to this Volume—with the *finals* M. N.—remain, I believe, yet unexplained."

In the seventh edition by Dr. Clarke, 1750, 8vo., who translated the notes into English, these Hebrew words are thus Englished: "Who is like unto God?" and "Praised be God."

BIBLIOTHECAR. CHETHAM.

F. E. R. T., THE ORDER OF ST. JOHN (3<sup>rd</sup> and 4<sup>th</sup> S. *passim*.)—After all that has been written in the last two series of "N. & Q." upon the motto F. E. R. T., and the (mythical) relief of Rhodes, it is surprising, and a little aggravating, to find MR. TEW writing thus, *ante*, p. 173:—

"After the successful defence of Rhodes against the Saracens, in 1311, the Grand Master adopted in addition, as his device, the four letters F. E. R. T., meaning *Fortitudo ejus Rhodum tenuit*."

I might make several inquiries of MR. TEW with regard to this surprising statement, but will content myself with one. We have been told again and again (untruly) that the House of Savoy adopted the arms of the Order of St. John; will MR. TEW tell us on what au-



thority he makes this entirely novel statement, that the Grand Master of the Order assumed, and in an incorrect form, the device of the House of Savoy?  
JOHN WOODWARD.

NAPOLEON'S SCAFFOLD AT WATERLOO (4<sup>th</sup> S. ix. 469, 538; x. 37, 97.)—In turning over an old portfolio, I came upon an engraving of this scaffold. It is entitled, "Bonaparte's Observatory to View the Battle of Waterloo, June 18, 1815. London, published by Thomas Kelly, Paternoster Row, Oct. 14, 1815." The engraving represents a lofty, square scaffold, of three stages, the upper one boxed round to the height of a man's breast; long ladders connect the different platforms with each other and with the ground. Three officers are shown at the top, one of whom, wearing a cocked hat, is surveying the battle through a telescope; some mounted officers are grouped at the foot of the scaffold. I shall be glad to send the engraving to MR. OAKLEY, or to any other of the correspondents of "N. & Q.," if they should desire to see it.

W. H. PATTERSON.

Belfast.

SINGULAR TENURES (5<sup>th</sup> S. ii. 224.)—King John's grant of land in Kent, on the sea-sickness tenure, as quoted, appears to have been thought little of in those days, for, in the same county, we find that the manor of Archer's Court was "held by G. Serjeanty (*temp.* Edw. III.), with this condition, that the present owner or owners should hold the king's head when he passes to Calais, and, by the working of the sea, should be obliged to vomit." Hasted, I may observe, *en passant*, proceeds to say that this manor gave its name to a certain family. This can be shown to be an error; it was rather the reverse.  
S.

SIR RICHARD PHILLIPS AND THE "MONTHLY MAGAZINE" (5<sup>th</sup> S. ii. 229.)—A biography tells me that Sir Richard (whose real name is said to have been Philip Richards) started the *Monthly Magazine* in 1796, with Dr. Aiken for its first editor, and Peter Pindar and Belsham among its contributors. The *Monthly*, with its radical politics, flourished, and Phillips became a publisher on a large scale. It appears he wrote violent articles in the *Magazine*, signed "Common Sense"; he also wrote several books, in one of which he endeavoured to overthrow the Newtonian theory of gravitation! He died at Brighton in 1840. This does not answer your correspondent's query, but he will find the above and more in the *Imperial Dictionary of Universal Biography* (MacKenzie, Paternoster Row).  
FREDK. RULE.

SCOTS GREYS (5<sup>th</sup> S. ii. 287.)—In the charge of the Union Brigade at Waterloo under Sir William Ponsonby, who was killed in leading it, the Scots Greys came upon the French 45th Regiment, and

Sergeant Charles Ewart captured the Eagle of that corps. In commemoration of this event, the badge of the "Eagle" was conferred on the Scots Greys, and Sergeant Ewart was promoted to an ensigncy in the 3rd Veteran Battalion.

HENRY F. PONSONBY.

In the memorable charge at Waterloo of the Scots Greys, in which General Ponsonby was killed (and which so forcibly struck Napoleon that he said to Lacoste, the Belgian Guide, who stood by his side, "Ces terribles chevaux gris! comme ils travaillent!"), Sergeant Charles Ewart, of the Regiment, captured, after a most desperate struggle, the Eagle of the French 45th Regiment, on which were inscribed the words "Jena, Austerlitz, Wagram, Eylau, Friedland."

WILLIAM PLATT.

115, Piccadilly.

"HIC LIBER EST," &c. (5<sup>th</sup> S. ii. 227, 296.)—MR. STORR is mistaken in supposing that these lines are by Scaliger; they are by S. Werenfels (*S. Werenfelsii Opuscula*, Basil, 8vo., 1782, tom. iii. p. 362). Sir W. Hamilton quotes them more than once, though never, I think, in his *Discussions*; and he quotes them once, at least, erroneously. They run thus in the original:—

"Hic liber est in quo sua quærit dogmata quisque,  
Invenit et pariter dogmata quisque sua."

S. D. G.

DOUBLE CHRISTIAN NAMES (5<sup>th</sup> S. ii. 226, 271, 294.)—Viscount Montague, of Cowdray, Sussex, who succeeded to the title as second Viscount in 1592, was christened Anthony Maria Browne.

S. D. S.

One of the earliest instances of these has not yet been mentioned, namely, Sir *Edmund Berry* (not *Edmundbury*) Godfrey, *temp.* Jac. I.

A. J. M.

ARCHBISHOP MARGETSON (5<sup>th</sup> S. ii. 209, 238.)—His wife was Anne, sister of Thomas Bennet. I am not able at this moment to give my authority, but your correspondent may rely on the fact as stated.

Y. S. M.

A "GENTLEMAN" MUSE (5<sup>th</sup> S. ii. 89, 155.)—MR. MAYHEW, quoting Milton's *Lycidas*, 19-22, asks if "there is any other instance of a gentleman Muse in English poetry." To which MR. MACADAM replies that "he must be a misprint for *she*," referring MR. MAYHEW to Messrs. Nelson's edition. I find, however, that Chalmers's edition, 1810, Mr. W. M. Rossetti's, and Mr. Cleveland's (Philadelphia), 1853, all read "he," as does Mr. Mitford's splendid edition. Turning to *Justa Edovardo King naufrago, ab Amicis Mærentibus, Amoris & μνείας χαρίν*, Cantabrigiæ 1638, the book of *In*



*Memoriam* poems in which *Lycidas* first appeared, I find the lines thus printed:—

"So may some gentle Muse  
With lucky words favour my destin'd urn,  
And as he passes, turn  
And bid fair peace be to my sable shroud."

P. 20.

There can be no doubt as to the correct reading. The fact is, "Muse" is here put for "poet"; as in the *Faerie Queene*, B. IV. c. xi. st. 34:—

"My mother Cambridge, whom as with a crowne  
He doth adorne, and is adorn'd of it  
With many a gentle muse and many a learned wit."

Shakspeare's 21st sonnet begins,—

"So is it not with me as with that muse,  
Stirred by a painted beauty to his verse."

Compare,—

"Sharp-judging Adriel, the muses' friend,  
Himself a muse."

*Absalom and Achitophel*, Part I. (Scott's  
*Dryden*, 1821, vol. ix. p. 243).

For references to the above examples of this use of the word, I am indebted to a note of Mr. J. W. Hales, co-editor of Bishop Percy's MS. folio (*Longer English Poems*, 1872), on line 159 of Spenser's *Prothalamion*:—

"And great Elisaes glorious name may ring  
Through al the world, fil'd with thy wide Alarmes,  
Which some brave muse may sing  
To ages following  
Vpon the Brydale day, which is not long."

SPARKS HENDERSON WILLIAMS.

Kensington Crescent.

In spite of Mr. MACADAM's reply to the above query, I have no hesitation in saying that *he* is no misprint for *she* in the passage referred to. It is clearly *he* in the original MS. (preserved in the library of Trin. Coll. Cambridge), in the printed editions of 1638, 1645, &c., and in all others that I have ever seen. *Muse* here means *poet*; and though the use of the word in this sense is rare, the instance in *Lycidas* is not a solitary one. For an examination of this and other passages in the said poem, I would beg leave to refer the querist to my recent edition of the *Lycidas* and *Epitaphium Damonis*, published by Messrs. Longmans.

C. S. JERRAM.

DOMINICALS (1<sup>st</sup> S. iii. 25; 5<sup>th</sup> S. ii. 228, 280, 293.)—The Dominical, Mass, or Sacrament penny, was paid on Sunday by parishioners to the curate, in order to provide the Eucharistic elements. Lyndwood says that—

"Artifices et negotiatores Civitatis London ex ordinatione antiqua observata tenentur singulis Dominicis diebus, et in principalibus festis et S. Apostolorum et aliorum quorum Vigiliæ jejunantur, offerre pro singulis decem solidis redditus domus quam inhabitant unum quadrantem . . . quilibet fidelis tenetur in Dominicis diebus et aliis festis diebus offerre" (Lib. iii., tit. xvii. p. 201).

The penny was a conventional offering (Wilkins, ii. 183); hence the proverb, "No penny no pater-

noster" (Coverdale, ii. 259; Bradford, ii. 250). Somner gives a record of 1397, showing that the custom at Canterbury was identical with that of London: "Antiqua et rationabilis consuetudo tam in nostrâ civitate quàm alibi per totam civitatem London' antiquitus observata et legitimè præscripta." And in another record of a suit, 1457, it is said that the vicar of S. Dunstan's "victoriam obtinuit in casu consimili," over a recalcitrant parishioner, "per sententiam definitivam" (Somner's *Canterbury*, App., 468–471). "Custom in other cities," says L'Estrange, "hath established a not much different proportion" (*Alliance*, ch. vi. (180), p. 276). The allusion is probably to York, Worcester, and Exeter, where, in 1515, Izaak, in his *Memorials*, states that there was a suit about the custom called Dominicals in the Guildhall. They seem to be included under 7 & 8 Will. III., c. 6, with "all offerings, oblations, and obventions due in their several parishes, according to the rights, customs, and prescriptions commonly used within the said parishes respectively." It will be seen that this Sunday payment differed from Easter dues and those of the four offering days. Its object was as follows:—

The present Rubric and Canon XX. of 1604 (which I have grouped in my recent annotated edition of the Canons) agree with regard to the provision of the "Bread and Wine" "at the charge of the parish." In 1552, 1559, and 1604, this rubric followed:—"And the parish shall be discharged of such sums of money, or other duties which hitherto they have paid for the same, by order of their houses, every Sunday." In 1549 the rubric was:—

"Forsomuch as the pastors and Curates within this realm shall continually find at their costs and charges sufficient Bread and Wine for the Holy Communion [as was ordered by the II. Council of Macon, 585, c. 4], it is therefore ordered that in recompence of such costs and charges the parishioners of every parish shall offer every Sunday, at the time of the offertory, the just value and price of the Holy Loaf, with all such money and other things as were wont to be offered with the same, to the use of their pastor and curate, and that in such order and course as they were wont to find and pay the said Holy Loaf" (Keeling, p. 234).

The "other devotions of the people" are still distinguished from the "alms," and certain sentences of the offertory relate to maintenance of the clergy.

MACKENZIE E. C. WALCOTT.

I venture to send you my views on the origin of this curious charge, which one would have thought would have become obsolete in the present day.

According to Tertullian, Q. S. F., in his work, *Ad Uxorem*, the matron of a family was allowed to carry home a piece of the consecrated bread, or wafer, in those early days of Christianity, from the church; to be taken privately in time of persecution, and perhaps sickness, as a sacred *talisman*.



It was placed on the hand by the priest in a linen cloth, which was taken to receive it on Sundays; and the handkerchief, or *couvre-chef* itself, which was always kept in the bosom, eventually took the name of "Dominical." May not the priest's fee of one penny, on the occasion of supplying a piece of the sacred bread, or wafer, called Eucharist in those days (the early part of the third century), have been the origin of this strange fee of the present day? GEO. PEACOCK.

Regent House, Starcross, Devon.

ROYAL HEADS ON BELLS (4<sup>th</sup> S. ix. 76, 250, 309; xii. 85; 5<sup>th</sup> S. i. 235, 417.)—The second bell at Stoneleigh (near Kenilworth) has on it two royal heads like those found at Battisham, Cambridgeshire; it has also two shields and this inscription:

"MICHAELE . TE . PVLSANTE . —\*  
A . PETENTE . NEMONE . TV . LIRRA ."

HENRY T. TILLEY.

Augustus Road, Edgbaston.

MUSIC OF THE "CARMAGNOLE" (5<sup>th</sup> S. ii. 8, 169.)—No doubt MR. BOUCHIER could get the music of the *Carmagnole* by application to the "Chef d'Orchestre" of the Adelphi Theatre, as it was very effectively sung and danced on that stage in the performance of Webster's well-known drama of the *Dead Heart*.

H. H.

Lavender Hill.

THE TEMPLARS AND HOSPITALLERS (5<sup>th</sup> S. ii. 110, 173.)—The red cross of the Temple was similar to the present eight-pointed Maltese cross. The original cross of the Order of Saint John of Jerusalem was a patriarchal cross. On the dissolution of the Order of the Temple, with all its property, rights, &c., it was transferred to the Knights Hospitallers of St. John, then Knights of Rhodes, and afterwards Knights of Malta. These last assumed the red-cross banner of the Temple, and eventually made it their favourite flag. The war-banner of the Templars, "half black and half white, called Beauséant," is described in the *History of the Knights Templars*.†

KNIGHT OF SOMERSET.

"DEFENDER OF THE FAITH" (5<sup>th</sup> S. ii. 206, 254.)—An interesting note on this subject, by Christopher Wren, Dean of Windsor, is preserved by Peck, in "A Collection of Divers Curious Historical Pieces," &c., appended to his *Memoirs of Cromwell*, 4to., 1740, p. 86:—

"That King Henry VII. had the title formerly of *Defender of the Faith*, appears by the register of the Order of the Garter, in the black book [sic dict. a tegmine; now in my hands by office], which having showed to K. Charles I., he received with much joy;

\* This is a word of 13 letters. I cannot make it out.

† First edition, p. 50; second edition, p. 57. "Le Bauceut del Temple d'argent al chef du sable, a un croyz de goules passant."—Lel. Coll. vol. i., p. 611.

nothing more pleasing him, then that the right of that title was fixed in the Crown, long before the Pope's pretended Donation."

There is no date to this memorandum, but Dean Wren was made Registry of the Order in 1635, and died in 1658.

EDWARD SOLLY.

Sutton, Surrey.

SKATING LITERATURE (5<sup>th</sup> S. ii. 107, 156.)—The following extract is taken from *A Bibliographical List of Works on Swimming*, by the author of the *Handbook of Fictitious Names*, Lond., J. R. Smith, 1868. No notice is made of this work in Mr. Foster's list of works on skating:—

"Family Herald Handy Books. How to Swim and How to Skate, Lond., 1863, 16mo., 43, 3d.

"What is not copied from Thevenot, Frost, and Franklin (without acknowledgment), like original matter, in most of the handbooks, is rubbish. It was made up, no doubt, to accompany the pages on skating. If there is anything that the public avoid at skating time, I should say it is swimming. It gives some most ridiculous 'rules' to govern persons who have fallen into deep water."

W. P. COURTNEY.

15, Queen Anne's Gate, S.W.

"PRIVATE HISTORY OF THE COURT OF ENGLAND" (5<sup>th</sup> S. ii. 208, 277.)—This work is by Mrs. S. Green, a native of Ireland, the *Biographical Dictionary of Living Authors*, 1816, informs us; but I should be glad of some biographical particulars. I have eleven anonymous works by her in my list, the last written in 1822.

OLPHAR HAMST.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Life of Thomas Fuller, D.D. With Notices of his Books, his Kinsmen, and his Friends.* By John Eglington Bailey. (London, Pickering; Manchester, Day.)

THIS long-expected biography is now before the public, from whom it is certain to have the heartiest welcome. Fuller has never been so thoroughly dealt with as by Mr. Bailey, who, with indisputable taste and judgment, makes his hero, as far as possible, tell his own story. Where this is not possible, he narrates it for him with great ability and corresponding success. Mr. Bailey has trod all the ground that Fuller trod, read and meditated upon all that Fuller ever wrote, and has, so to speak, wrapt himself in the atmosphere in which Fuller lived. He takes the reader by the hand and leads him, too, over that charmed ground; he looks with the reader over Fuller's pages, and casts light upon them where he looks; and the reader, almost from the very first page, is as completely "atmospherized" as the author, and as much in love with him who was one of the most honest, brave, earnest, and merry Englishmen of his momentous time. That time spread over more than



the first half of the seventeenth century. We are with him in his Northamptonshire home, where Fuller was born in 1608. We partake of his Cambridge experiences. We sympathize with him as a preacher, and we have a warm personal interest in him when he starts as an author; but particularly when, in 1640, he sends forth his *History of the Holy War*. We welcome him to London, and we admire the boldness with which the Cavalier parson, on the occasion of the king's absence from London in 1643, gave out his famous text from the Westminster Abbey pulpit, 2 Samuel xix. 30:—"And Mephibosheth said unto the king, Yea, let him (Ziba) take all, forasmuch as my lord the king is come again in peace unto his own house."

Fuller, we know, lost all except honour and courage. These he manifested during the dark and troubled days. But the better time came to him at last, when he proved to what good end he had spent the adverse period, not having altogether looked back from the plough to which he had early applied his hand. When he died, in 1661, his countrymen were familiar with his *David's Heinous Sin*, his *Holy War*, his *Holy and Profane State*, his *Pisgah Sight of Palestine*, his *Abel Redivivus*, and his pleasant *Church History of Great Britain*; but they were not acquainted with the work which, perhaps, more than all others, has made his name so popular, *The Worthies of England*. It is "gossiping," as it has been called; but, only for such exquisite gossip, a thousand things worth remembering would have perished. For such a man, we share in Mr. Bailey's admiration and enthusiasm. The volume is excellently got up in every respect, and it belongs now and for ever to English literature. It is in itself a Fuller library as well as a life of Fuller, a history of the times as well as of the man. It is most appropriately illustrated, and has a fair Index. Mr. Bailey makes full acknowledgment to all who have helped him, much or little, in this great work,—acknowledgment which closes with this gracefully expressed passage:—"Finally, the work has been throughout furthered, in no small degree, by the co-operation of my devoted wife."

*An Old Legend of St. Paul's.* By the Rev. George Broadley Howard. (H. S. King & Co.)

ON the principle that the amateur who sketches a spot that has formed the subject of some great artist's painting, does not thereby infringe on the rights of the latter, Mr. Howard thinks himself guilty of no impropriety in having selected a passage in the *Legends of King Arthur*, although they have already been treated by the Poet-Laureate. Here are some samples from Mr. Howard's measures:—

"In our middle life  
Time seems to spare us for a little while,  
As if relenting somewhat."

And again:—

"What man is there that lives and sinneth not?  
And who so innocent and pure within,

That he may bear the strict and searching scan  
Of his own conscience, so it be but true?

. . . . . And the more  
An honest man will search himself, the more  
A sense of imperfection weighs him down,  
And brings him in humility to God."

We have received the following:—From Messrs. Longman, *Latin Exercises on Barbarism for Junior Students*, by R. M. Millington, M.A., which aims well at effecting its purpose, viz., to prevent the use of words not properly Latin, as "*confiscare*" for "to confiscate"; and of good Latin words in meanings they do not bear, as "*intentio*" instead of *consilium* for an "intention.—In *Rhymes for the Times*, by R. H. (Pickering), will be found, as its name implies, much to amuse the general reader.—*The Magician: a Drama in Five Acts* (Pearson). What success would attend the production of this play in a London or provincial theatre one naturally hesitates to foretell; the writer, however, anticipates for his work "the usual fate accorded to unaccredited dramatic productions," and avers "that systematic indifference to every attempt like the present" must be one chief cause of the retardment of "the rehabilitation of the British Drama."—*The English Language Spelled as Pronounced*, by George Withers (Trübner), is a plea for a simple, consistent, and uniform method of spelling.—*The Angel of Love, and other Poems*, by Zero (Birmingham, Corns, Rylett & Mee).—*The Circle and Straight Line* (Montreal, Lovell). Parts 1, 2, and 3, with supplement.

BARRY CORNWALL has given uncertainty to his real name, Procter or Proctor. Indeed his combined names have been put to confusion. The daily papers have called him Procter; some of the weeklies, Proctor. *Public Opinion* registered him as Bryan Wallace Procter. Look for him in Vapereau, and you find the first name converted into Byrad! In the *Times* it is recorded that from "Bryan Waller Procter" may be made the anagram "Peter Barry Cornwall," but Mr. Procter never called himself Peter. In "Bryan Waller Procter," the author of *Mirandola* himself found "Barry Cornwall, Poet," but with a superfluous letter, that could not be used. In *Favourite English Poems and Poets* (Low, 1870), there is "The Angel's Story," by Adelaide Anne Procter (Barry Cornwall's daughter), but in the Index the lady's name is spelt Proctor. To the prefatory remarks to his *Memoir of Charles Lamb* the author signs his name "Bryan Waller Procter," and the name is so spelt in all the books of London addresses. The most satisfactory solution might, perhaps, be found in the poet's autograph signatures, unless, indeed, he were like the late Miss O'Neil, the actress (Lady Beecher), who spelt her Irish name in all the variety of which it is susceptible.

THE obituary of this week records the death of one who has been, from a very early period, an able and valued contributor to these pages, the HON. EDWARD TWISLETON, who died recently, aged sixty-six. The deceased gentleman, who was a brother of Lord Saye and Sele, had filled many important official posts, among others that of Chief Commissioner of Poor Laws in Ireland, and more recently that of a Civil Service Commissioner. But when his eminent public services, and social qualities, are no more remembered, his name will be held in well-deserved esteem, not only for his clever little book lately noticed by us, *The Tongue not Essential to Speech*, but still more for the honest spirit and energy in which he went into the Junius question, and the liberality which he displayed in bringing those views before the public in his magnificent quarto on *The Handwriting of Junius*, noticed by us in "N. & Q." of the 13th May, 1871. We do not share the views of this lamented



gentleman as to the authorship of the letters of Junius, but his work showed him to be an honest, earnest inquirer after truth, whose memory will be held in affectionate remembrance by all who enjoyed his friendship.

MR. JOHN TIMBS.—There is a man down in the battle of life. He is one whose whole life has been a battle, and at the age of seventy-four he falls to the ground, not vanquished, but exhausted. A little help will enable Mr. Timbs to renew the struggle, for his will is good for work, and he needs only the means to recover health and strength in order again to address himself to labour. This industrious man of letters has, in substance, contributed between one and two hundred volumes to literature. Will kind sympathizers generously respond to the suggestion conveyed in the words "Date obolum Belisario"?

THE TERMINATION "Y" IN THE NAMES OF PLACES.—On this subject a correspondent of the *Intermédiaire* writes, "that the final *y* represents the Latin final *acum*, in such words as Douay, *Duacum*; Tournay, *Tornacum*; Cambray, *Camaracum*, &c.; and that *acum* is from the Sanscrit *aca*, whence the Latin *aqua*, water."

SUCH of our readers as took an interest in the papers on "Hannah Lightfoot" and "Dr. Wilmot's Polish Princess," which appeared in our columns some few years since, may care to know that soon after the separate publication of those papers, MR. THOMS purchased a large number of original letters and documents, and that on examination they are found to contain so much curious matter, that he is preparing a volume illustrative of the career of the self-styled Olive, Princess of Cumberland, and some of her associates in that impudent imposture.

MR. C. A. READ, 86, Loughborough Road, Brixton, writes:—"I am at present engaged in compiling a list of books treating of Christian names, or in which information on the subject is to be found. Will any of your readers kindly help me to make the list as perfect as possible?"

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

MÉMOIRES SUR LA RÉVOLUTION FRANÇAISE. Les Prisons. 2 Vols. Paris, 1823.

NOTES AND QUERIES. 1st Series, 2nd Vol.

A PLAN OF LONDON, about A.D. 1750.

Wanted by J. Bouchier, Esq., 2, Stanley Villas, Bexley Heath, S.E.

PRICKETT'S History and Antiquities of Highgate.

HIGHGATE. Any Books, Pamphlets, or Prints relating to.

COCKER'S Arithmetic. Any Editions.

KIRBY'S Wonderful and Eccentric Museum. Odd Vols. of this or any similar Works.

Wanted by G. Potter, 42, Grove Road, Holloway, N.

RURAL SYNODS. A Pamphlet published thirty years ago by Edwardes & Hughes.

Wanted by the Rev. R. S. Hawker, Morwenstow, Cornwall.

MEMOIRS OF JOHN THOMAS SERRES, late Marine Painter to His Majesty. By a Friend. 8vo., 1826.

COBBETT'S Reign and Regency of George the Fourth. 2 Vols. 1830.

Wanted by William J. Thoms, 40, St. George's Square, Belgrave Road, S.W.

## Notices to Correspondents.

THE REV. F. MANT (Egham) writes:—"A girl dug up in a potato garden lately a coin of Charles I., apparently a half crown. The figure is on horse-back, with the inscription 'Carolus D. G. M. G. . . . ET HIB. REX.' On the reverse the royal arms, with the arms of France quar-

tered with the arms of England, A. C. and R. occupying either side of the shield, the legend above 'CHRISTO AUSPICE REGNO.' There is no date to the coin. I do not suppose that this is an uncommon coin, but, for the sake of the finder, I should be glad to know whether it is worth any more than its weight as old silver."

N.—The true reading of the line in Keats's *Ode to a Nightingale* is this:—

"Cool'd a long age in the deep-delved earth."

The last line of the same stanza—

"And with thee fade away into the forest dim"—

will not bear to have "away" eliminated. Keats did not count his syllables on the fingers. The concluding lines of the stanzas of this very ode are of ten, eleven, and twelve syllables indifferently; but not one of them would be otherwise than marred by alteration in any way.

S. W. T.—The proverb of "Robbing Peter to pay Paul" was applied in 1550, on the occasion of the appropriation of some of the estates of Westminster to fill up the needs of London. A correspondent has mentioned its use in Thomas Nash's *Have with you to Saffron Walden*, 1596 (4th S. xii. 166); but Canon Robertson has pointed out that a similar, though not exactly the same, expression is found generally applied as far back as the twelfth century:—"Tanquam si quis crucifigeret Paulum ut redimeret Petrum" (Herbert of Bosham, 287).

J. S. W.—The Count de Charolais (afterwards Charles the Bold, Duke of Burgundy) was twice married. His first wife was Isabella, daughter of the Duke of Bourbon. The daughter of Charles and Isabella was the celebrated Mary of Burgundy. Charles's second wife was Margaret, daughter of Richard, Duke of York.

THE REV. ED. MARSHALL, Sandford St. Martin, Oxford, asks for the date of the *Times*, or other paper, in which occurs the speech of Sir W. Harcourt to his constituents on being appointed Solicitor-General, in which the land question is discussed.

T. KEMP (Brighton).—In Psalm xxxi. 20, you may read, "Thou shalt keep them secretly in a Pavilion from the strife of tongues." The passage is hardly applicable to the Church Congress.

R. H. BLADES.—The custom referred to is not confined to the Town Clerks of London. See "N. & Q." 3rd S. vii. 136, 191; viii. 118; and 4th S. xi. 17, 160.

QUÎ TAM (*ante*, p. 205).—A correspondent refers you to an article in the *Saturday Review* of the 5th of September.

F. D. (Nottingham).—"It's all one side, like Bridge-north election." See "N. & Q." 4th S. vii. 9, 131.

LOUISA WINTON is respectfully referred to her brothers for enlightenment on the slang adages which puzzle her.

Bow.—On the publication of banns in the marketplace, see our last volume, pp. 87, 155.

B. (Blackrock).—References on the subject have already been given. See 4th S. ix. 63.

CUMEE O'LYNN.—See *ante*, p. 213.

A. J. M.—If possible, next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, OCTOBER 24, 1874.

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## Notes.

## "THE BOOK," BY MRS. SERRES, AND OTHER SERRES BOOKS.

No one likes to be baffled; and I have to confess that, up to this time, I have failed in my endeavours to ascertain what was the work which my "bugbear," as MR. JESSE called Mrs. Olivia Wilmot Serres, published on or before 1812, under the title of "THE BOOK."

When I printed, in "N. & Q." of the 22nd August last, the list of works written by this lady "before she knew her birth," in which list "THE BOOK" makes a conspicuous figure, I had reason to hope I had a clue to the work to which she referred, and stated my intention of making "THE BOOK" the subject of a separate communication.

I have been disappointed. But fishing for facts is like all other fishing. Sometimes we are lucky, and have a good day's sport; sometimes we have to be contented with a day pleasantly spent, but no fish; and sometimes we land bigger and better fish than we tried for or expected. So it has been with me in this case. No earnest search after any truth ever goes unrewarded, and, in my endeavours to ascertain the real facts as to "THE BOOK," of which Mrs. Serres claims the authorship, I have collected some curious materials for a history of "THE BOOK," "The Genuine Book," as it is some-

times called, well calculated to furnish a new and amusing addition to *The Curiosities of Literature*—a little too long, I fear, for the columns of "N. & Q."

Being thus foiled on a point which is not, as I hope to show hereafter, altogether devoid of public interest, I trust you will allow me once more to appeal to your readers for any information they can give as to this mysterious volume. I need not say that it is not to be found in the British Museum, and that I have extended my inquiries into every quarter from which I could hope to obtain any result.

Having, from long experience, learned not to place any confidence in the statements of Mrs. Serres, had she only claimed the authorship of "THE BOOK" in the list printed by me at p. 141, I should have been inclined to have added that statement to the many other inaccuracies of which the lady has been guilty; but, as I have before me two books published by her in 1812 (the year before the press teemed with reprints of the *real Book*), on the title-pages of which she distinctly describes herself as "The Author of 'The Book,'" it is clear that she had really given to the world some work so entitled. In the first of the works alluded to, viz., *Memoirs of a Princess; or, First Love*, she describes herself, on the title-page, as "Olivia W. S—, Author of 'The Book,'" while at the end of the Preface appear the words, "The Author of 'The Book,'" which are followed by her autograph, "O. W. Serres." On the title-page of the second, *Marie Anne Lais, the Courtesan*, she merely describes herself as "The Author of 'The Book,'" and the Dedication, which is dated August 12, 1812, is signed, in her own writing, "O. W. Serres."

Having thus shown that no reasonable doubt can exist that Mrs. Serres did, early in the year 1812 or before, publish a work entitled "THE BOOK," I hope some reader of "N. & Q." will solve this little mystery, and point out where a copy of "THE BOOK" exists and may be consulted. It may be convenient that I should state that the *real Book* (the proper title of which is *The Proceedings and Correspondence upon the Subject of the Inquiry into the Conduct of Her Royal Highness the Princess of Wales*) was printed in 1807; was reprinted in many forms, and under various titles, in 1813 (I have four or five various editions now before me); but I have been as yet unable to trace a copy of any work bearing the title of "THE BOOK" with an earlier date than 1813.

And now I will go a little further, and, as the "give and take" principle has always been one of the characteristics of "N. & Q.," I will follow up the list of works published by Mrs. Serres "before she knew her birth" by as complete a list as I have been able to compile of those omitted by her from that list, and those published by her after she as-



sumed the purple and created herself Princess Olive of Cumberland.

This I do in the hope that MR. AXON, MR. BATES, MR. CROSSLEY, MR. MAIDMENT, and such other of my friends as, when tired of wandering over the beaten paths of History, sometimes stroll into its by-ways, will correct any errors and supply any deficiencies in it.

I begin with—

*A Narrative of the Peculiar Case of the Late Earl of Warwick, from His Lordship's Own Manuscript.* 8vo. (Williams), 1816.

A volume of 104 pages, professedly written by Lord Warwick, whose name appears at the end of the Introduction, but which we learn, from a preliminary notice, was "intended to have been published in the lifetime of the noble Earl." Any one who reads it will, I think, agree with me that the author was Mrs. Serres, and not the noble Earl, from whom she may possibly have heard some of the information on which it is based.

*Facts. A Letter to the Earl of W—.* 12mo., 1816.

This letter is addressed to the successor of the Earl, whose "Narrative" has just been described; and is an appeal or attempt to obtain from him certain debts, which the writer alleges to have been owing to her from his father at the time of his death. It is dated 1st September, 1816, and is signed on the 24th page "Olivia Wilmot Serres." I am very desirous of procuring a copy of this tract. I am indebted to the courtesy of a gentleman, a comparative stranger, for the loan of the copy now before me.

*Junius. Sir Philip Francis denied. A Letter Addressed to the British Nation.* 8vo. (Williams), 1817.

A pamphlet of twenty-five pages, subscribed "Olivia Wilmot Serres."

These, it will be seen, are additions to the list of works published by Mrs. Serres "before she knew her birth," though it may be remarked that she says she was informed of it in 1815, and these were published in the following year!

I will now mention the books, &c., issued by her as a royal author:—

*The Princess of Cumberland's Statement to the English Nation, as to the Application to Ministers, with the Letters Addressed to the Duke of York, the Secretary of State, Lord Eldon, Sir Benjamin Blomfield, &c., including Certificates and Confirmations of the Princess Olive's Royal Parents' Marriage and Her Birth.* 8vo., 1822, pp. 123, Introduction, pp. x.

All the copies that I have seen have the Princess's autograph, *Olive*, at the foot of the title-page. My copy, which was presented to me by my kind friend Dr. Dalton, F.S.A., has inserted in it several curious newspaper cuttings respecting the "Princess," but unfortunately the names and dates of the papers from which they have been taken are not given. I regret to add that the same may be said of a number of similar cuttings respecting Mrs.

Serres, which have, from time to time, come into my possession.

*The First Part of the Authenticated Proofs of the Legitimacy of Her Royal Highness Olive, Princess of Cumberland, and by Virtue of His Late Majesty's Command and Royal Authority, Duchess of Lancaster. Dedicated to the English Nation.* London: printed for Her Highness Princess Olive of Cumberland, by Lake, 60, Old Street, near the City Road. 8vo. 32 pp.

This pamphlet, which is not dated, was, I believe, issued in 1830. My copy, which was given to me by my old and accurate friend Sir Henry Ellis, has on its title-page, in his handwriting, "Received March, 1830, H. E."; and in the author's handwriting, "With the Princess's compliments for acceptance"; and on the last page, "The Princess being at Crawford St., No. 7, (may) be seen any morning at one." In a note to her Dedication the writer says: "The first edition of this work was published some years since, and was Dedicated to His Royal Highness the late Duke of York."

I should much like to procure a copy of this first edition, which I have never seen; and even to obtain a sight of it.

*Can such things be,  
And overtake us like a summer cloud,  
Without our especial wonder?*

*The Wrongs of Her Royal Highness the Princess Olive of Cumberland; being a plain, unvarnished Statement of the unparalleled Oppressions inflicted upon that distinguished Lady. Second Edition, dedicated to the Reformed Parliament, and addressed to the British Nation, by Miss Macaulay.*

*The trodden worm will oft arise,  
And by new Life its Foes surprise.*

London: Purkess, Compton Street; and sold by Cook, Chalton Street, Somers Town, and the printer, Judd Place, New Road. 8vo., 1833, 26 pp.

The Dedication is signed "Eliz. Wright Macaulay," and is dated from 52, Clarendon Square, Somers Town.

According to the postscript, the first edition had been in hand for several weeks, but some "Reporter," belonging to one of our popular journals, had been trying to suppress it.

My copy is unfortunately imperfect (wanting pp. 13 to 16 inclusive), and I am very desirous of procuring another copy, or of completing the one I possess, and of seeing, if possible, a copy of the first edition.

*Documents to prove Mrs. Olivia Serres to be the Legitimate Daughter of Henry Frederick, the late Duke of Cumberland.*

A quarto sheet without date, containing seventeen certificates, which occupy three pages. The printer was A. Seale, 160, Tottenham Court Road.

I have in my possession the following circulars, issued by the Princess, all printed in quarto. The first is—

1. *The Princess Olive to the English Nation.*

This appeal occupies two pages. Its object is to



invite the nobility, clergy, gentry, merchants, &c., to "a voluntary subscription towards a loan." It is dated from "4, Park Row, Mill's Buildings, Knightsbridge, August 1st, 1829"; and in it, instead of her having the secret of her birth, and the papers connected with it, communicated to her in 1815 by Lord Warwick and the Duke of Kent, she says—

"On examining the papers of Dr. Wilmot, various documents of an important state tendency were discovered, among which certificates of the Duke and Duchess of Cumberland's marriage, and my birth and baptism," &c.

2. *To the Naval and Maritime Officers of Great Britain.*

In which the Princess, writing from No. 2 (not No. 4), Park Row, invites members of the Naval profession to view the models of an improved compass, the result of her scientific studies.

3. A prospectus on one page quarto of a work to be called *The Royal Olive Branch*, to be written and published "in weekly papers"; but this is corrected in the copy before me in her own handwriting, into "in Four Volumes, at Two Guineas." *The Royal Olive Branch* was to consist of no less than ten distinct works, of which the titles are given, besides Essays on various subjects.

I have not added to the list of Mrs. Serres's works—

*The Authentic Records of the Court of England for the last Seventy Years.* 8vo., 1832, pp. 394.

or the enlarged *rifacimento* of it, published in the same year, under the title of—

*Secret History of the Court of England, from the Accession of George the Third to the Death of George the Fourth, &c.* By Lady Anne Hamilton, &c. 2 vols. 8vo., 1832.

because as Lady Anne Hamilton, who did not die till fourteen years after its appearance, namely, 1846, never repudiated the authorship, and Mrs. Serres never claimed it, though her handiwork is visible throughout, I prefer to leave the discredit attached to it in the mystery in which it is at present involved,—at least for the present,—and content myself with referring my readers to the curious article upon this subject by CALCUTTENSIS, in "N. & Q.," 3<sup>rd</sup> S. xi. p. 196.

The suggestion of so skilled a bibliographer as OLPHAR HAMST has almost the force of a command, and I venture, therefore, to add to this a note of such books as I am aware of which illustrate the life and claims of Mrs. Serres.

First among these is the following life of her unfortunate and infatuated husband :—

*Memoirs of John Thomas Serres, late Marine Painter to His Majesty.* By a Friend. 8vo., 1826.

This is a book which deserves the serious attention of all who would know the real character of this extraordinary woman. I say this advisedly,

having lately discovered a remarkable confirmation of one of the most startling incidents related in it. It must be borne in mind that it was published eight years before the death of Mrs. Serres; but during those eight years no attempt was made to impugn its truth.

Between the 20th May and the 16th September, 1848, a series of articles were published in *The Morning Post* in support of the claims of Mrs. Ryves to succeed to the honours which Mrs. Serres had claimed. Anything more illogical than the arguments, or more preposterous than the assumptions, brought forward by the writer it is impossible to conceive. Yet, in 1858, these papers were collected and republished under the title of—

*An Appeal for Royalty. A Letter to Her Most Gracious Majesty Queen Victoria from Lavinia, Princess of Cumberland and Duchess of Lancaster.* 8vo., 1858, pp. 92.

It was this "Appeal" (of which a second edition was published in 1866) which first called my attention to this singular case. It was given to me by a distinguished friend, out of regard to whom I had it handsomely bound, and with it another pamphlet on the same subject.

The latter was one which had been privately printed at Aberdeen (?) some few years before, the impression being very limited, and consisted chiefly of a reprint, (if I am right in my recollection,) of Sir Robert Peel's memorable exposure of the case.

At the time of the Ryves trial, I lent the volume to an official friend who attended the hearing, and, by some accident, it was lost. I should be very glad to recover the lost sheep, which I much prized; and even if that should not be, to learn the full title of this latter pamphlet.

The next work on the subject is a small pamphlet, by one who knew well what he was writing about :—

*The Princess Olive of Cumberland, Hannah Lightfoot, and the Author of the Letters of Junius.* Reprinted from the *Englishman Newspaper* of June 25th, 1866. 8vo. Calcutta, pp. 16.

This, it will be seen, was almost contemporary with the Ryves trial, which took place at the commencement of June, 1866.

The result of the Ryves trial, in 1866, was not calculated to please Mrs. Ryves or her supporters, and their dissatisfaction found vent in a small pamphlet, entitled—

*Ryves versus the Attorney-General. Was Justice done? A Question to be Answered by the British Nation.* London, 1866. Price Sixpence. 8vo. pp. 16.

I am indebted for a copy of this to the kindness of MR. HYDE CLARKE, who sent with it an octavo-page prospectus, with names of Committee, &c., of a—

*Fund for the Private Benefit of Mrs. L. J. H. Ryves, during her Appeal to the House of Lords.*

This is dated August, 1867, and it is signed by "Edward West, Hon. Sec., 1, Bull and Mouth



Street, E.C.," the publisher, I presume, of the preceding brochure.

I close this communication with a notice of—

*A Suppressed Princess. The Authentic, Romantic, and Painful History of an Excluded Member of the Royal Family.* By Landor Praed. Reprinted from the *Newcastle-on-Tyne Weekly Chronicle*. London. Price Twopence. 4to. pp. 8.

This little "history" bears no date; but though it appeared in the *Newcastle Chronicle* of December 5, 1863, I have reason to believe it was not reprinted until 1866 or 1867.

This is as complete a list of the separate works by, or relating to, the Princess Olive and her claims as I have been able to compile. One advantage of its appearing in "N. & Q." will be, that the same kindly feeling on the part of its contributors, which has done so much to complete my collection, will, I am sure, lead those that can to give completeness to this bibliography of the Serres scandal.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

P.S. My closing words have proved prophetic. Since they were written I have received from A. G., an occasional but always instructive contributor to "N. & Q.," not only the first edition of the *First Part of the Authenticated Proofs*, with a Dedication to the Duke of York, dated "Rules of the King's Bench Prison, November 26, 1825," but also a separate publication of which I had never heard,—

*The Sybell, or the Wonderful Planetary Predictions of 1826 and 1827; Eventful Years connected with the Fate of Europe.* By Ptholomeneis G. London, 1826. 8vo., 1832.

It is illustrated by four prophetic plates, "published June 1, 1826, as the Act directs." Mrs. Serres's name does not appear in it, but there can be no doubt of the authorship; not only was she at this time engaged in astrological studies, as shown by her contributions to the *Astrologer of the Nineteenth Century*, and elsewhere, but on the title-page of this copy of *The Sybell* there is written, in her well-known scrawl, after the dates 1826 and 1827, "untill 1830."

#### BIBLE CONTROVERSY.

"Belfast, still strong in all the arts of peace,  
Deserves her name who was the eye of Greece."

If there is any credit to be derived (and I believe there is, and I wish to secure it for my native town) from Belfast having first produced an edition of the Authorized Version of the Scriptures in the English tongue in Ireland, I feel most desirous to secure it, and give every assistance in my power to place it beyond all doubt or controversy for the future.

The latest discussion upon the subject the reader will find in Dr. Madden's very painstaking volumes

of *Irish Periodical Literature*, published in 1867; and as they are easily attainable for reference, I need only refer to pages 169 to 180 of the first volume, in which the author assures us he has devoted to this controversy a good deal of research.

Dr. Madden is evidently influenced by the statements of the late intelligent and very competent scholar and antiquarian, Mr. W. Pinkerton, whose name is traceable in many pages of "N. & Q.," but whose prejudice on this point I venture to call in question, and discreetly to refute.

On Mr. Pinkerton's last visit to Belfast, a short time before his decease, he made no concealment in expressing his conviction that Blow never printed any Bible whatever; that those Bibles bearing his name were printed elsewhere; adding, "that excellent English Bibles were then printed in Holland, and Belfast may have been supplied from thence."

Astounding as this testimony is, it is the more remarkable in doubting the express attestation of the imprint given on the title-page, and again at the end of the prophets, "Belfast, Printed By And For James Blow." I have seen myself three copies of the Bible with this same imprint, dated 1751. They are all quarto size, and one of them has also the Apocrypha, which ends with, on the last page, "Printed by Daniel Blow, In Bridge Street, Belfast, M.VCCCLXXVIII.," and he was son and successor to James.

In "N. & Q." for November, 1865, FRANCIS FRY communicates he has a Bible printed by James Blow, dated 1755; and the three copies above alluded to are all in Belfast at this moment, and one of them is in the possession of William Blow, a grandson of Daniel.

In Trinity College Library, Dublin, there is a small folio edition of the Bible, printed at Dublin in 1714, which was considered the first English Bible printed in Ireland. This impression must now be cancelled by overwhelming testimony. A Bible, quarto size, has been discovered, and it is at present in the book-shop of Mr. Aitchison, in Castle Place, Belfast, and the title-page has the following imprint:—

"Belfast.

Printed By And For James Blow,  
And for George Grierson, Printer  
To the King's Most Excellent Majesty,  
At The Kings Arms And Two Bibles  
In Essex Street, Dublin. M.VCC.II."

Now, I would ask, would any sane person doubt the truthfulness conveyed in the above imprint? What purpose could it serve to perpetrate a sham and profanation, to induce Blow to print a falsehood on the title-page of the Bible, and with the cognizance of the "sovereign" of the town, who was his partner in the printing business?

To be brief, I leave this indubitable testimony before the public without a hesitation of the conviction of its truthfulness.



I think it an apposite conclusion to give your readers a quotation from Dr. Madden's volume:—

"Last week, after a short illness, died in Belfast Mr. James Blow, printer, who during the course of a very long life, being eighty-three years of age, maintained a fair unblemished character. He was a trusty good man, exemplary in private life, sincerely pious, and assiduous in the exercise of his religious duties. He was of a humane and generous disposition, and remarkably renowned for his liberality as a benefactor to the poor. . . . It is remarkable that he was the first in this kingdom who printed the Bible, of which he published many editions."

The above paragraph is extracted from Faulkener's *Dublin Journal*, for August, 1759.

HENRY GREER,

A Belfast Bookseller of Octogenarian Maturity.

The *Northern Whig* (Belfast) has been publishing a voluminous correspondence on this subject since it was revived in "N. & Q.," and the matter does not yet seem settled satisfactorily. It is the opinion of many that the so-called "Blow's Bible" was not printed wholly in Belfast, but that Blow obtained, by purchase, or as a trade order, printed sheets, to which he prefixed title-pages with his own imprint. The *Northern Whig* of the 15th inst. has the following note on this point:—

"A little volume was brought to our office yesterday, with the following rather remarkable imprint:—

'LONDON Printed:

And BELFAST Re-printed by JAMES BLOW  
Book-Seller in *Bridge Street*, M, DCC, LIII.'

The title of the book is 'A glimpse of Eternity, very useful to Awaken Sinners and to Comfort SAINTS: By Abr. Caley.' The following dedication, partly printed and partly written, is on the back of the title-page: 'This *practical Piece of Piety* being a great Help to Devotion is with a religious Respect Recommended to My Worthy Friend Mr. William M'Dowll By James Blow 12th May 1755.' The wording of the imprint is very unusual, and suggests the possibility of Blow having re-issued London-printed sheets, a hypothesis which has been maintained as to the much-disputed Blow's Bible."

J. D. I.

#### "THE SCOTTISH ADDISON."

Few readers of "N. & Q." are, I imagine, unacquainted with Addison's admirable paper on various kinds of pedants in the *Spectator*. The following is his definition of the epithet in a wider sense than its general acceptance:—

"A man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant. But, methinks, we should enlarge the title, and give it to every one that does not know how to think out of his profession and particular way of life."

Henry Mackenzie, who wrote fully half a century after Addison, has a passage on the same subject in a paper in the *Mirror*, which is so similar in expression that it is difficult to acquit him of deliberate plagiarism of the above. He says:—

"Pedantry, in the common sense of the word, means an absurd ostentation of learning, and stiffness of phraseology, proceeding from a misguided knowledge of books, and a total ignorance of men. But I have often thought that we might extend its signification a good deal farther, and, in general, apply it to that failing which disposes a person to obtrude upon others subjects of conversation relating to his own business, studies, or amusement."

The *Spectator*, though not exactly the first periodical of its kind (having been preceded by the *Tatler*, which first appeared in 1709—the year, by the way, of Dr. Johnson's birth, which was thus distinguished by what may truly be termed a revolution in modern literature), was the precursor of numerous publications of a similar character, of which none were more professed imitators than the *Mirror* and the *Lounger*, conducted by Henry Mackenzie, and published in Edinburgh. Sir Walter Scott, in his dedication of the "first heir of his invention" in the realms of prose fiction—*Waverley*, the forerunner of a noble brood!—terms the author of the *Man of Feeling*, and other "tales of sensibility," the "Scottish Addison," and the title may be allowed if a servile imitation of the literary style of the creator of Sir Roger de Coverley may alone be deemed sufficient to raise him to an intellectual level with his great model. It appears to me, however, that the title is at best far-fetched. In Mackenzie's writings there is nothing particularly Scottish,—on the contrary, his literary characteristics are pre-eminently English. Béranger is called the French Burns, because his genius resembled that of the illustrious Scottish peasant, while he was intensely national. Samuel Foote is sometimes termed the "English Aristophanes," and not, perhaps, without reason, for that facetious personage, in whose presence even Dr. Johnson could not maintain his gravity, possessed many characteristics in common with the celebrated Athenian satirist and comedian. Washington Irving has been dubbed the "American Goldsmith," and he deserves the title, for not only did he form his style on "Goldy's" charming and elegant model, but his cast of mind bore a striking resemblance to that of the brilliant author of the *Citizen of the World*. He imitated Goldsmith's *Chinese Letters* in a short-lived periodical, entitled *Salmagundi*, but the matter was entirely his own, and he ridiculed the foibles of his countrymen as happily and good-naturedly as did the imaginary Chinese philosopher those of the English people. Mackenzie, on the other hand, resembled Addison only so far as he successfully imitated his style; but, in my opinion, he lacked originality, and is not to be compared in point of genius to his illustrious master. But I have no desire to lower Mackenzie's position in English literature. His writings are, I fear, but little read now-a-days, and scarcely known to the younger generation of readers. The test-century is nearly completed,



and there is every likelihood that he will ere long be forgotten by all but students of our literature. It should not be forgotten that Mackenzie was one of the first to recognize the poetical genius of Burns; and that the critical notice of the first volume of Burns's poems, in the 97th number of the *Lounger*, for December 9, 1786, was from the elegant pen of the author of the *Man of Feeling*. This critique (which, by the way, I should like to see reprinted, and thus rescued from the oblivion of neglected *Loungers* on old book-stalls) is written with considerable judgment and generous candour, and was calculated to introduce the gifted ploughman to the literary and fashionable circles of the Scottish capital. At the close of the paper a hope is expressed that means might be found to render it unnecessary for the poet to "seek under a West Indian clime that shelter and support which Scotland had denied him"; and in all human probability, but for Mackenzie's generous pleading in this critique, Britain would have lost one of her manliest sons, Scotland her greatest poet, and our ballad literature would not now include the choice poetry contributed by the genius of him—

"Who walked in glory and in joy,  
Beside his plough, along the mountain side."

W. A. C.

Glasgow.

TIED = BOUND.—Said a gentleman to me, "If you have visitors in the country, you are bound to have the *Pike Country Ballads*, the *Heathen Chinee*, and such, on your smoking-room table." This American use of the word *bound* I am sorry to see becoming so common, both in conversation and in newspapers; for it "was an excellent good word before it was ill-sorted; therefore *writers* had need look to it." A few days ago I was talking with a gipsy from the north of Northumberland. He thought I ought to remember the name of the squire who was Master of the Hounds in those parts some time back, but whose name he had forgotten. On my failing to refresh his memory, my friend repeatedly exclaimed, "Oh! you're tied to know him, sir." Now, is this use of *tied* common in Northumberland, or elsewhere; or was it only an affected paraphrase of *bound* on the part of the gipsy?

A. FERGUSON.

United Service Club, Edinburgh.

HUGUENOTS: IRELAND.—The following is from the *Belfast Newsletter* of 1739:—

"On Saturday last search was made for gunpowder in the house of the Widow Guery, whose husband was a French Hugonett, and sold gunpowder and shott, in a little shop in Christ-Church-Yard; but the widow being a papist, and consequently disqualified for that trade, between 20 and 30 pounds weight of gunpowder was there seized, and brought to His Majesty's stores, as the law directs."

W. H. PATTERSON.

"TERRELLA."—This word, quite new to me, occurs in Dyche's *Dictionary*, 1773, thus interpreted: "a load-stone made into a globular or spherical form, and so posited that its poles, equator, &c., exactly correspond to the poles, equator, &c., of the world." This is very like a germ of Professor Barlow's ingenious contrivance of an electro-magnetic sphere to represent the polarity of the Earth.

S. T. P.

SUFFOLK WORDS.—The following came under my notice during a recent visit to Suffolk, and, as they are not to be found in the Glossaries by Moor and Forby, you may perhaps deem them worthy of a corner in "N. & Q." *Bigoty*, proud; *Bongay*, horse-chestnut; *Pusket*, pod of peas; *Rackstaff*, idle tale, superstition; *Wahpus*, mouth; a contemptuous term, *e. g.*, "Shut up yar great wahpus, bor,"—an observation I heard addressed to a noisy boy.

C. D.

CURIOUS EPITAPH IN CLAVERLEY CHURCH, SHROPSHIRE.—The following extract is from the *Wolverhampton Chronicle*, September 9, in a paper, by "R. H., Wolverhampton," entitled "Wanderings in Shropshire." He describes the fine church (very well known to me) of Claverley, Shropshire, and says:—

"Amongst the many epitaphs in and around the church, that teach the rustic moralist to die, is the quaint following, (*sic*) which is near the communion table, in the aisle of the manorial chancel, written in capitals, on a large blue slab:—

'Come, Let Us Go See Mans. But A Fashion,  
Here Dyed One Whilst In His Station,  
Who Journey'd Long, Long Journeys Also March'd,  
Rushing Into Death, Leaving Every Yard  
Near To His Home and Dear Relation,  
Here For To Seat His Habitation.'

This is without either visible date or name, is acknowledged to be of great antiquity, is so mutilated and covered with dust as only to be traceable by black-balling, and until very recently was supposed by most of the local antiquarians to be part of the church."

CUTHBERT BEDE.

EPIGRAM:—

"A learned prelate of this land,  
Thinking to make Religion stand,  
With equall poize on either side,  
A mixture of them thus he try'd:  
An Ounce of Protestant he singleth,  
And then a Dram of Papist mingleth,  
With a scruple of the Puritan,  
And boiled them all in his brain-pan:  
But when he thought it w<sup>d</sup> digest,  
The scruple troubled all the rest."

Who is the author, and who was the prelate? Heylyn, 1656, says that it was made on the occasion of the controversy about the position of the altar, "or the like occasion."

J. E. B.

BUTLER'S "HUDIBRAS."—It would be difficult to speak of any work in more contemptuous terms than those which M. Taine has employed in his book on English Literature, when treating of *Hudi-*



*bras*. Voltaire held it in higher estimation, and, certainly, Voltaire was a judge of wit. He says: "There is one English poem, the title of which is *Hudibras*. I never met with so much wit in one single book as this."

Dr. Johnson testifies as follows: "If inexhaustible wit could give perpetual pleasure, no eye could leave half read the works of Butler, for what poet has brought together so many remote images so happily?"

UNEDA.  
Philadelphia.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

TRAVELLING TUTORS IN THE SEVENTEENTH CENTURY.—In the reigns of Mary and Elizabeth few English youths visited the Continent of Europe, although many young Scotchmen sought their fortunes abroad. Yet soon after the accession of James I. to the throne of England, and still more after Prince Charles went to Spain, it became the fashion in England to look upon "The Grand Tour of France and the Giro of Italy" as necessary to complete the education of a gentleman. The marriage of Charles with Henrietta Maria of France gave additional strength to this opinion; and subsequently a desire that they should escape from the influence of the Commonwealth, or provide for the future by paying court to Charles II., induced hundreds of Englishmen to send their children to the Continent, whose grandfathers would have thought it almost a sin to have done so.

Under this new system of education there grew up a class of men known as "travelling tutors," many of whom possessed considerable literary acquirements, and a knowledge of men and things which must have rendered their influence very powerful, for good or evil, over the raw youngsters intrusted to their care. I shall, therefore, feel much indebted to any person who will point out names which I ought to add to the following list of tutors of the seventeenth century, who, I believe, travelled with their pupils on the Continent of Europe: Ascham, Hobbes, Thos. Murray, Robert Menteith, Bramhall, Lassels, Sir Leoline Jenkins, Locke (?), Dryden (?), Richaut, Alexander Gill, the Abbé Montague, Sir William Alexander, Gailhard, Birch, Gerbier, Raymond, Peacham, Warcup, Spon, Wheeler, Howell.

RALPH N. JAMES.

Ashford, Kent.

LORD CHIEF BARON WANDESFORD.—"*Houghton Hall*, a set of prints engraved after the most capital paintings in the collection of Her Imperial Majesty the Empress of Russia, lately in the pos-

session of the Earl of Orford, at Houghton Hall in Norfolk, 1788." One of the above prints represents a middle-aged or elderly figure seated in a chair; according to the letter-press at bottom, he is stated to be "Lord Chief Baron Wandesford." The *Ædes Walpolianæ*, a description of the collection, 1752, run thus, "No. 50, Lord Chief Baron Wandesford, head of the Castle Comer family." I have looked into a peerage, Burke's *Landed Gentry*, Maunders, &c., but with no success. Can any of your correspondents oblige me with information as to this person, with any particulars concerning him, or as to where any should be sought for, or likely to be met with? Burke's *Landed Gentry*, 1868, gives a heading, "Comer of Fitzhead, county Somerset," but makes no mention of "Castle Comer." It seems, also, there is Wynsford, Somersetshire; Wandesford, Northamptonshire; Wansford, Yorkshire.

CURIO.

PORTUGUESE COIN.—A relative of mine has in her possession a small coin, apparently of brass, rather larger, and somewhat lighter, than an English half-sovereign. On the obverse is a bust of a man, the right side shown, laurel-crowned, and with long hair, and the legend "JOANNES V D G PORT REX 1748." This is evidently John V., the spendthrift King of Portugal, the builder of Mafra, the Chapel of St. John the Baptist, and other works, and predecessor of the monarch Joseph, to whom the celebrated Marquis of Pombal was minister. On the reverse are the words, in English, "NINE SHILLINGS," in two lines right across the coin, and in letters about one-eighth of an inch long. The edge is rudely *roughed* rather than milled. Can any of your readers tell me what this coin is?

In the *Mémoires du Marquis de Pombal* there is mention made of a statement that John V.'s treasury was so depleted that some members of the royal family received their stipends in copper. Were coins of this sort made specially for them? The English sovereign is, at the present day, a legal tender, and, practically, the only gold coin in use, in Portugal.

CYPRIAN A. G. BRIDGE, R.N.

WHO WROTE "THE BUTTERFLY'S BALL"?—I have in my possession a well-preserved copy of the first edition of *The Butterfly's Ball* (Harris, St. Paul's Churchyard, Jan. 1st, 1807). On the paper cover is printed, "Said to be written for the use of his children. By Mr. Roscoe."

In the *Recollections of Mrs. Somerville* mention is made by her of Miss Catharine Fanshawe as the authoress of the *charade* (?) on the letter "H," and, if I am not mistaken, of *The Butterfly's Ball*. Many years ago, I remember seeing it ascribed to the pen of "the Princess Mary" (afterwards Duchess of Gloucester). Can any correspondent



of "N. & Q." throw further light on the subject? My copy is what I fancy would be described as quarto duodecimo. There is no letter-press. It has fourteen illustrations (with the words above them) and a title-page, all copper-plate. The cover alone is printed, and has two woodcuts of a butterfly and a grasshopper. This elegant little work was the forerunner of several others. I have early copies of *The Peacock at Home* and *The Lion's Masquerade*, both by "A Lady." Were these Miss Fanshawe's, though I think they were attributed to a Mrs. Dorset? Z. Z.

SHROPSHIRE WILLS.—It is stated in *Suns's Manual*, "that there are no less than 372 courts of peculiars throughout this country where wills are preserved." Will some one kindly give me a list of the places where Shropshire wills may be found? X.

"TAM O' SHANTER," AND "SOUTER JOHNNY."—Where are the original figures of them which were exhibited in London in 1826? S. N.

"PLURIMA GEMMA LATET."—Where are these Latin lines (5<sup>th</sup> S. ii. 54) to be found?

STEPHEN JACKSON.

IPOMŒA QUAMOCLIT.—In Hindu mythology, this, perhaps the most delicately beautiful of all the *Ipomœas*, is sacred to *Kama*, the god of love, and I imagine that the first syllable of the specific name of the plant is thus derived; but I can make nothing of the second, *i. e. oclit*. Can any correspondent oblige me by explaining? Not possessing a Hindustani dictionary, I do not know (having forgotten) whether *Kama* is spelt with Quarif, Karif,\* or Khya. S.

"ABULZIEMENTS."—I find this word in Bishop Hall's *Contemplations*, bk. xx. contem. 2. It is not in Bailey nor in Kersey. What does it mean? Whence is it derived? The passage stands thus:—

"So do they haste to proclaim Jehu, that they scarce stay to snatch up their garments, which they had, perhaps, left behind them for speed, had they not meant, with these rich abulziements, to garnish a state for their new sovereign," &c.

Bishop Hall's writings are worthy of study, were it only to observe his quaint language and metaphors, and to find obsolete words,—words and metaphors perhaps existing then only in East Anglia. Thus, in the same *Contemplation* in which we find this word "abulziement," we have, "Nothing is more dangerous than to be *imped* in a wicked family,"—where "*imped*" means either "*grafted*" or inserted as a new feather into the quill of an old one cut off, the quill still remaining

\* If *Kama* be spelt with this letter, a very curious question might be started—if not already mooted—as to the derivation of the word. I should be glad to know whether the subject has been investigated.

attached to the bird's wing. In the next *Contemplation* we have, "Our entireness with wicked men *feoffs* us both in their sins and judgments." In the same we have, "Fear affrights itself rather than it will want *bugs* of terror." Here "*bugs*" is used as in the old translation of Ps. xci. 5.

E. L. BLENKINSOPP.

AN OLD SONG.—Can any of your contributors give me information whereby I may obtain a copy of a song, of which the only words I remember are:—

"Let lords and fine ladies look round them and see  
If e'er one among them is blither than me;  
I sit at my wheelie and sing through the day,  
And . . . . ."

Sae twirl the round wheelie, I see how things turn,  
And I think it a folly for mortals to mourn;  
If we wadna mak' grief about trifles sae sma',  
The world wad run smoothly round round with us a'."?

Somewhere occurs the line—

"The spoke that's at bottom comes upmost again."

As I am anxious to obtain a copy of the song above alluded to, I am willing to pay any reasonable price to get it. W. O. CRAW.

Herald Office, Dumfries.

ARCHBISHOP TENISON.—Was he in early life incumbent of Cottenham, Cambridgeshire; and, if so, by whom was he presented to that rectory?

N. S.

ARISTOTLE ON DANCING AND POETRY.—Will any of your learned correspondents give me the exact reference to the passage in Aristotle where he classes dancing and poetry together?

H. BECKER.

ROBERT HERRICK's verses "To Anthea" commence as follows:—

"Bid me to live, and I will live  
Thy Protestant to be."

What does he mean here by the word "Protestant"?

C. D.

MARY DE BRAOSE.—Will some genealogical contributor to "N. & Q." kindly inform me who this most puzzling lady was the daughter of? I have collected much concerning her from the Record Office, but at present a correct solution of her parentage is as unknown to me as possible, and I am beginning to think that she was not a De Braose by birth at all, but that she must have married a De Braose during the interval between her marriage with Ralph de Cobham and her subsequent one with Thomas de Brotherton. She appears to have been a great acquirer of property, but to have possessed none of her own inheritance. I am led to the above conjecture from some of the inquisitions on her death, where it is stated "that Thomas de Brotherton, after the death of his first wife Alice, married Mary de Brewes, his second wife." At the end of the inquisitions on the



property held by her in dower are two documents, showing the partition made on her death between Walter Lord de Manny and Margaret his wife, and William de Ufford and Joan his wife, daughter of Alice, which Margaret and Alice were daughters of Thomas de Brotherton.

D. C. E.

5, The Crescent, Bedford.

**VARIA.**—Who was Elizabeth Fell? She is mentioned in Allibone's *Dictionary* as author of poems, London, 1771, 1774, 1777.

Can any of the contributors to "N. & Q." tell me anything of Schomberg's letter to Lord Shelburne, published, I think, in 1767? What was its subject?

Where can I find any account of the old Dukes of Cleves, their pedigree, &c.? What crest, arms, and motto did they bear?

Who were the Barons de Buchold, and where can I find any account of them?

OTTO.

**J. HERBERT AND I. L.**—I should be glad of information respecting these artists of the seventeenth or eighteenth century. The former is said to have executed a medallion portrait of Oliver Cromwell; and the initials I. L. are found upon a small portrait seal of the same person.

HENRY W. HENFREY.

5, Queen Anne's Gate, S.W.

**"MARSHALATE."**—May I be allowed to enter a protest against the use of this barbarous, unmeaning designation of the present French Government, adopted by such respectable papers as the *Daily News* and the *Spectator*, and applied by the latter (July 18) to Spain also? "Septennate," though decidedly weak, is in one point descriptive of the government, and so far is superior to "Marshalate," which expresses nothing more than a purely adventitious circumstance connected with the President. As well might the Government of the United States under Grant be called a "Generalate," or the civic government of London be denominated, according to the worshipful company to which the Lord Mayor for the time being belonged, a "Fishmongerate" or "Spectaclemakerate," or any other such absurdity.

Has the word ever been used in the same way in France since Macmahon's accession to power? Littré gives *Maréchalat*, assigning to it only the simple meanings, "Dignité, charge de maréchal."

PURIST.

**"CHILD ROLAND TO THE DARK TOWER CAME."**—What is the meaning of this line in Edgar's song in *Lear* (Act iii. sc. iv. *ad finem*)? Is there any legend to which it refers? Mr. Browning has founded a somewhat remarkable poem on it, which seems to point to the existence of something of that kind.

J. B. DOUGLAS.

Glasgow.

**"HOGMANY."**—Having heard some discussion lately as to the right spelling of this word (a usage described in the second volume of Hone's *Every-Day Book*), some maintaining that the correct word is "Hugmany," I should be much obliged by any information on the subject.

H. C. B.

**AUTHORS WANTED.**—

Avon: a Poem in three parts. Birmingham, printed by John Baskerville, 1758, pp. 78.

The History of Ayder-Ali-Khan, Nabob Bahader; or, New Memoirs concerning the East Indies, with Historical Notes by M. M. D. L. T. 2 vols. 8vo., pp. 254, 198. London, J. Johnson, 72, St. Paul's Churchyard, 1784.

A Short History of English Transactions in the East Indies. Cambridge, J. Ahnon, 1776.

Memoirs of C. M. Talleyrand de Perigord, Private and Public Life, Intrigues in Boudoirs as well as in Cabinets. 2 vols. 8vo., pp. 401. John Murray, 1805. By the Author of the *Revolutionary Plutarch*.

RICHARD HEMMING.

Mus. Lib., Warrington.

**ARMORIAL.**—Engraved on an old sun-dial, in a garden in Hambledon, Hampshire, are the following coats of arms:—(1) argent, a chevron engrailed gules between mullets pierced vert; (2) argent, barry of four, vert. The house and property belonged, in 1651, to Mr. Thomas Symonds, who sheltered King Charles II. for one night in it (13th Oct.) on his flight from Worcester. From the Symonds family it passed through the Conduit, Hyde, and Seymour (Lord Hugh) families, to the present possessors in 1798. The sun-dial has been there since that time. To what families do the coats of arms belong?

B. L.

**Replies.****ABBREVIATED PLACE-NAMES.**(5<sup>th</sup> S. i. 146; ii. 93.)

Many numbers of "N. & Q." might be easily filled with examples of this kind. A few of the most prominent instances within my own knowledge will serve to show how common the practice is. In my own district of East Anglia, for instance, we have Hunston for Hunstanton, Haisbro' for Happisburgh, and Mauby for Mautby or Maltby. The little village of Blunderstone, on the borders of Suffolk, where David Copperfield passed the earliest days of his childhood, is invariably pronounced Blunston. Alnesborne, also in Suffolk, is known as Alborne. Berwick Berners, in Essex, is contracted into Bernes. In Kent, I found Womenswold for Wilmingswold. In Wiltshire, the parish in which the famous Druidical remains of Avebury (pronounced Abury) are situated was originally called Ambrosebury; it is now spelt Ambresbury, and pronounced Amesbury. I may as well take this opportunity of calling attention to an absurd error, which I noticed some



years ago in *The English Counties Delineated*, where Moule confuses Stonehenge with the less-known but far more extensive remains at Ambresbury; they are many miles distant from each other, and very different in character. I know few recognized books of reference wherein a more bountiful harvest of blunders may be reaped than the work above named. In the same county, Ludgershall is Luggershall, and Heytesbury often Hatchbury. In Gloucestershire, Cirencester is Cicester. In Devonshire, Bathampton is Bampton. In Cornwall, Lostwithiel is commonly pronounced as if written Lost-with-all. During my geological rambles, I have found, in several counties, Overton on the maps, and Orton in the mouths of the people; indeed, most pedestrians must have experienced a difficulty in making the peasantry understand the names of places when pronouncing them as they are printed on the maps. I once wanted to find Stanton St. John in Oxfordshire, and the man to whom I applied declared emphatically that he had lived in the neighbourhood, man and boy, for over fifty years, and had never "eerd tell o' the plaace." However, after several vigorous efforts on my part, a light dawned upon him, and we eventually came to the conclusion that the village in which he had spent all the days of his life was the very place I was asking for; but I can think of no combination of letters which will convey any idea of his version of the name. I will only add one more instance, which occurs in Cumberland, and is, perhaps, the most unaccountable transformation of all,—Burgh-on-the-Sands, where the first Edward died, is invariably pronounced as if it rymed or rhymed with "rough."

C. FAULKE-WATLING.

It is odd that this subject, mooted by me unsuccessfully a whole volume ago, should have been taken up now. Encouraged by such a mark of public favour, I beg to add to my former note the following list, which, for the most part, I owe to certain unknown correspondents.

Agmondisham, Amersham (Bucks); Alfreton, Offerton (Derbyshire); Binkknoll, Binoll (Wilts); Brewood, Brood (Staffordshire); Cawarden, Carden (Cheshire); Euxton, Exton (Lancashire); Foxcote, Foscote (Bucks); Haringay, Hornsey (Middlesex); Kington, Kineton (Warwickshire); Mildenhall, Minall (Wilts); Nutshall, Nursling (Hants); Radcliff, Ratley (Bucks); Ruislip, Ruslip, (Middlesex); Sawbridgeworth, Sapsworth; Shaftesbury, Shaston (Wilts); Shalstone, Shawson (Bucks and Oxon); Silverstone, Silston and Silson, (Northants); St. Ann's Hill, Tawn Hill (Wilts); St. Botolph's Claydon, Bottle Claydon (Bucks); Totland, Tolland (Isle of Wight); Waverham, Wareham (Cheshire); Worksop, Worsop (Notts); Wyrardisbury, Wraysbury (Bucks).

A. J. M.

Temple.

The following occur to me in addition to those mentioned by MR. MUNBY. Where the abbrevia-

tion is used both orally and in writing, I have prefixed an asterisk to the name:—

Alnwick, Annik (Northumberland); \*Brecknock, Brecon (Brecknock); \*Brighthelmstone, Brighton (Sussex); \*Chapel Allerton, Chapelton (Yorkshire); Chalvington, Chanton (Sussex); \*Crediton, Kirton (Devonshire); \*Kingston-upon-Hull, Hull (county of itself); Launceston, Lannston (Cornwall); \*Moor Allerton, Moortown (Yorkshire); Penrith, Perith (Cumberland); \*St. Botolph's, Buttels (Sussex); Selmeston, Simpson (Sussex).

Besides these, ought not Gloucester, Southwark, Southwell, Worcester, and other similar towns, to come under the head of places whose names are abbreviated in speaking? T. M. FALLOW.

Chapel Allerton, Leeds.

Alveston, Oleston (Gloucestershire); Mildenhall, Minall (Wiltshire); Bagworthy, Badgery (Devon).

Brighton is only a short form for Brighthelmstone. FAMA.

Oxford.

East Garston, Argason (Berks); Linkenholt, Nignowl (Hants).

HERBERT RANDOLPH.

Affebridge, Abridge (Essex); Erdington, Yenton (Warwickshire); Folkestone, Fōson; Happisburgh, Haisboro' (Norfolk); Heveningham, Heningham (Suffolk); Plaistow, Plahstow (Essex); Solihull, Sillil (Warwickshire); Southall, Suthal; Uttoxeter, Uxeter or Ucheter or Utseter (Staffordshire).

JABEZ.

Athenæum Club.

I send the following from Shropshire: Ratlinghope, Ratchup; Pontesbury, Ponsbury; Pontesford, Ponsert; Cardeston, Carson; Condoover, Cundor; Pulverbach, Powderbitch (this is a corruption rather than an abbreviation, but the similarity of the first two syllables in each makes it doubtful which was the original spelling); Nobold, Nobut; Eardiston, Yarson; Albrighton, Aberton. Also, Audlem, Aulum (Cheshire); and Brewood, Brood; Walsall, Wassle; and Wednesbury, Wedgebury (Staffordshire). W. H.

Shrewsbury.

Towcester, Towster (Northants); Turweston, Tusson (Bucks); Eversley, Imley (Northants); Hempton, a hamlet of Deddington, Yum (Oxfordshire).

WILLIAM WING.

Steeple Aston, Oxford.

To MR. MUNBY's list of the above, the following, which I have picked up in my rambles, may be added:—

Abergavenny, Abergenny (Monmouthshire); Bensington, Benson (Oxon); Bicester, Bister (Oxon); Brightingsea, Brittlesea and Bricklesea (Essex); Chertsey, Chessey (Surrey); Daventry, Daintry (Northamptonshire); Devilstone, Dilston (Northumberland); Idelstree, Elstree (Middlesex and Herts); Overton Longueville, Long Orton (Hunts); Sawbridgeworth, Sabsworth (Essex); Towcester, Towster (Northamptonshire); Wymondham, Wyndham (Norfolk); Wyrardisbury, Wraysbury (Middlesex); Yealhampton, Yealmpton (Devonshire).



To which may be added the more popular Gloster (Gloucester); Worster (Worcester); Froster (Frocester); Chostre (Cholcestre), &c.

W. PHILLIPS.

I beg to add a few specimens from Scotland :—

Anstruther, Anster; Auchtermuchty, Muchty; Ben-dochy, Benethy; Ballingry, Bingry; Borrowstownness, Boness; Cambusnethan, Cumnethan; Culross, Cuross; Edinburgh, Embro; Kilconquhar, Kineuchar; Kilmarnock, Killie; Kingoldrum, Kingothrum; Methven, Meffan; St. Madoes, Simedores; St. Ninian's, St. Ringens; Yetholm, Yetum.

CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

Permit me to mention a few peculiarities in the local pronunciation of some American place-names. Cincinnati and Indianapolis are generally mispronounced Cincinnatta and Indianopolis. New Orleans becomes a trisyllable, Newerleens. As for Arkansas, it is yet in doubt whether the proper pronunciation is as written, Ar-kan'-sas, or Ark'-an-saw.' Several Congresses ago, the two senators from that State held opposing views on this question, and the Vice-President gracefully solved the difficulty by always recognizing one as "The Senator from Ark'-an-saw,'" and the other as "The Senator from Ar-kan'-sas."

J. BRANDER MATTHEWS.

Lotos Club, New York.

[We shall forward direct all further communications on this subject to A. J. M.]

THE CAPITAL OF KENT (5<sup>th</sup> S. ii. 289.)—Maidstone formerly was of little repute. The assizes were formerly held at East Greenwich, Dartford, Milton next Gravesend, Sevenoaks, Rochester, Maidstone, and Canterbury; but during the reign of Richard II. they were most frequently held at Canterbury, and it was one of the grievances of Jack Cade and his followers (A.D. 1450), that they had to travel from the farthest part of *west* Kent into the *east* to attend the sessions of the peace, "causing men some 5 days' journey," and they desired "that for the better administration of justice the county should be divided into 2 parts."—*Weald of Kent*, vol. ii. p. 384. After the Restoration the *town* of Maidstone became the *assize town*, and as the assizes ceased to be held at Canterbury, Maidstone must be considered the *county town* for all civil purposes. Canterbury was made by Edward IV. a *county per se*, and is quite exempt from all the jurisdiction of the county of Kent. Rochester also is a city. Canterbury for all ecclesiastical purposes may claim to be the capital of Kent, and for all civil purposes Maidstone is the county town of Kent. I do not know that I can better define these two places. If I were asked *only* which is the *capital* of Kent, Maidstone or Canterbury? I should answer Can-

terbury. Lewin says Canterbury has been the capital of Kent from the time of the Romans.

Ashford.

ROBT. FURLEY.

EXTRA PROFUSE DEDICATIONS (5<sup>th</sup> S. i. 164.)—D'Israeli, in his *Curiosities of Literature* (§ Dedications), mentions other instances of authors who "carried literary mendicity pretty high."

I possess a volume that might also be cited as a further example. It is a somewhat extraordinary book, entitled "*Nec inter Vivos, nec inter Mortuos, Neither amongst the Living, nor amongst the Dead. Or an Improvement of the Sea, upon the Nine Nautical Verses in the 107 Psalm.*" By Daniel Pell, Preacher of the Word. Lond., 1659, 8vo. It is first inscribed :—

"To the Right Honourable John Lord Desborough, one of his Highnesses most Honourable Privy Council. George Lord Munk, Governour of Scotland, and sole Commander of all the Forces in it. George Lord Mountague, General for the *Narrow-Seas*; and George Askew, Knight, and General for the *Northern-Seas*. To the Right Honourable Commissioners for the Navy, and Admiralty of *England*, Colonel Edward Salmon, Col. John Clerk, Col. Robert Beak, Esquires," &c.

He acquaints "my Lords and Gentlemen" of the precedent of St. Luke, who dedicated his Gospel and Acts to "that honourable and noble person, Theophilus"; says that his "worthless yet painful piece" was written entirely at sea, and gives them to "understand how hard it was to write." After a further dedication "to the Right Worshipful Mr. Matthew Giley, Esq.," there follow three separate dedications to members of the Hungarford family, the author, who writes from "my study at my Lady Hungarford's, in Hungarford House, upon the Strand," being, apparently, a dependant upon it. (1). "To the much Honoured, Vertuous, and most worthy Lady, the Lady Margaret Hungarford, Wife to the Right Worshipful Sr. Edward Hungarford, now deceased"; (2). "To the Right Worshipful Mr. Henry Hungarford, Esquire, and one of the Members of the Honourable House of Parliament"; and (3) "To the Right Worshipful Mr. Giles Hungarford, Esquire."

An epistle then succeeds, addressed "To all the honest, Godly, sober, pious, and Religious Sea-Captains, whether within or without the Commonwealth of England." We have next "The Epistle to the Christian Readers, whether at Sea or on Land." After one more address to the "Reader," and a long "Proemium," the author strikes sail, and falls to his subject. The volume itself is a remarkable production, and is not altogether unworthy the attention of those who are seeking to ameliorate their condition that "do business in great waters."

J. E. BAILEY.

INIGO JONES AND PHILIP, EARL OF PEMBROKE (5<sup>th</sup> S. ii. 207.)—The Philip, Earl of Pembroke, who made the MS. notes on a copy of *Stonehenge*



which I give below, is attributed. I copied it from a broadside bound up into a volume, with other broadsides, and with pamphlets, &c., which volume was in the library at West Dean House, Chichester, a library that was sold by auction last year:—

*“The last will and testament of the Earl of Pembroke.”*

“I, Philip late Earl of Pembroke and Montgomery, now Knight for the County of Berks being (as I am told) very weak in Body, but of perfect Memory; for I remember this time Five Years I gave the casting Voice to dispatch old Canterbury; and this time Two years I voted no Address to be made to my Master; and this time Twelve Moneth saw him brought to the Block; yet because Death doth threaten and stare upon me (who still have obeyed all those that threatened me) I now make my last Will and Testament.

“Imprimis, For my Soul, I confess I have heard very much of Souls, but what they are, or whom they are for, God knows, I know not; they tell me now of another World, where I never was, nor do I know one foot of the way thither. While the King stood I was of his Religion, made my Son wear a Cassock, and thought to make him a Bishop; then came the Scots, and made me a Presbyterian; and since Cromwell entered I have been an Independent. These (I believe) are the Kingdom's Three Estates, and if any of these can save a Soul, I may claim one; therefore if my Executors do find I have a soul, I give it to him, that gave it to me.

“Item, I give my Body, for I cannot keep it; you see the Chirurgeon is tearing off my Flesh; therefore bury me (I have Church Lands enough) but do not lay me in the Church Porch, for I was a Lord, and would not be buried where Colonel Pride was born.

“Item, my Will is that I have no Monument, for then I must have Epitaphs and Verses, but all my Life long I have had too much of them.

“Item, I give my Dogs (the best Curs that Man laid Leg o're) to be divided among the Council of State. Many a fair Day have I followed my Dogs, and followed the State both Night and Day; went whither they sent me, sat where they bid me, sometimes with Lords, sometimes with Commons, and now can neither go nor sit; yet whatever becomes of me, let my poor Dogs not want their Allowance, nor come within the Ordinance of One Meal a Week.

“Item, I give Two of my best Saddle Horses to the Earl of Denbigh, for I fear ere long his own Legs will fail him; but the tallest and strongest in all my Stables I give to the Academy, as a Vaulting-Horse for tall Lovers of Vertue. All my other Horses, I give to my Lord Fairfax, that when Cromwell and the States take away his Commission, he may have some Horse to command.

“Item, I give my Hawks to the Earl of Carnarvon; his Father was Master of the Hawks to the King, and he has Wit so like his Father, that I begg'd his Wardship, lest he in time should do so by me.

“Item, I give all my Deer to the Earl of Salisbury, who I know will preserve them, because he denied the King a Buck out of his own Parks.

“Item, I give my Chaplains to the Earl of Stamford, in regard he never used to have any but his Son the Earl Grey, who being both Spiritual and Carnal, may beget more Monsters.

“Item, I give nothing to the Lord Say, which Legacy I give him, knowing he will bestow it on the Poor.

“Item, To the Countesses (my Sister and my Wife) I now give leave to enjoy their Estates; but my own

Debt above 80,000*l*.

“Item, Because I threatened Sir Henry Mildmay, but did not beat him, I give Fifty Pounds to the Footman that Cudgel'd him.

“Item, my Will is, that the said Sir Harry, shall not meddle with my Jewels; I knew him when he served the Duke of Buckingham, and since how he handled the Crown Jewels; for both which Reasons, I do now name him the Knave of Diamonds.

“Item, To Tom May (whose Pate I broke heretofore at a Masque) I give Five Shillings. I intended him more, but all that have seen his History of the Parliament, think Five Shillings too much.

“Item, To the Author of the Libel against Ladies (called News from the Exchange) I give 3*d*. for inventing a more obscene way of scribbling than the World yet knew; but since he throws what's rotten and false on divers Names of Unblemished Honour, I leave his Payment to the Footman that paid Sir Harry Mildmay's Arrears, to teach him the difference betwixt Wit and Dirt, and to know Ladies that are Noble and Chast, from downright Roundheads.

“Item, I give back to the Assembly of Divines, their Classical, Provincial, Congregational, National, which words I have kept at my own Charge above Seven Years, but plainly find they'll never come to good.

“Item, As I restore other Men's Words, so I give Lieutenant General Cromwell one word of mine, because hitherto he never kept his own.

“Item, to all the Citizens of London, to all Presbyterians, as well as Cavaliers, I give advice to look to their Throats, for by order of the States, the Garrison at Whitehall have all got Ponyards, and for New Lights bought Dark Lanthorns.

“Item, I give all my Speeches to these Persons following: viz. That Speech which I made in my own Defence when the Seven Lords were accused of High Treason, I give to Sergeant Wild, that hereafter he may know what is Treason, and what is not. And the Speech I made Extempore to the Oxford Scholars, I give to the Earl of Manchester, Speaker pro tempore to the House of Peers, before it's Reformation, and Chancellour pro tempore of Cambridge University, since it's Reformation. But my Speech at my Election (which is my Speech without an Oath) I give to those that take the Engagement, because no Oath has been able to hold them. All my other Speeches (of what Colour soever) I give to the Academy, to help Sir Balthazar's Art of Well Speaking.

“Item, I give up the Ghost.

“Concordat cum Originali.

“Nathaniel Brent.”

H. A. ST. J. M.

DEVONSHIRE SAYING (2<sup>nd</sup> S. ii. 246.)—“That's extra, as the old woman said when she saw Kerton.” This ancient note, contributed by the Rev. W. Fraser some eighteen years ago, appears never to have been satisfactorily explained; but I think the drift of the saying may be arrived at without much difficulty. The name of Exeter city is commonly pronounced “Extra” by the peasant population of Devon; at all events in some of the north-western districts of the county. We may fairly conclude, therefore, that the old lady referred to was making her way, for the first time in her life, to her county town, and having reached the grand old church at



that her pilgrimage was at an end, only to find, alas! that she had still some eight miles "extra" to trudge.  
T. HUGHES, F.S.A.  
Chester.

"WHAT IS A POUND?" (5<sup>th</sup> S. ii. 248.)—It is generally understood that no difficulty surrounds this question of Sir R. Peel's now. A pound is a coin made of 5 dwts. 3·274 grains of gold 22 carats fine, and this was adopted by the Bullion Report made to the House of Commons by a Special Committee.  
WILLIAM BLOOD.  
Liverpool.

"DOWN WITH THE MUG; OR, REASONS FOR SUPPRESSING THE MUG-HOUSE," &c. (5<sup>th</sup> S. ii. 287.)—This refers, perhaps, to the Mug-House Club in Salisbury Court, for pulling down which some boys were hanged. The mug-houses of London and Westminster are fully and amusingly described by the author of *A Journey through England in 1724*, and his account of them is extracted in my *Popular Music of the Olden Time*, ii. 624. Perhaps the following part of it may suffice for W. E. A. A. :—

"The mug-house clubs in Long Acre, Cheapside, &c., where gentlemen, lawyers, and tradesmen, used to meet in a great room, seldom under a hundred. They had a president, who sate in an arm-chair some steps higher than the rest of the company, to keep the whole room in order. A harp played all the time at the lower end of the room, and, every now and then, one or other of the company rose, and entertained the rest with a song, and, by the bye, some were good masters. Here was nothing drank but ale, and every gentleman had his separate mug, which he chalked on the table where he sate, as it was brought in; and everyone retired as he pleased, as from a coffee-house.

"The rooms were always so diverted with songs, and drinking from one table to another, to one another's healths, that there was no room for anything that could sour the conversation."

On the accession of George I., some of the members introduced political songs. They were joined by vehement partisans, ready on all occasions to unite for the suppression of mobs on the opposite side. Many an encounter they had, and many were the riots, till at last the clubs were put down by Act of Parliament. A collection of mug-house songs was printed in the early part of the last century, from which a few were transferred to my collection.  
WM. CHAPPELL.

THE REV. THOMAS GABB (5<sup>th</sup> S. ii. 249.)—The "curious tracts," whose titles T. R. wishes to learn, are probably contained in the following work :—

"*Finis Pyramidis; or, Disquisitions concerning The Antiquity and Scientific End of the great Pyramid of Giza, or ancient Memphis, in Egypt, and of the first Standard of Linear Measure. Also, a Complete Descrip-*

Thomas Gabb:—  
'How reverend is the face of this tall pile,  
Whose . . . [&c.]'

Congreve's *Mourn. Br.*

Retford: printed by W. Peart; sold by Mr. Taylor, 59, High Holborn; . . . [&c.], and the country Booksellers. 1806."

Pp. 284 and 8, at the end, give the "List of Subscribers." The Duke of Norfolk is down for "4 Fine Copies." The book is dedicated to His Grace in an "epistle" dated "Worksop, November 30, 1805." Some copies have not the imprint "Retford, 1806," but London, published by the aforesaid Mr. Taylor, without any date.

SPARKS HENDERSON WILLIAMS.

He is described as of "Retford, Notts," in the *Biographical Dict.*, 1816, and the only work mentioned is his *Finis Pyramidis*, published in 1806. When did he die?  
OLPHAR HAMST.

JOHN HOOPER, BISHOP OF GLOUCESTER (5<sup>th</sup> S. ii. 229.)—There are descendants of his now living. His Bible is still said to be a treasured family relic in the possession of Dr. William Hooper, of Cheltenham.  
W. F. P.  
Wootton Bassett.

SIR FRANCIS SWIFT (5<sup>th</sup> S. ii. 268.)—The son of my lineal ancestor, Sir Robert Swift, was created by James I. Viscount Carlingford. Dying without issue male—his daughter or sister (I have not our pedigree at hand) had married the Earl of Dumfries, the ancestor of the present Marquis of Bute—the viscountcy fell into abeyance till assumed *de jure* by Godwin Swift, the grandfather of the young inheritor of the family estates, excepting that only in Herefordshire, which, more than two hundred years ago, had been entailed on the second branch of our family, and possessed by Sir *Edward* Swift, who is chronicled among the county magnates at some especial assemblage. How it was reduced by the extreme loyalty of the reverend *Thomas* Swift, and requited by the sensual and selfish heir of the Martyr-King, need not recapitulation.

The proximity of date and the comital identity lead me to suggest "Sir Francis" being a misnomer of "Sir *Edward* Swift." Assuredly the prænomen "Francis" appears in no part of our genealogy; neither did I ever hear it mentioned among us. About fifty years ago a Sir Somebody Swift was Sheriff of London. He had been a shoemaker, and, for aught I know, was christened "Francis." Be that as it may, the *sutor ultra crepidam* was not of our family.

While on this subject, I beg a small space wherein to correct my own hasty and heedless



*lapsus calami* (5<sup>th</sup> S. ii. 33),—the aid presented by my ancestor having been three *hundred* (not *thousand*) broad pieces to his sovereign; and a *lapsus preli*, for “residence” read *residue*.

EDMUND LENTHALL SWIFTE.

A SINGULAR LEASE (5<sup>th</sup> S. ii. 249.)—There is nothing unusual in a lease being granted to one man for the life of another, *pur auter vie*, as it is called. The order for the production of the children was probably made under the provisions of statute 6 Ann. c. 18. It is therein enacted that any person, having a claim in expectancy upon the determination of an estate *pur auter vie*, may, upon affidavit that he has cause to believe that *cestui que vie* (*i. e.* the person for whose life the estate was granted) is dead, or that his death is concealed, obtain an order from the Lord Chancellor for the production of such *cestui que vie*. If the order is not complied with, then *cestui que vie* is to be taken to be dead. MIDDLE TEMPLAR.

Bradford.

This is a curious heading to an inquiry about an *ordinary ecclesiastical lease for three lives*, of which there were thousands by bishops and prebendaries until recent legislation. W. G.

JOHEL DE TOTNES (5<sup>th</sup> S. ii. 268.)—The Exon Domesday contains numerous entries regarding the possessions of this extensive Devon landowner. He was neither a Norman nor a Saxon, but a Breton, as his name indicates. Johel, Hoël, Judhael, or Judicael, variations, apparently, of the same word, was a common Christian name among the early Breton princes, one of whom is said to have founded the first Cathedral of Dal, in honour of St. Samson, its patron saint. Johel of Totnes, styled “son of Alwred,” founded the Priory of Barnstaple, and doubtless built the castle there. He became a “religieux” in his own priory, and is said to have bestowed on it a church built outside of the castle (“en dehors de son château”). Henry I. confirmed this foundation, styling the founder “venerabilis memorie Johel.” The county histories of Devon will, probably, show some account of his descendants and the destination of his possessions. ANGLO-SCOTUS.

ENGLISH TRANSLATIONS (5<sup>th</sup> S. ii. 287.)—Archbishop Trench says there is an English translation of Plutarch's *Moralia* by Philemon Holland, published in 1603, and reprinted in 1657 (*vide Plutarch, his Life, his Parallel Lives, and his Morals, Five Lectures*, by Richard Chenevix Trench, D.D., second edition, 1874, pp. 92 and 93). YLLUT.

The *National Encyclopædia* states that a translation of Barnabas's *Epistle* was printed by Archbishop Wake. This is, doubtless, in his *English Version of the Genuine Epistles of the Apostolical Fathers*, published in 1693. F. A. EDWARDS.

*Epictetus*, translated by Elizabeth Carter, 2 vols., 8vo., 1807. Jamblichus, *Life of Pythagoras*, translated by Thomas Taylor, 8vo., 1818.

K. P. D. E.

BEDELL FAMILY (5<sup>th</sup> S. ii. 8.)—Possibly MR. HOWARD may be interested in the following extracts taken from the parish register of Wootton, Beds:—

“Baptisms.

- 1566. Oct. 2. Alis Bedell, daughter of Thoas. Bedells.
- “ Feb. 10. Thoas. Bedells.
- 1571. July 20. Henrie Bedells.
- 1572. October 2. Frances Bedells.
- 1575. June 16. Susan Bedells.
- 1576. April 7. Judeth Bedells.
- “ March 11. Alis Bedells.
- 1577. March 7. William Bedells.
- 1579. April 20. Mary Bedles.
- “ March 2. Nathanael Bedles.
- 1580. Aug. 24. Charitie Bedell.
- 1581. Nov. 3. Henry, son of Henry Bedells.
- “ Nov. 10. Martha, daughter of Thomas Bedells.
- 1582. March 31. Thoas., son of Henrie Bedells.
- 1585. Jan. 25. Francis, son of Henrie Bedells.
- 1593. Nov. 25. Marie Bedells.
- 1594. October 20. Wynefred Bedells.
- 1595. Nov. 30. Nicholus, son of Thomas Bedells.
- 1597. Augt. 20. Susan, daughter of George Bedles.
- 1599. Feb. 15. Susanna, daughter of George Biddells.
- 1603. Sept. 6. Anne, daughter of Thomas Beadles.

“Marriage.

- 1603. June 6. Humphrey Totna and Maria Beadels.

“Burials.

- 1582. May 30. Nathanael Beddles.
- 1586. Feb. 1. Frances, son of Henrie Bedells.
- 1588. Dec. 3. Susan Bedell, wife of Henrie Bedells.
- 1594. Augt. 30. Marie Bedells.
- 1595. March 10. Henrie Bedells.
- 1596. June 23. Jane Beddells.
- 1602. January 25. Anne, daughter of Thomas Bedell.”

The name was spelt in a variety of forms, viz., Bedell, Bedells, Beadles, Bedles, Beddells, and Beddles, as I have given it above. The will of Henry Bedells, of Wootton, Gentleman, dated 9th March, 1595, was proved in London 12th May, 1597. He names his brothers, Mathew, Edward, and William, and his late brother, Thomas; his wife, Jane; and sons, William, Thomas, Henry, and George. All then under age. His daughters, Susan, Alice, Mary, and Charitie. Y. S. M.

“TOPSY-TURVY” (5<sup>th</sup> S. ii. 288.)—The following occurs in Spenser's *Faerie Queene*, B. v. c. viii. s. xlii. :—

“At last they have all overthrown to ground  
Quite topside turvey.”

WM. PENGELLY.

Torquay.

SYMBOL IN STAINED GLASS (5<sup>th</sup> S. ii. 268.)—The human face with “lolling tongue” is not uncommonly met with as a device in bosses, corbels, bell-founders' stamps, &c.; and I doubt its having any particular symbolical meaning, regarding it



rather as simply an outcome of the mediæval love of the grotesque.

J. T. F.

Hatfield Hall, Durham.

"THE POET": TENNYSON (5<sup>th</sup> S. ii. 288.)—The most obvious meaning of this passage would seem to be the truest, viz., that the poet is gifted with the highest qualities, or powers, of hate, scorn, love. No one more thoroughly hates and scorns all that is evil and base; no one more thoroughly loves all that is lovable. So, in less poetical but kindred phrase, we say, "A Tory of the Tories," &c.

H. B. PURTON.

GRIFFINHOOF (5<sup>th</sup> S. ii. 249) seems to explain itself, "the earls' court" (D. *gráven-hof*). Conf. Gravesend (Kent and Cornwall); Gravensteen, Tondern (Denmark); Grävenhagen, Lippe (Germany); S'Gravenwezel, Anvers (Belgium); S'Gravenpolder, Zeeland (Neth.); S'Gravezande, S'Gravenhage, S'Gravendeel (S. Holland).

R. S. CHARNOCK.

Gray's Inn.

AMERICAN REPRINTS (5<sup>th</sup> S. ii. 223.)—It is all very well for MR. MACCABE to slip in a side slap at the American publishers, by whom he has probably suffered, but it must not be forgotten that everything American considered worth reprinting is forthwith reprinted in England; for example, Peter Parley's books, and *Uncle Tom's Cabin*, and all the so-called comic things we have had for some years past. See Allibone's *Dictionary*, under "Goodrich" and "Stowe." OLPHAR HAMST.

"F. BONNEFOY" (4<sup>th</sup> S. xii. 110.)—Evidently intended for F. Bartolozzi, R.A., the only engraver admitted to the full honours of the Royal Academy till quite recently, and who did engrave the portrait of the Hon. Miss Bingham, alluded to, in 1786.

L. H. H.

TRANSIT OF VENUS: JEREMIAH HORROX (5<sup>th</sup> S. ii. 205, 274.)—A copy of the epitaph erected in St. Michael's Church, Toxteth Park, near Liverpool, by Mr. Holden, is given on page 78 of Whatton's *Memoir*, from which it is clear that there is a mistake, as Mr. Mayer remarks, in the copy of the epitaph as transcribed by M. C. J., *Boottle* having been printed for *Hoole*. This is not the only memorial existing of this remarkable young astronomer, for his name and discoveries have also been commemorated in the church of St. Michael, at Hoole, where he officiated as curate from the spring of 1639 to his death in January, 1641, by the erection of a chapel dedicated to his memory, in which thirty sittings are appropriated for the use of the poor for ever. A memorial window is placed in the chapel; also a mural tablet, with a long but appropriate epitaph. It may be remarked here that permission has lately been obtained from the Dean of Westminster for

the erection of a memorial tablet in Westminster Abbey to the memory of Horrox, as the first observer of a transit of Venus over the Sun's disc. The necessary funds have been provided by a few admirers of his astronomical genius.

EDWIN DUNKIN.

Kenwyn, Kidbrooke, S.E.

"GOD BLESS THE MARK" (5<sup>th</sup> S. ii. 169, 215.)—The remark (as given by IOTA) of the Cambridge editors on this expression is not strictly correct. In three of the five instances of it, which occur in Shakspeare, the word to which it is appended is neither "profane" nor "vulgar":—

"I saw the wound, I saw it with mine eyes,  
God save the mark!"\*

*Romeo and Juliet*, Act iii. sc. 2, l. 52.

"And talk so like a waiting-gentlewoman  
Of guns and drums and wounds, God save the mark!"  
1st *Henry IV.*, Act. i. sc. 3, l. 57.

"And I, God bless the mark! his Moorship's ancient."  
*Othello*, Act i. sc. 1, l. 33.

In the passage from *The Two Gentlemen of Verona* the word is vulgar; in that from the *Merchant of Venice* it is profane. These five words, however, have one point in common, i. e. they express something which the speaker wishes to be preserved from, viz., wound, guns, drums, and wounds, being an ancient instead of a lieutenant, and the devil. Of the highly indecorous word used by Launce in *The Two Gentlemen of Verona*, I will only say it expresses something from which every one would wish to be preserved, at least when in polite society, as was the case with Launce's dog.

With respect to Iago, it may be remarked that he was past praying for: he was already an ancient, not a lieutenant; therefore his "God save the mark!" is used carelessly for "Would that God had saved me from it!"

The conclusion I come to from a comparison of these five passages is, that our ancestors conceived that by mentioning a calamity they rendered themselves liable to a visitation of it, and, therefore, tried to avert it by some pious ejaculation. "God save the mark!" will, then, be equivalent to the *quod abominor* of the Romans.† Then arises the question how this meaning can be extracted from the expression "God save the mark!" On this point I venture to throw out a suggestion, in which, however, I have no great confidence.

May it not be that, during the visitations of the plague, our ancestors were in the habit of saying "God save us from the mark!" meaning thereby the mark of the cross‡ on the door, which indicated

\* Mr. Staunton, in a note on this passage, says: "In the quarto, 1597, instead of 'God save the mark!' we have 'God save the sample!' an expression equally obscure." I do not, however, find this reading cited in the Cambridge edition.

† *It. lo che tolga il Cielo.*

‡ Properly called "God's mark."



that the house was infected; that thence, in course of time, the expression came to mean God save us from any evil, whatever evil it might be the speaker was speaking of; also that in time "God save me from the mark!" was corrupted into "God save the mark!"? Also "God save the sample" may mean God save me from being an example in this respect, *i. e.* in suffering from wounds.

As we find five instances of this phrase in Shakespeare, we may suppose that at least fifty are to be found in the writings of his contemporaries. Now the only way of arriving at the meaning of any doubtful word or phrase is to compare as many passages as possible in which it occurs; therefore, if the readers of "N. & Q.," who come across this phrase in any writers of that age, will send such passages to "N. & Q.," it will doubtless soon appear whether my explanation be right or wrong, and, if it be found to be wrong, a more satisfactory one will present itself.

F. J. V.

"LIKE TO THE DAMASK ROSE YOU SEE," &c. (5<sup>th</sup> S. ii. 227, 296.)—MR. CHAPPELL informs us that the lines commencing thus are by Francis Quarles. In every collection in which I have met with these lines, they are attributed to Simon Wastell. In Mackay's *A Thousand and One Gems of Poetry* they are said to be from the *Microbiblia*, 1623. MR. CHAPPELL'S version seems to be incorrect in making "flowers" and "shades" plural. The latter is obviously wrong, being supposed to rhyme with "had." Who was Wastell? This is the only mention I can find of him.

J. J.  
Sheffield.

[Several correspondents write to the same effect as J. J. They add that the poem may be found in *The Illustrated Book of English Songs from the Sixteenth to the Nineteenth Century*. Fourth edition. London, H. Ingram & Co. [no date]; and *A Household Book of English Poetry* (Macmillan), selected and arranged by Archbishop Trench. See "N. & Q.," 3<sup>rd</sup> S. xii. 390, 486, where the poem is attributed to John Phillipott. DR. E. COBHAM BREWER says that the distich cited by A. F. (p. 227) is one of the many imitations of a poem called *Life* by Henry King, Bishop of Chichester (1591-1669), commencing:—

"Like to the falling of a star,  
Or as the flights of eagles are," &c.]

PECULIAR TREATMENT OF SOME WORDS IN PASSING FROM ONE LANGUAGE TO ANOTHER (5<sup>th</sup> S. i. 247; ii. 90, 197.)—The following remarks, compiled from the late Rev. Dr. Bannister's *Glossary of Cornish Names*, will serve to show that the derivation of some of the "Cornish" words mentioned by MR. EDGAR MACCULLOCH is by no means settled:—

"Penzance, holy (*sans*) headland" (Dr. Bannister); "The saint's head" (Carew, 1602); "That this is the right name appears from the arms of the town, which are St. John Baptist's head in a charger" (Bishop Gibson's *Camden*); "Head of the Belra,

or Sacred (*sans*) district" (Rev. W. Beal); "Head of the Bay (*sans*)," (Tonkin, eighteenth century; Price, eighteenth century); "Bay of the Head" (Whittaker, 1804); "Head of the Sands" (Camden); "Head of the Channel (*savas*)," (Gwavas, eighteenth century).

"Mousehole, from a large cavern near" (Bishop Stafford); "Maid's (*mos*) River (*heyl*)" (Mr. R. Edmonds); "Maid's (*mos*) or sheep (*mols*) moor (*hal*), or river (*hayl*)," (Dr. Bannister); "The bone of the Cuttle-fish (*mousheol*)" (Mr. J. Couch).

"Penny-come-quick, head of the Creek (*gwic*) Valley (*cum*)," (Mr. J. Bellows); "Of the contracted (*cuch*?) valley or dingle" (Mr. Davies Gilbert); or of the cuckoo (*cog*., Gaelic *cuach*) vale (Dr. Bannister).

I may add that Penny-come-quick, near Plymouth, is not, as MR. MACCULLOCH supposes, on the eastern border of Cornwall, but near the western border of Devonshire, and is at the head of "Stonehouse Pool," which separates Plymouth and Stonehouse from Devonport. It is very difficult to suppose that a ferry ever existed, or could have been needed, there. Prior to 1660, the town now known as Falmouth bore the name of Penny-come-quick. The internal shell of the cuttle-fish was always called "musschel shell" in East Cornwall in my boyhood. Though a native of the county and always familiar with it, I never heard the name of *Weary-me-out* applied to any locality in Cornwall. Dr. Bannister's *Glossary* contains no such name.

WM. PENGELLY.

Torquay.

*Sucre d'orge* seems to me a curious instance of a change of words. Originally made in England, and called "burnt sugar," it was imported to France, and translated to "*sucre brûlé*." Re-imported to England, it was called "barley sugar," from the sound of "*brûlé*"; then again imported to France, it was translated to "*sucre d'orge*."

H. A. ST. J. M.

BUNYAN'S IMITATORS (5<sup>th</sup> S. ii. 148, 213.)—I have the Third Part of *The Pilgrim's Progress*, published by Messrs. Henry Mozley & Son, Derby, 1829, "wherein are set forth," as the title-page states,—

"The several difficulties and dangers he met with, and the many Victories he obtained over the World, the Flesh, and the Devil; together with his happy arrival at the celestial city. By John Bunyan."

The work contains a prose Preface signed "J. B.," and a poetical address to "his worthy friend, the author," by "B. D.," also some lines "humbly recommended to the reader (written upon the perusal of the book)," by "L. C."

A. R.

Croeswylan, Oswestry.

BURNING *v.* BURYING (5<sup>th</sup> S. ii. 86.)—Those interested in cremation will find a great deal on



the subject, both historical and descriptive, in Muret's *Rites of Funeral, Ancient and Modern*, translated by Lorrain, London, 1683, 8vo. See also a very interesting, though brief, *Bibliography of Cremation*, in Bulletin No. 30 of the Boston Public Library. GASTON DE BERNEVAL. Philadelphia.

BAR SINISTER (5<sup>th</sup> S. i. 268, 314, 418; ii. 18, 198.)—I fear M. H. R. has much to learn, so far as the "noble science of blazon" is concerned.

If a baton alone is a mark of illegitimacy, why is that ordinary absent from the coat of the Duke of Richmond? I should be glad if M. H. R. would furnish me with any *authentic* example of a bastard's arms so differenced in England, save in the case of the illegitimate descendants of royalty.

In the fourteenth century at least the baton did not denote illegitimacy. The fact is that, strictly speaking, there is no mark of bastardy in English heraldry. These so-called marks are simply *differences*; and notwithstanding M. H. R.'s correction of MR. JACKSON, it is certain that the usual difference assigned to an illegitimate son during the sixteenth and seventeenth centuries was a *bendlet sinister*, of which there are several examples in the Visitation Books.

At the present day, certain *special* differences (but not in the nature of what the old heraldic writers called "abatements") are assigned to an illegitimate son, when the *name and arms* of the putative father are taken; and these differences any one can discover by observation. Such differences, however, are absent from the shield of a recently created baronet, because he does not bear the *name*, and has not been directed to bear the *arms*, of his reputed father. B. G. S.

BYLAND ABBEY (5<sup>th</sup> S. ii. 148, 213.)—J. A. will find the best account of Byland Abbey in William Grainge's *Vale of Mowbray*, published at Ripon in 1859. Some information on the same subject is also contained in Jefferson's *History of Thirsk*, published at Thirsk in 1821.

CHARLES A. FEDERER.

Bradford.

INVERTED COMMAS (5<sup>th</sup> S. i. *passim*; ii. 37, 56, 97, 116.)—The practice of emphasizing a passage by the use of inverted commas prevailed even earlier than I supposed. In Drant's free version of Horace's third Satire of the Second Book I read:—

"„ They neade no salue, to say a sooth,  
that vse not for to lye,  
„ Nathelesse the testie may take pilles  
to purge melancolye.  
„ Almoste as ill to hoorde thy goodes,  
that they geue no releefe,  
As if thou shouldste bestow them on  
an arraunte pilferinge theefe."

As these seeming quatrains are really broken

couplets, the „ serve here to emphasize three lines.

This trash is meant to represent—

"Quid enim differt, barathrone

Dones quidquid habes, an nunquam utare paratis?"

and, therefore, the „ do not serve to mark off one speech of the dialogue from another, for *all* this is spoken by Stertinius. JABEZ.

Athenæum Club.

"HIC LIBER EST," &c. (5<sup>th</sup> S. ii. 227, 296, 316.)

—This distich is by Professor Wahrenfels of Basle.

W. T. M.

Shinfield Grove.

See "N. & Q.," 1<sup>st</sup> S. xi. 27, 73; 2<sup>nd</sup> S. i. 140.

JOSEPH RIX, M.D.

St. Neot's.

SEIZING CORPSES FOR DEBT (4<sup>th</sup> S. *passim*; 5<sup>th</sup> S. i. 490; ii. 15, 217.)—I have just chanced to come across the original of the tombstone inscription given under this head, in the *Annual Register* for 1765 (viii., 294). It is as follows:—

"Epitaph for an Infant whose supposed Parents were Vagrants. By the Rev. Mr. O. of Northamptonshire:—

"When no one gave the cordial draught,  
No healing art was found,  
My God the sov'reign balsam brought,  
And death reliev'd the wound.

What though no mournful kindred stand  
Around the solemn bier,  
No parents wring the trembling hand  
Or drop the tender tear,  
No costly oak adorn'd with art  
My infant limbs enclose,  
No friends a winding sheet impart  
To deck my last repose;

Yet hear, ye great ones, hear ye this,  
Hear this, ye mighty proud!  
A spotless life my coffin is,  
And innocence my shroud.

My name unknown, obscure my birth,  
No funeral rites are giv'n,  
But tho' deny'd God's courts on earth,  
I tread his courts in heav'n."

C. F. S. WARREN, M.A.

CORPSES ENCLOSED IN WALLS: "UTRAQUE IN UNA THECA," &c. (5<sup>th</sup> S. ii. 185, 234, 298.)—I cannot see that, in writing "*a wall in the middle of a coffin*," I have made any mistake, odd or otherwise. *Theca* is not the grave, as MR. TEW renders it, but the coffin; and the meaning of the passage is that the two bodies were enclosed in one coffin, but there was a partition or wall along the middle of it, separating them. J. T. MICKLETHWAITE.

MODERN LATIN AND GREEK VERSE (5<sup>th</sup> S. ii. 248, 289.)—Long as is LORD LYTTTELTON'S catalogue of modern classical versions, it may still be supplemented in a few particulars:—

1. *Hesperidum Susurri* (Trin. Coll., Dublin). Rivingtons, 1867.

2. *Horæ Tennysonianæ*. Ed. A. J. Church. Macmillan, 1870.



3. *Kottabos*; an ingenious periodical devoted to this subject, and issuing from Trin. Coll., Dublin.

4. Moore, William, M.A. *Pericula Urbis*, &c. Longmans, 1871.

While I am writing, may I call attention to a curious slip on the part of the same correspondent, in his interesting notes on the "Scopulus Gregorianus" in the *Contemporary Review* for September, of which I am reminded by his note on an instance of loose grammar in your current number?

In that article (*loc. cit.*, p. 655) I read: "Mr. Mill said that the memory of the departed was to him a religion; but this is *sensu tralaticio*"—evidently intended to mean in a *metaphorical* or *derivative* sense. But surely the true meaning of *tralaticius* is just the opposite of this: it always means, so far as I know, at least in good authors—(1) traditional, (2) customary, (3) commonplace. "*Hoc tralaticium est*," says Cicero (*Ad Fam.*, iii. 8); and in *Ad Att.*, iii. 23, v. 21, we get *edictum*, or *caput, tralaticium*, in the one case speaking of a clause such as was always on such occasions inserted in the resolutions of the Senate, and with a similar meaning—the usual edict—in the other. Finally, Phædrus, by his "*Di sunt locuti more translaticio*" (V. vii. 24, Weber), alludes to the conventional mode of representing the gods on the Roman stage.

Still your correspondent may have authority for his use of the expression, and if this be so, I shall be happy to be corrected.

ERNEST C. THOMAS.

Trinity College, Oxford.

There should be added—*Epigrammatum Opusculum duobus libellis distinctum. Quibus . . . Homeri Batrachomyomachia Latino carmine red-dita . . . subjungitur*. Londini, 1629, 8vo. By Huntingdon Plumptre, M.D. There is a notice of Dr. Plumptre, of Nottingham, in Mrs. Hutchinson's Memoir of Colonel Hutchinson. This lady abused him, but Thoroton says, "he was eminent in his profession, and of great note for wit and learning, and the author of a book of epigrams." He was the ancestor, I believe, of the many persons of the name of Plumptre who, even to this day, have been eminent scholars. T. F.

*Flosculi Cheltonienses* are selections from the Cheltenham College Prize Poems, 1846–1866. These were partly edited by me in 1867, at the request of the Rev. Dr. Barry, then Principal of the school. The book contains some pieces of considerable merit; and there are some valuable remarks in Dr. Barry's Preface upon the study and practice of Latin and Greek versification.

C. S. JERRAM.

"ASTUCIOUS" (5<sup>th</sup> S. ii. 249.)—I find this word in Spiers's *English-French Dictionary*, Paris, 1869, and in Flügel's *English-German Dictionary*,

Leipzig, 1847. The latter translates it by "hinterlistig," "listig," "verschlagen." "Astucious" is evidently the French adjective *astucieux*, crafty, wily, cunning.

SPARKS HENDERSON WILLIAMS.

"PETRONIUS ARBITER" (5<sup>th</sup> S. ii. 249.)—The following is the only notice I can find of this edition:—

"[T. Petroni Arbitri] satyricon: cum uberioribus, commentarii instar, notis; concinnius multo et commodius quam ante dispositis (ed. J. a Wouweren). (L. B. [Lugdunum Batavor]), ex off. Plant. Raphelengii, 1604. 12mo.

"12 leaves of preliminary matter, and 384 pages. Repeated, L. B., J. Maire, 1623, 12mo. *Amst.*, Cæsius, 1626, or 34. 24mo."—Ebert's *Biblio. Dict.*, Oxford, 1837.

SPARKS HENDERSON WILLIAMS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Life of John Holland, of Sheffield Park. From Numerous Letters and other Documents furnished by his Nephew and Executor, John Holland Brammall.* By William Hudson. With Portrait and Illustrations. (Longmans & Co.)

THERE are no books more interesting than those which deal with the life, struggles, and career of self-made men. This is one of the very best of such books. It is a social, literary, and religious biography. It is as full of interest as a novel, and carries with it what many novels lack—an excellent moral. Mr. Holland is chiefly known in literature by his seven volumes of *The Memoirs of Montgomery the Poet*, a work which will always be attractive for its interesting details of a remarkable man, who lived throughout a remarkable period. It is to be regretted that "N. & Q." has space only to recommend a volume so worthy of being generally read as Mr. Hudson's narrative of this English worthy. We may, however, add, that Mr. Holland was descended from a clergyman, of whom we the rather make mention as there has been some discussion lately on the prefix "Rev." The clergyman in question lies in his grave in Sheffield parish church, and over it is this inscription:—"Under this stone is placed and buried the body of Mr. Robert Holland, Vicar of Sheffield, the 24th August, 1597." Mr. Holland's father was an optical instrument maker, and the son (born in 1794) began very early to work with the father. He says of his mother:—"It might interest some young wives to be told that, besides discharging all her household duties in an exemplary manner, my dear mother spun, not only the curtains, sheets, ticks, and coverlets of her beds, for thirty years, but also, in early life, most of her own clothing." The spinning-wheel was a dear memorial of her, kept in the house after her death,—a relic sanctified by her labour. The volume contains some ex-



cellent specimens of Mr. Holland's poetical poems. As a sample of his lighter vein, we cannot refrain from quoting the following, in proof of his sensible judgment :—

"From the first number of this curious series,  
I, week by week, have each one duly read.  
With every Saturday the *Notes and Queries*  
Is welcome to me as my daily bread.  
Quaint facts abound and sometimes curious theories,  
Questions and answers that I must enjoy ;  
For *there* is solv'd a grave historic doubt, and *here* is  
Preserv'd a charming literary toy.  
I would not willingly exchange for gold  
The sweet enjoyment of this silent hour,  
Which seems to ripen rather than grow old,  
Through lapse of years still teeming with fresh flowers."

Our old and honoured contributor passed away in 1872. "His life was bright," says Mr. Hudson, "because he new the secret of true contentment." Valuable knowledge. Of him who possessed it, Mr. Hudson has produced a thoroughly capital biography—wholesome English reading, every leaf of it !

*A Table of the Aryan Languages, with Notes and Illustrations.* By Henry Attwell. (Williams & Norgate.)

SOME time has elapsed since Professor Attwell published, in the form of a wall-map for the use of schools, colleges, and lecture-rooms, a table of the Aryan, or Indo-European languages, showing their classification and affinities. This map or chart has been highly commended by such high authorities as Dr. Latham and Dr. Schmitz. It is here reproduced as a manual, with important additions. Professor Attwell's *Table* is an excellent essay towards extending a knowledge of comparative philology, a science which, as the author remarks, is still immature. In the generalizations which his *Table* presents, the author admits there may be yet something wanting; but that, as he justly observes, "is no reason why the young student should be kept in the dark as to the relationship between his mother-tongue and the kindred languages, Greek, Latin, German, French, &c. . . or be allowed, erroneously, to regard those verbal likenesses he cannot fail to notice as simply the result of direct derivation." We have only to add, that Professor Attwell's *Table* is, in fact, a set, or series, of tables; first, of the Aryan languages, with compact but clever histories of each; secondly, tables of illustrations of word-changing; thirdly, a table of what is called "Grimm's Law," by which a young student may be enabled to decide between kindred and derived words; and a table (Latin-French) of letter-changes, which is, without doubt, the most interesting, though perhaps not the most important, in this valuable book. By its help the student will do more than speak, he will know what he is saying—desirable knowledge in these days of long speeches, wearisome sounds, and a mere pinch of sense.

THE ANCIENT JEWS.—A much esteemed correspondent writes to the editor of the *Jewish World*:—"As I hope shortly to be in a position to produce some interesting items respecting the early status of the Jews in England, I should be obliged by the assistance of some Hebrew scholar for replies to the following queries, to facilitate that object :—

"1st. The name of a certain Rabbi, who lived about 65 B.C., is variously spelt Simon ben Schetach and Simon ben Shetach. Which is the correct spelling, or are they both correct? It appears so to me, or rather that the soft *c* after *s* crept in as a redundancy in some transcription in the Anglo-Norman period.

"2nd. Is not this name Schetach, or Shetach, the same as Sadoc modified by legitimate letter changes? Such a modification was frequent in the infancy of our language, and consequently to be looked for in copying others from dictation, or in simple transcribing: for instance, *c* became *ch* in Danish, Norman, and Saxon, and 'Crist' and 'cild' became 'Christ' and 'child.' As for the *a*, *e*, and *o*, all vowels are interchangeable in derivation, as the Professor of Anglo-Saxon observes, and the readers of Anglo-Saxon and old English must have frequently experienced. The *d* and *t* are, or were, so legitimately interchangeable, that in a moderately lengthy document of that period, *d* was made use of for *t*, and *t* for *d*, at least half a dozen times. This is in accordance with that invariable rule of grammar laid down by Dr. Latham, viz., "the letters most closely allied in phonetics are the most frequently interchanged in grammar." It is a curious coincidence that this rule not only applies to phonetics, but actually to the caligraphy of the Anglo-Saxon alphabet, for in it the *d* and *t* are scarcely distinguishable. The application of this phonetic principle, and of *c* becoming *ch*, applies to the varied spelling of Richard and Ricart, as instanced in the *Jewish World* of 26th June last, p. 7; and, what is more curious still, I observe that the old Hebrew  $\tau$  and  $\text{T}$  have a similar affinity.

"3rd. The name Zadok (of the old Testament), Zedek in Zedekiah, and Sedec in Melchisedec, are, I presume, synonymous with Sadoc=just.

"4th. Was Sadoc, the founder of the Sadducees (who is said to have lived about 250 B.C.), the Sadoc mentioned in the genealogy of Jesus? According to the then age of a generation, it would appear so.

"5th. How early did Jewish proper names become names of continuance in a family; and about what time were two names first used among the Jews?

"C. CHATTOCK, F.R.H.S.

"Castle Bromwich, Warwickshire."

TRANSITS OF VENUS: KEPLER AND HORROX.—On this subject, MR. W. PENGELLY writes—"Kepler predicted the occurrence of the transit on Dec. 6th (N.S.), 1631, and it took place during the night between the 6th and 7th of December. Kepler stated that Venus would not again be seen on the Sun's disc previous to 1761; but Horrox, by an exact calculation, found that another transit would occur in 1639, on November 24th, O.S., and on that day he and his friend Crabtree had the gratification of witnessing the phenomenon, and were the only persons who did so, or were aware of its occurrence. Those who are desirous of further information on this interesting question will do well to turn to Grant's *History of Physical Astronomy*, 1852, pp. 414-432."

BARRY CORNWALL (5th S. ii. 319).—MR. S. R. T. MAYER writes:—"You are right in saying a solution of the doubt is to be found in the signatures to his letters. I have thirty or forty letters of his, dating from 1818 to 1869, and each one is signed 'B. W. Procter,'—never with his



Christian name in full. He was very careful in writing his name, knowing that no context could give a clue to it; and latterly, when his general writing was very feeble, he took great pains to make his signature distinct, and always wrote it in the left-hand lower corner of his envelopes. As I have half-a-dozen of his autographs to spare, I shall be glad to give them to as many readers of 'N. & Q.' who may care to have them."

WILLIAM JERDAN (5th S. ii. 300) was *not* founder of the *Literary Gazette*. He began editing it at its twenty-sixth number, his first contribution having appeared in the previous number (see his *Autobiography*, vol. ii., pp. 175, 177). And, alluding to the *Literary Gazette*, on p. 160 he says, "This new periodical had been quoted, with approbation, in the *Sun* of February 14th [according to Jerdan's custom, the precise year is left to the imagination of the reader], when I had no idea of ever being concerned with it." OLPHAR HAMST.

THE QUEEN'S BAPTISMAL NAMES.—It may interest many to know that the Duke of Kent wished his daughter's names to be Alexandrina Georgiana, the first in compliment to the Emperor of Russia, who was to be the princess's godfather. But the Regent told the Russian ambassador that the name of Georgiana could be second to no other in this country, and, therefore, she could not bear it at all. This is made a note of from the *Greville Memoirs*, just published.

MR. JOHN TIMES.—We have to acknowledge, with thanks, the receipt of the following sums for the benefit of the above gentleman, now incapacitated for literary work through age and illness:—

Mr. J. O. Phillipps ... ..	£5 0 0
Mr. E. L. Appleyard ... ..	5 0 0
Mr. H. B. Churchill ... ..	1 1 0
A Friend ... ..	0 10 6

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

P. J. B. NOUGARET: *Histoire des Prisons de Paris et des Départemens*. Paris, 1797. 4 vols., 12mo.

Wanted by J. Bouchier, Esq., 2, Stanley Villas, Bexley Heath, S.E.

THE RECTOR, and the Doctor's Family. (Chronicles of Carlingford.) Edition published about 1843.

S. IRELAND'S *Picturesque Beauties of the Warwickshire Avon, and of the River Severn*.

S. IRELAND'S *Picturesque Views of the Inns of Court in London and Westminster*.

Wanted by W. E. Howlett, Kirton-in-Lindsay.

TOPOGRAPHICAL Miscellanies. London, 1792. 4to.

Wanted by Rev. H. A. Stowell, Breadsall Rectory, Derby.

## Notices to Correspondents.

H. L. T.—

"Most wretched men  
Are cradled into Poetry by wrong;  
They learn in suffering what they teach in song."  
Shelley, *Julian and Maddalo*.

"We Poets, in our youth, begin in gladness,  
But thereof comes the end, despondency and madness."  
Wordsworth, *Resolution and Independence*.

J. L. M.—De Courcy, Lord Kinsale; Lords Forester, Sussex, and some others, had the privilege of wearing their hats, if they chose, in the sovereign's presence. As, in most cases, the privilege was granted because they suffered from king's evil, their descendants are probably

not proud of it. Queen Elizabeth told Burghley he should sit in her presence "because of his good head."

A much-respected Correspondent writes:—"The coin mentioned by the REV. F. MANT (Egham), at p. 320, unless in very fine condition, is worth very little more than old silver. I do not understand the letters 'A. C. B.' on the reverse. 'C. R.' are common enough; perhaps MR. MANT wrote 'a C and R.'"—R. M—M writes:—"The varieties of Charles I.'s half-crowns are very numerous, and some of them rare. The distinctions between 'rare' and 'common' are, in some cases, so minute, as only to be visible to experts, and MR. MANT cannot do better than show the piece in question to some respectable London coin-dealer."

THE REV. E. MARSHALL writes:—"My best thanks to MR. F. SCHUMAN WHITE, MR. GARDYNE, MR. F. M. JACKSON, and MR. W. G. DICKINSON, by whose polite attention I have been enabled to complete my copy of Wesley's *Thomas à Kempis*."

E. R. W.—We must refer you to *The Manuale Clericorum*, by Dr. F. G. Lee, lately reviewed in our columns; or, better still, to the *Directorium Anglicanum*, by the same author. The former work is founded on the latter.

S. W. R.—The sign of "The Naked Man" was a satire on the continual change of fashion, and represented a man who was uncertain as to what attire he should put on.

M. W.—

—"as sweet and musical

As bright Apollo's lute, strung with his hair."

Shakspeare, *Love's Labour's Lost*, Act iv. sc. 3.

MESSRS. GOLDSMITH & ATKINSON, Shipping Agents and General Merchants, 203, High Street, Hull, inquire, "What class of manufacturers or others make use of the pith taken out of cattle horns?"

J. A. CROZIER.—MR. WM. JACKSON FIGOTT refers you to "N. & Q.," 5th S. i. 45, for a description of the Bullyn inscription in the old castle of *Clonoony*, and also reference to portraits formerly in Birr Castle.

F. S. W.—*The Lounger* was published in Edinburgh, 1785-1787. Henry Mackenzie contributed between forty and fifty papers.

JAFFIER.—Miss O'Neil (the celebrated actress) married Mr. (afterwards Sir Wm.) Becher (Bart.), in December, 1819.

H. B. PURTON.—"The Seven Whistlers," see "N. & Q." for October 3, p. 264.

The communication on Gipsy Christian Names, *ante*, p. 294, was from our old correspondent DR. RIX.

T. B.—*An Account of the Life and Times of Edmund Calamy* was published many years ago.

A. L. M.—We are seeking for an earlier expression of that proverbial saying.

J. R. SCOTT asks where a copy of the *Chronicle of Simon of Durham* may be seen.

C. D. F.—Letter forwarded to QUERY.

H. A. S.—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, OCTOBER 31, 1874.

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## Notes.

## THOMAS TREGOSSE.

I have a small volume of seventy pages concerning "*The Life and Death of Thomas Tregosse, Late Minister of the Gospel, at Milar and Mabe in Cornwall: With his Character; and some Letters of his, not long before his Death.*" London, Printed in the Year MDCLXXI." Mr. Tregosse was a Puritan minister, born at St. Ives, near the Land's End, date not given; educated at Exeter College, Oxford, under Francis Howel; set apart for the ministry, August 17, 1657; married to Margaret Sparnan; took the vicarage of Mylor and Mabe in October, 1659, where he remained until silenced by the Act of Uniformity in 1662; removed to Penryn, in Cornwall, in 1663; was "converted" in 1665; suffered much persecution at the hands of the authorities, and died in January, 1670. My copy contains several manuscript corrections, and the same hand has written on the title-page, "By Theophilus Gale." Theophilus Gale was an eminent Puritan divine, a Devonshire man, and the author of several works named by Allibone, but no reference to this biography is in Allibone's list. The writer of the sketch speaks as from personal knowledge of Tregosse, and the letters given were probably addressed to the biographer. Does any one know whether the book was really by Gale? The

letters were written to some one who belonged to Devon, but who was absent, for they speak of "your friends at Crediton, Chimly, and Southmolton," and "heartily wish (had the wise Lord seen it fit) your station had been fixed in your native soil." In another letter, October 7, 1670, he says, "I am a Sympathizer with you in dear Mr. R.'s loss of so choice a mate." Mr. Gale, on his return from his travels as tutor to Lord Wharton's sons, became assistant, and subsequently successor, to Mr. John Rowe, who had a congregation at Holborn. This goes to confirm the suspicion that Mr. Gale was the recipient of the letters, and probably the writer of the biography.

Several instances of "special Providences" are narrated in the book. The Tregosses are declared to be of noble blood, being more ancient in Britain than the Norman Conquest, and having a Baron John Tregosse under the Conqueror, a Baron Henry Tregosse in the Parliament of 35 Edward I., and a Robert de Tregosse among the lords who sided with Simon de Montfort against Henry III. The downfall of the family is thus accounted for:—

"One Mr. Roscadden going in Pilgrimage, his Wife had in his absence a child, or more: whereupon, at his return, *John Tregosse* advised him to settle his Estate on some Friend, for the use of his Wife and Children, lest, after his death, the Heir at Common Law should turn his Wife and Children out of doors. Mr. Roscadden embracing his advice, desired him to accept of this trust, which accordingly he did; but instead of a Deed in trust, he made it absolute to himself, and his Heirs. As soon as Mr. Roscadden was dead, the said *John Tregosse* entred on the Lands, and turned his Wife and children out of doors; who for some time lay in a Hogstie, and every morning went forth on the dunghil, there on their knees imprecating the vengeance of God on *Tregosse* and his Heirs. After this time the Judgements of God signally appeared against this Family; *Walter* his Son, falling from his horse in a fair way, broke his neck; others of his issue came to an untimely death; and a curse hath remained on the estate ever since. This Mr. Thomas Tregosse (whose Life we now relate) was so greatly sensible of, as that it cost him many Prayers for the removing of this curse, as he himself assured me."

Has this story been related in any history of Cornwall, or other book?

Another special Providence is related a few pages farther on. When Mr. Tregosse lived at St. Ives there was a failure in the pilchard fishery. He advised a day of prayer and humiliation, and this was held. Next day an immense shoal of pilchards appeared, and there was a great catch. The next year there was a great catch of pilchards on a Saturday night, and the fishermen were busy drying their nets next day, Sunday. Mr. Tregosse told them they had provoked the Lord to withdraw his blessings from them, and "from that time to the end of the fishing season, they had not another opportunity of imploying their Nets."

In a letter to his friend, dated Penryn, September 16, 1670, Mr. Tregosse says:—

"At this Assize at Exon I was called to my Trial, but



no persecutor appearing to give evidence against me, my Jury acquitted me, and a Verdict of *not guilty* was returned. *George Smith*, the Deputy major of *Torrington*, when the Conventicle was surprized (and the grand Enemy in this affair) was at Lent Assize attending; but the Trial being put off, by this Assize God disabled him for such a journey, he having received in a drunken voyage a fall from his Horse; by which his shoulder-bone is dislocated, and he rendered unable to dress or undress himself; and so like to abide to the day of his death. His Wife also (that violent Woman) died of a Timpæny, a fearful spectacle to all beholders; she departed hence the night of that Lords day in which I exercised at *Torrington*, in my journeying now to my home. I suppose you heard of the bad end of another persecutor there, one *Denys, Smiths* Brother in Law, who so much rejoiced when our meeting was broken up, affirming, the surprisal of the Conventicle did him more good, and more rejoiced him then all his losses did sadden him: his Wife also bitterly belch'd forth these words concerning me, hang the Rogue; hang him at the Sign-post, or next Tree, and never send him to *Exon*: This poor wretch did hang himself in his own Study, and thereby his Estate is forfeited to the Town. Many much take notice, how signally Gods hand hath been against them since that Meeting."

J. H. A. B.

Cleveland, Ohio, U.S.

# ROLL OF NORTHERN ARMS, TEMP.

## RICHARD II.

(HARL. MS. No. 6589, Fo. 309.)

I am not aware that this important record has ever been noticed, except cursorily in the 39th vol. of the *Archæologia*, where it is alluded to in a recital of the contents of the above well-known MS. as an inserted leaf not in Charles's hand, but without any intimation respecting its contents, date, or value, observations upon which I hope to offer in a future article, contenting myself meanwhile by simply publishing the roll exactly as it stands, except in so far as contracted words are concerned, which I have extended in full:—

1. John de Blencowe, de goules, a vne quater d'argent.
2. John de Newby, port de sable, a vne fees d'argent, & 3 Roses de goulz.
3. John de Levinton, de goulz, sur vne cheuron d'argent, 3 . . . sable.
4. Tho: Allanby, d'argent, a vne cheuron plaine, & bordur azur engrale.
5. W<sup>m</sup> Fetheir, de goulz, a vne cheuron d'ermayne, & 3 plumes d'argent.\*
6. Raph de Thirkewald, de goulz, a vne chevron & 3 teste du singleur d'argent recopees.
7. Ric' de Kyrkeby, d'argent, vne fees & demi de sable, a quater d'argent vne ferdemoleyn de sables.
8. John de la more, de goulz, a vne croyse pattee et vne scalloppe devaunt d'argent.
9. John de Skypton, port d'argent, a vne acre (*sic*) de sable.
10. Hamond Monceaux, de goulz, a vne croyse resercelle d'or, et vne scallop d'or en la quarter a mont.

\* In the margin, added by the copyist, "after Thirkewald 6," he having apparently misplaced it from its original position in the roll.

11. W<sup>m</sup> Bealieu, d'argent, a vne cheuron daunce (*sic*) & 3 teste du oysell de sable.
12. Roger Salisbury, de goules, a vne croyx pate d'argent, & 4 teste du leopard d'or.
13. Roger Newers, d'azur, a vne fees d'argent, & 3 garbes d'or.
14. Tho: Braybrooke, port d'argent, a 6 losenges de goules.
15. John Chamberlayne, de goulz, vne fees & 3 escalopes d'or.
16. John de Wystowe, d'argent, a vne cheuron & 3 pellottz de goulz.
17. Roger de Well, d'or, a une griffon rampant de vert.
18. Le Baron de Skirpenbeke, de goulz, vne crois pate d'argent, cheif d'azur, et vne leopard passant d'or en le cheif.
19. John de Bleverhassett, de goulz, a trois dolphins d'argent.
20. John de Eglesfyld, d'argent, a 3 egles displayes de goulz.
21. John de Cottingham, de sable, vne chevron engrale & 3 plumes d'argent.
22. Robert Sleghtes, de Legburn en Lincolnshire, de goulz, vne cheuron & 3 croises recerseles d'or.
23. Monsire de Scremby, d'azur, a 3 barres & vne bend d'or.
24. John Shandos, de goulz, a vne puise fytche d'argent.
25. W<sup>m</sup> de Sandford, ermyne, a une cheif de goulz, & 2 teste du singler d'argent.
26. Iryby, d'argent, a deux caterfoylles & vne quarter de goulz.
27. John Lythegraynes, de goulz, a vne escotchon voydz d'argent, et la bend d'or.
28. [Henry]† de Mekton, de sable, a vne leon rampant d'argent, coronne d'or, et en arme de goulz, ou vrle des marlotts d'argent.
29. John Wysham, de sable, a vne fees & 6 marlotts d'argent.
30. Esmond de Ev'ard, d'argent, a cheif de goulz, & 3 molletts d'argent.
31. Barth: de Naunton, de sable, a 3 marlotts d'argent.
32. John de Buckton, d'argent, a vne cheivro rampant de sable, le teste et cheveleure d'argent, les crones vert.
33. John Bielasist Eltofte (*sic*), port d'argent, a troys rooke de chesse de sable.
34. Roger de Somervyle, port barule de goulz & d'argent, ou vne bordur d'azur as marlotts d'or.
35. Esmond Montague, port d'azur, a vne gryffyn rampant d'or.
36. William Story, port d'argent, a vne tygre de purpur, a vne croislett sur le spaule d'argent, avec la cove fresshe.
37. John Wellesby, port d'argent, amptie de sable,† a vne leopard passant d'or du cheif.
38. Robert de Bynchestree, port de goules, ou le cheif battayle d'argent.
39. W<sup>m</sup> Wyvell, port de goules, frette d'or, avec vne quarter de goules.
40. Walter Burdon, port d'azure, a trois burdons et le champ poudree de croisletts d'or ughtrede.
41. John fitz neell, port d'argent, a troys pales de goules, et vne fees d'azur, & 3 marlotts d'or en la fees.
42. Robert Teyas, port de goules, a vne fees et 3 mal-lotts d'or.

† The Christian name added in another hand.

† Equivalent to Party per fees, Ar<sup>d</sup> and Sa? See use of the same term in *Jenyns's Roll of Edw. III. or Ric. II.* (Harl. 6589, p. 94), "Mr. Raphè de Wilshire d Arg. et d Azure amp'ty, le cheif croiseleè d'or."



43. Robert Horsley, port de goules, a troys testes du chevall d'argent rases, freyne de sable.
44. Robert Sheperwast, port d'azure, a trois gemeux & chief d'argent.
45. Richard Mallett, port de sable, vne cheuron, & 3 fermaux d'argent.
46. John longvyle, port de goules, a vne fees daunce d'argent de troys, croysele d'or.
47. W<sup>m</sup> Stallingburgh, port de sable, a vne cheuron & 3 bottones fytches d'argent.
48. Robert Benhall, port de sable, a vne bend et deux costices waves d'argent.
49. Hugh de Aston, port d'argent, a vne bend daunce embelief de sable.
50. Hugh Hercy, port d'argent, a vne chief de goules.
51. Esteven de gossinton, port d'azur, a vne rose perce d'or.
52. Henry Bysshopbery, port d'argent, a vne fees et deux costices de sable.
53. Thomas Pyxe, d'azur, a vne fees et 6 crosseletts fytches d'or en la champ.
54. John Mandyt, port pale ounde de 6 d'or & de sable.
55. Thomas Bosville, port d'argent, a vne fuselle de goules, & 3 croisletts de sable.
56. Thomas Cobham, port ermyne, a troys cressants de goules, ou 3 besants.\*
57. John Berley, port de goules, a deux moletts d'or perces, et vne quarter ermyne.
58. Constantyne Mortimer, port d'or, a 3 fleure de lices de sable.
59. John Appelby, port d'azur, a 6 marlotts d'or.
60. Richard de Sandes, d'argent, a vne fees daunsce & 3 croisletts fitches de goules.
61. Monsire John Quaytricke, d'argent, a vne frette & vne quarter de goulis.
62. Clement de Skelton, port d'azur, a vne fees goulis, & 3 fleure de lices d'or.
63. John Tereby, port d'argent, cheif azur, a 3 bousses d'or, et vne estoyll d'or au champ.
64. John Aglomby, d'argent, a deux barrs de sable, a 3 marlotts a mesme (*sic*) au cheif.
65. W<sup>m</sup> Hoton de forest', de goules, a vne fees sable, & 3 oryelliers d'argent.

JAMES GREENSTREET.

ILLUSTRATIONS OF SCOTTISH HISTORY:  
HISTORICAL ERROR REGARDING ROBERT DE BRUS,  
THE "COMPETITOR."

In 1870, the Rev. Joseph Stevenson edited for the Rolls' series of publications two volumes of *Documents Illustrative of Scottish History from 1286 to 1306*, which embrace many very interesting papers. In vol. i. p. 22, a document is printed, of date 20th September, 1286, styled "Bond of certain Nobles of Scotland and England for *mutual* defence." Misled, I suspect, by Tytler's *History of Scotland* (vol. i. pp. 64-5), Mr. Stevenson in his Preface (p. xxxviii) founds on this alleged *mutual* Bond as showing—

"that already one national party at least had formed itself in Scotland, and was prepared to take advantage of any accident which might open a path to the throne for a new claimant. The head of the family of Bruce lost no time in gathering around him a powerful body of adherents, a meeting of whom was held at Turnberry

Castle, in order to concert a definite line of action. A Bond of mutual defence was executed, which, while it made it impossible for any one of the contracting parties to withdraw from the confederacy, pledged each member to act in obedience to the decision of the majority; in other words, to support the claim of Robert Bruce. It passes over in silence the hereditary title of the Maiden of Norway; her name is not mentioned in the instrument; but it assumes that the throne will be occupied by one of the Royal Blood, who shall obtain it according to the ancient customs hitherto approved and observed in the realm of Scotland."

And he adds, § 12:—

"It would appear that this convention never came to the knowledge of the King of England, although it was joined by his own son-in-law, the Earl of Gloucester; or if it did, he treated it with indifference."

With every deference to Mr. Stevenson, whose learned labours in the elucidation of the history of the Middle Ages are well known to all scholars, he has entirely mistaken the drift of this Bond. It is unnecessary to repeat it at length, but it is simply a "Bond of Man-rent," well known in Scottish Charter chests, by which "Patrick Earl of Dunbar, Patrick, John, and Alexander his sons, Walter Stewart Earl of Menteith, Alexander and John his sons, Robert de Bruse Lord of Annandale, and Robert Bruse Earl of Carryk and Richard de Bruse his sons, James the Steward of Scotland and John his brother, Angus the son of Donald and Alexander his son," *bind themselves on their oath with their whole power, to assist Richard de Burgs, Earl of Ulster, and Sir Thomas de Clare, against all the latter's adversaries*, saving their allegiance to their respective sovereigns. And so far from their being any *mutual* obligation between the Scots and the Englishmen, the former are bound under very stringent conditions to assist the latter only; there is not a word of any reciprocal obligation by Ulster or De Clare to the Scots. As a learned writer\* has pointed out, how could such a Bond forward the claim of Robert Bruse to the throne, when he and his two sons expressly declare their allegiance to the person who shall obtain the Scottish crown? It must be remembered that, although the Maiden of Norway had been recognized as heir to the crown on Feb. 5, 1283, there was a reservation in favour of any children whom her grandfather, Alexander III. (a man only forty-three years of age), or the widow of her son, just dead, might have, and that when this Bond was signed Alexander himself was but six months dead, and it was believed that his widow was with child (Fordun, xi. c. 3). Therefore the general terms in which the heir to the Scottish throne is indicated,—"*qui regnum Scotie, ratione sanguinis felicis recordationis Domini Alexandri regis Scotie qui ultimo obiit, adipiscetur et oblinebit, secundum antiquas consuetudines hactenus in regno Scotie approbatas et visitatas*," &c.,—

\* In the margin a crescent drawn, charged with a besant.

\* Riddell, *Remarks on the Lennox*, 1835, p. 128.



are perfectly correct in the above circumstances, and the omission of the Maid of Norway *by name* proves nothing. In no case, at any rate, was Robert Bruce the elder the heir *by blood* to the throne. The Baliols and the Comyns (the latter as the heirs of an elder dynasty) had a far better right, though "their star paled before that of Bruce." Mr. Stevenson makes another singular mistake in calling *Thomas de Clare* the son-in-law of Edward I. He has clearly confounded him with *Gilbert de Clare*, Earl of Gloucester, a very different personage.

It will be noticed that the second son of the Competitor is named "Richard." This name is not known in the Bruce family, and I was inclined to think it a mistake for "Bernard," which appears to be the reading of one of three MSS. of the "Bond" in the British Museum. But on consulting the best of these three (MS. Addit. 15,644), it is undoubtedly "Ricardus," and therefore may be due to the copyist. This MS. is a strange collection of documents made by an Augustine Steward of Lakynheath, co. Norfolk, about the latter half of the sixteenth century. Where he got them it is impossible to divine, as they are often totally unconnected with that county, the only bond of union being that they generally make mention of some person of the surname of Stewart. One of them, which is noticed by M. Michel (*Les Écossais en France*, i. p. 92), is a very singular grant of arms by Charles VI. of France to an Andrew Stewart, which is twice blazoned in the volume, a knight on foot fighting with a lion, the Stewart chequers hanging above his head. The idea closely resembles the well-known seal of Roger de Quinci, Constable of Scotland, fighting on foot with a similar animal.

ANGLO-SCOTUS.

#### EXAMINATION OF FRASER OF BRAY.

The following has been copied from a MS. evidently a transcript of one much older. The original orthography has been preserved:—

"*Ane Accompt. of what past betwixt ye Lord Hatton, Lord Dundonald, the Laird of Bray (Fraser), and Archbishop Sharp.*

"*Hatton.* What man of hade are you?

"*Bray.* Yr. Lordship wold explaine wh<sup>t</sup> you mean by a hade.

"*Hatton.* Are you an heritor?

"*Bray.* If that be the thing yo<sup>r</sup> Lo. means by a hade, I am.

"*Hatton.* Wher lyes yo<sup>r</sup> Lands?

"*Bray.* In Rosse.

"*Hatton.* Are you a preacher?

"*Bray.* Tho' I my<sup>t</sup>, by not acknowledging this, put your Lo. to the trouble to prove it, I will give y<sup>r</sup> Lo. a clear evidence of my ingenuity in confessing freely y<sup>t</sup> I doe preach, and tho' I be of an extractione not altogether despicable, yet I glory more in that in serving God in the Gospell of his Sone, than in any other thing I can pretend to.

"*Hatton.* Are you in orders?

"*Bray.* As to q<sup>t</sup> concernes my owen persone, y<sup>r</sup> Lo. sees I have been very free in acknowledging q<sup>t</sup> I knew made me culpable by y<sup>r</sup> Lawes, and y<sup>t</sup> without being circumvented, but forseeing the hazard, since I lykwyse acknowledged I reach without any authority from the Bishop. But as to q<sup>t</sup> concernes others, or may serve to bring them on the stage, yo<sup>r</sup> Lo/ will excuse mee from saying anything in it.

"*Hatton.* If you glory so much in y<sup>r</sup> Ministry why doe you not owen it, why doe you not owen y<sup>r</sup> principles; y<sup>t</sup> is not ingenuity at all?

"*Bray.* I request y<sup>r</sup> Lo/ to have no aprehension of me at all, but as of one most ingenuous, but I have owened my person, ministry, and other principles you pose me upon, you shall find me very free in giving yo<sup>r</sup> Lo/ an accomp<sup>t</sup> of them, but why I would not answer y<sup>t</sup> question directly, I have given yr. Lo/ ane reasone allready.

"*Sharp.* This Gentleman seemes not at all to be free with us, possibly he wold be more free if he knewe the stait he stood in, q<sup>ch</sup> is not ordinary, for he is of most pernicious principles, destructive to all kynd of Government, and withall is very active in these, so as y<sup>r</sup> is scarce a conventicle I hear of but it is still Mr. Fraser y<sup>t</sup> is the preacher, and lykwyse is at least given out to be a man of Learning and pairts, & y<sup>r</sup>for the more to be taken nottice off, seing pairts y<sup>t</sup> way improven are most dangerous.

"*Bray.* I knowe no pernicious principles I hold such as you mean may concern either Church Government or loyalty. As to the first, I freely acknowledge, as it is now established, I have a very great aversione from it; As to my Loyalty I wold not care much though you all saw q<sup>t</sup> were in my heart concerning it—As to my spreading of y<sup>m</sup>, I have bein preaching Christ and exhorting people to amend y<sup>r</sup> wayes and repent, and if ye doing of y<sup>t</sup> be pernicious, I confesse myself guilty of it.

"*Sharp.* The greatest heritick will say so.

"*Bray.* It is not saying but doing.

"*Sharp.* These are fyne princ<sup>les</sup> you hold, y<sup>t</sup> all y<sup>t</sup> are nct of yo<sup>r</sup> judgement it is lawfull to cutt y<sup>m</sup> off.

"*Bray.* If you can produce any faithfull witnesses (false ones you may) y<sup>t</sup> will say y<sup>t</sup> ever I maintained any such doctrine, I am content to die presently.

"*Sharp.* But you hold y<sup>t</sup> the people may, q<sup>ever</sup> they think y<sup>m</sup>selves wronged, make a pretence of religion & ryse up ag<sup>t</sup> ye Magrats.

"*Bray.* I have read, pro and contra, upon the subject, both Loyalist and Comonewealth men, but amongst y<sup>t</sup> I read or heard off, I never knew one y<sup>t</sup> held that opinione (upon q<sup>ch</sup> Hatton and some others smyled), and y<sup>t</sup> q<sup>ch</sup> we hold concerning y<sup>t</sup> is nothing but q<sup>t</sup> might be drawen from the positiones of the greatest Loyalists yourselves, but y<sup>t</sup> is a ticklish poynt, and I desyre not to dyve in it at this tym.

"*Hatton.* Did you ever preach in the fields?

"*Bray.* Yo<sup>r</sup> Lo/ knowes according to your law this is Criminal, and I am not obleidged to be my owen acuser. It is enough my throat be cutt, though I doe it not by my owen hand. If you mynd to stage me upon y<sup>t</sup>, bring my accusers and proceed as yo<sup>r</sup> Lo/ thinks fitt.

"*Sharp.* Tho' this be taken from others, yet, Sir, they most not be taken from a man of pairts.

"*Dundonald.* Sir, you wold gaine the good will of the Committy by being ingenuous and free, and I assure you none of us have any ill will at you, or intend to take any advantage of you or any of y<sup>r</sup> pairty from any thing y<sup>t</sup> ye say.

"*Bray.* I thank y<sup>r</sup> Lo/

"*Hatton.* Did you ever preach in Lithgow?

"*Bray.* It may be, I have.



"*Sharp.* Yes, Sir, you have, and in the fields in great conventions.

"*Bray.* I desyre y<sup>t</sup> may be proven.

"*Hatton.* You seeme to be a wolfe, & one y<sup>t</sup> hath not com in at the dore but at the window.

"*Bray.* If I had s<sup>d</sup> y<sup>t</sup> I had not bein in order yo<sup>r</sup> Lo/ consequence had been good, q<sup>n</sup> I s<sup>d</sup> I could not ans<sup>r</sup> y<sup>t</sup> question yo<sup>r</sup> Lo/ can not argue from the negative as if I had s<sup>d</sup> it.

"*Hatton.* But you are inter-communed.

"*Bray.* When I was outlawed I was 120 mylls from the place q<sup>r</sup> my citation was given, so y<sup>t</sup> it was not possible for me to ans<sup>r</sup> it, and it was upon pretended contumacy in not appearing.

"*Hatton.* But why did you not move in it since?

"*Bray.* I could not move in it since, because I had none to doe for me, my being inter-communed putting me in such a conditione y<sup>t</sup> any y<sup>t</sup> wold doe any thing for me were affrayed to converse with me, yea to take a petitione out of my hand.

"*Hatton.* Did you ever converse with Mr. Forrester?

"*Bray.* It may be, I have.

"*Sharp.* Sir, you did, and he had still, since he went to the Basse, correspondence by letters, and ye are his correspondent.

"*Bray.* My Lord Hatton, seing the Bishop sayes so, I declare ingenuously I had never had any from Mr. Forrester, no not so much as exchanged a word with him.

"*Hatton.* You seeme to be of the Quakers' principles, for though you give us our civilities, yet My Lord Sintandrews, q<sup>m</sup> his Matie. has pleased to honour, you give him not so much as he gives you. He gives you, Sir, but you give him nothing, y<sup>t</sup> is not civility.

"*Bray.* I am not heir to justifie my good breiding, and confess I am a rude man, but for that I have no clearnes."

A. A.

#### PARALLEL PASSAGES.

*Childe Harold*, canto II. stanza viii. :—

"Yet if, as holiest men have deem'd, there be

A land of souls beyond that sable shore,

To shame the doctrine of the Sadducee

And sophists, madly vain of dubious lore."

An ingenious friend instructs me to compare Tacitus, *Agricola*, ad fin. :—

"Si quis piorum Manibus locus, si ut sapientibus placet, non cum corpore exstinguuntur magnæ animæ."

EREM.

Sir Walter Scott makes somebody describe Rob Roy as "o'er bad for blessing, and o'er gude for banning." Is that idea taken from Corneille? who said of Cardinal Richelieu after his death—

"Il a fait trop de bien pour en dire du mal,

Il a fait trop de mal pour en dire du bien."

C. A. WARD.

In a copy of *Plautus* in my library there is a note in the handwriting of my grandfather in the fifth generation—Herbert Randolph—about the end of the seventeenth century, to the following effect :—

"In *Trinummus*, act iv. sc. 2, 98—'Ad caput amnis, quod de coelo exoritur sub solio Jovis.' Vide Rev. xxii. 1—'And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'

"Q. Unde hoc in mentem poetæ desiliit!"

HERBERT RANDOLPH.

"So saying, he (the Duke of Orleans) drew his sword from its scabbard, and flung it into the lake. It went through the air like a stream of lightning, and sunk in the flashing waters, which speedily closed over it."—Scott, *Quentin Durward*, chap. xv.

"Then quickly rose Sir Bedivere

And clutched the sword,

And strongly wheeled and threw it. The great brand

Made lightnings in the splendour of the moon . . . .

So flashed and fell the brand Excalibur."

Tennyson, *Morte d'Arthur*.

JONATHAN BOUCHIER.

With the passage quoted by DR. RAMAGE (5th S. ii. 145) from La Bruyère, "combien d'hommes admirables . . . sont morts sans qu'on en ait parlé," may be compared the well-known stanza in Horace (*Odes* IV. ix. 25–29) :—

"Vixere fortes ante Agamemnona

Multi, sed omnes illacrymabiles

Urgentur, ignotique longâ

Nocte, carent quia vate sacro."

F. N.

Your correspondents (5th S. ii. 106, 145) have failed to adduce a most remarkable parallel passage to Gray's "Full many a gem," &c., in a now almost entirely forgotten poet of the previous century :—

"— spent

Like beauteous flowers, which vainly waste the scent  
Of odors in unhanted desarts," &c.

Chamberlayne's *Pharonnida*, bk. iv. p. 94, ed. 1659.

C. W. BINGHAM.

Has the following been noted?—

"Woe to thee, O land, when thy king is a child!"

*Ecclesiastes* x. 16.

"Woe to that land that's govern'd by a child!"

*Richard III.* Act ii. sc. 3.

LAYCAUMA.

"The Court Convert : | or a | Sincere Sorrow for Sin  
Faithfully | Travers'd ; | Expressing the Dignity of a |  
True Penitent, | Drawn in Little by One, whose Mani- |  
fold Misfortunes Abroad have render'd | him Necessitated  
to seek for Shelter Here ; | by Dedicating himself, and  
this small | Poem. | By H. A. Gent. | Printed for the  
Author. | "

So runs the somewhat enigmatical title-page of a very small book now lying before me. Besides the title, it contains an "Epistle Dedicatory," 2 pp., and the poem itself, 24 pp., numbered 9 to 32. The size is small 8vo., not 18mo., as Lowndes (edition 1834) has it. H. A. Gent subscribes himself in full at the foot of the "Epistle Dedicatory," as Henry Anderson. By so doing he has certainly preserved his name from total oblivion, which the merits of his "Poem" would hardly have done. Yet, bad as it is, it seems from Lowndes that the paternity of it is claimed by another individual equally unknown to fame. "Some copies," he says, "of this poem have the name of Audley as the author." But the curious thing about the book, and that which alone entitles it to the honour of a resurrection in the pages of "N. & Q.,"



remains to be noticed. The "Epistle Dedicatory" is headed, "To the Honoured," followed by a blank, which in my copy has been very neatly filled up, by pen and ink, with the name of "Sir John Manwayring, Bart." It would thus appear that the poem was deliberately intended to be used as a kind of begging letter, to be dedicated in turn to any one and every one who was deemed likely to relieve the poet's wants. As might be supposed, the "Epistle" itself is in very general terms. It merely sets forth that "the Author's condition being at present on a Level, and the Basis of his former Fortune overthrown, to get clear of the Dilemma, and prevent his future Interment in the Ruins; Humbly takes leave to Dedicate this small Poem (the Offspring of a Pennyless Muse) to your kind Acceptance"; and then, of the dedicatee, that, "believing the Spirit of Goodness and true Humility resides in your Generous Breast, as a Rich Gemm in a Noble Cascade, he (the Author) is encourag'd to Lay this the aforesaid Brat at your Hospitable gate," &c. Sir John Mainwaring, of Peover, in Cheshire, succeeded his father as second baronet in 1689, and died 1702, which fixes the date of our author's flourishing, confirmed as it is by the appearance of paper and type and general get-up. My copy, being dignified with a fair cover and gilt edges, must have been the very copy used to draw upon Sir John's purse. Nothing but such an intent can explain its being thought worthy of such adornment.

Can it be that both Anderson and Audley were partners in this ingenious system of begging? The "H. A." on the title-page, the blank space for the name of the "Honoured" patron, and the circumstance mentioned by Lowndes, make it not improbable. If so, neither of them may, after all, have been the author. The "Poem" was, perhaps, bought complete from some begging-letter writer. The grammar and diction of the "Epistle" are suspicious. No doubt there were "screevers of fakements" in London two hundred years ago.

H. A. S.

Breadsall, Derby.

"SONS OF THE CLERGY."—The following extract from an entry in one of the Patent Rolls of Edward I. is not without interest:—"Amic' fil' magistri Hugonis personæ ecclesiæ de Honesworth." Whether "Amic'" was a son or a daughter cannot be decided by means of the entry itself. But the important point, the paternity of the parson, is quite clear.

The above is the only decided instance which I have met with of parsonic paternity in the Patent Rolls. There are plenty of such descriptions as "Robertus filius Petri clic.," in which it is doubtful whether "Robert Fitz-Peter, clerk," or "Robert, son of Peter the clerk," is intended. But "Hugh,

the parson of Honesworth," must have had a son or daughter, real or putative.

F. S. H.

Merton, Surrey.

RAGMAN'S ROLL, OR REWE.—As this phrase is used so often in early English literature, and has not, I believe, been of late years rightly defined, I quote Archbishop Udal's explanation of it from his translation, in 1542, of Erasmus's *Apophthegmes*:

"In the time while the Triumvirate dured [Octavius, Lepidus, and Antonius, all three together holdyng thempire of Rome in their handes as lordes of the worlde], Augustus had written a great *ragmans rewe*, or bille, to be soung on Pollio in derision and skorne of hym by name. At the same time, Well [quoth Pollio] poore I hold my peace. For it is not for mine ease, nor it is no mater of iape, to write rimes or railyng songes on that persone, in whose handes it lieth to write a man out of all that euer he hath."

"There was in *Compania* a toune called *Fescenium*, the first inhabitauntes whereof issued from the *Atheniens* (as *Seruius* reporteth). In this toune was first inuented the ioylitee of minstrelsie, and singyng merie songes and rimes, for makyng laughter and sporte at marriages, euen like as is now vsed, to syng songes of the Frere and the Nunne, with other semblable merie iestes, at weddynges, and other feastynges. And these songes or rimes (because their originall beginnyng issued out of *Fescenium*) wer called in Latine *Fescennina carmina*, or *Fescennini rythmi*, or *Versus*. Whiche I doe here translate (according to our English prouerbe) a *ragmans rewe*, or, a *bille*. For so dooe we call a long ieste, that railleth on any persone by name, or toucheth a bodies honestee somewhat nere."

The above is taken from a sheet of the reprint of the edition of 1564, which Mr. Robert Roberts, of Boston, Lincolnshire, has now in the press, and for which, I trust, he will find some subscribers among the readers of "N. & Q." The book is both quaint and interesting.

F. J. FURNIVALL.

MARY QUEEN OF SCOTS: "PARTY."—There is a very general prejudice against the word "party," used for a person or individual, originating, I imagine, in the use of it by a certain class of business men, who seek to give a little air of mystery to their rather commonplace transactions. I was surprised to find the word used in this sense, in a copy of a letter written at Inverary, A.D. 1563, by Mary Queen of Scots, addressed to a Highland gentleman, by name Torquill McLeod, for the purpose of giving him a caution not to marry beneath him. The Queen goes on to say, we "gif you aduertisement . . . becaus ye haue that honour to be of the stewartis blude, . . . that ye allayat your self to na *party* in mareage without our advys, and quhill we declair our opinioun and mynd to your self tharanent." The original of this curious letter is said to be in the possession of the Sheriff Clerk, Kirkwall.

ALEX. FERGUSON.

[The Queen may have intended "family" by "party."]

BURIALS IN AN ERECT POSITION.—This subject has often been referred to in the pages of "N. & Q.,"



but to the best of my belief "the reason why" has never been satisfactorily accounted for. I can assign no reason except a desire for a peculiarity in the mode of sepulture. The Claphams and Mauleverers are said to have been interred in this manner in Bolton Abbey; and in 1858, the vault of the Powletts, Barons Bolton, in Wensley Church, in Yorkshire, being opened for a burial, I entered it, and saw the leaden coffin of the Marchioness of Winchester in an erect position. It was placed at the east end, and on its top was deposited a small leaden case containing the heart. She was a natural daughter of Emanuel, Lord Scrope, Earl of Sunderland, and brought the Bolton estates into the Powlett family by her marriage with Charles, Marquis of Winchester, who was created by King William III. the first Duke of Bolton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

JAMES PIERCE, 1726.—In a recent paragraph in the *Times* it was stated that there was a dispute in 1726 similar to that raised now as to the right of a Dissenting minister to the title of "Reverend":

"In 1726, the celebrated Presbyterian minister, James Pierce, the founder of Unitarianism in the West of England, was interred in the churchyard of St. Leonard's, Exeter. The rector disapproved, in the first instance, a Latin inscription, which had been written for the tombstone. It was then proposed to substitute the simple sentence 'Here lies the reverend, learned, and pious Mr. James Pierce'; but of this the rector disapproved equally, saying that Mr. Pierce was not reverend, for he was not lawfully ordained; not learned, for he was not a member of either University; and not pious, for he taught doctrinal errors. All, therefore, that was allowed to be inscribed on the good man's grave was 'Mr. James Pierce's tomb, 1726.'"

Where can I obtain any further genealogical particulars of this Mr. James Pierce, and what relation was he to "Samuel Eyles Pierce," a famous Dissenter of Honiton, related to the Chilcotts of Exeter, late preacher at Ebenezer Meeting in Truro, Cornwall, author of *Discourses on the Lord's Supper*, published 1796? R. J. FYNMORE.

SHELLEY.—The song which commences—

"I rise from dreams of thee  
In the first sweet sleep of night,"

by Percy B. Shelley, is entitled *Lines to an Indian Air*. Where is the air to be found?

C. A. WARD.

"PADDY."—I suppose that this derisive appellation of our Irish brethren, like "Sawney" (Alexander) of us Scotch, is a mere abbreviation of

Patrick, the saint of their country. I would inquire when it first appears in this form. I have been led to make this inquiry from finding the name among the witnesses to a charter of Affrica, daughter of Edgar, in the reign of William the Lion (1165–1214), granting to the Abbey of Melrose "unam quartam partem plenarie ville in territorio de dunscoir" (Liber de Melros, No. 199). Among the witnesses are found "Gillenberet filio padi, padi Mac Cunig," and the other witnesses are "Johanne Macdufthi, Gillcristo, filio Gilleunil, Gillid judice." They seem all to be of Scotch-Irish extraction. Can any earlier example than the above be given? C. T. RAMAGE.

HENRY HYDE, OF PURTON, WILTS.—Can you give me any particulars relative to the family of the father to the celebrated Lord Clarendon? What were the arms of Hyde, of Purton? LUSCUS.

[Henry Hyde married Mary, daughter of Edward Langford, of Trowbridge. Edward Hyde, Earl of Clarendon, married, in 1629, firstly, a daughter of Sir George Ayliffe, Wilts, who died six months after marriage; secondly, in 1632, Frances, daughter of Sir Thomas Aylesbury. By the latter he had six children, four sons and two daughters. Henry, second Earl of Clarendon, died 1709; Lawrence, Earl of Rochester, died 1711; Edward and James died unmarried; Anne married James, Duke of York, and was the mother of Queens Mary and Anne; Frances, married to Thomas Keightly, of Hertingfordbury. LUSCUS desires to know whom Henry and Lawrence married.]

ARMORIAL.—There is a coat of arms quartered by the Taunton family (I mean the Tauntons of Hilfield), and I cannot find out to what family they belong. The arms are, quarterly, arg. and gu., five crescents counterchanged, one in each quarter, and one in the precise middle point. The curious part of it is that another family of Taunton bears the arms, quarterly, arg. and gu., *four* crescents counterchanged, very nearly the same as the coat quartered by us. I have long tried to find out how we came by them, but have failed.

W. G. TAUNTON.

GROTESQUE MEDIEVAL CARVINGS.—Is there in English or French any separate work, or portion of a work, devoted to the subject of the grotesque and satirical carvings so common in the ecclesiastical architecture of the Middle Ages? It would be of some interest to find out also the connexion, if there really was any, of the Freemasons with these carvings. I have taken pains to discover some authorities on the matter, but so far fruitlessly; perhaps, however, some of your readers may be able to refer to help me. A. O'C.

AMBROISE BENET, OF BULSTRODE, BUCKS.—Who was this gentleman? He got into some difficulties, political or pecuniary, in 1671, and went to Jamaica, where he died soon after. His wife was Rebecca, fourth daughter of Sir Thomas



Hampton, Kt., and Alderman of London, who remained in England, and died in 1695. I strongly suspect he was a near relative of Lord Arlington, the notorious Minister and Secretary of State to Charles II.

J. H. COOKE.

**PHILOSOPHICAL FIREWORKS FROM INFLAMMABLE AIR.**—In the *Times* newspaper of the 17th of May, 1800, is an advertisement of Mr. Cartwright's Exhibition at the Lyceum Theatre in the Strand, which announces "A grand display of Philosophical Fire Works from Inflammable Air, that undergoes a variety of changes, and produces several thousand flames. The whole without smoke or gunpowder"; and also states that "The Theatre will be illuminated by a most curious Aeroferic Branch, which is lighted and extinguished in a moment."

Is anything known of the means employed to produce the effects described? GEORGE ELLIS.  
St. John's Wood.

**PAUL JONES'S ACTION.**—I have in my possession a painting of much merit, representing this desperate sea-fight, which took place in October, 1779, off Bridlington. Captain Pearson, of the "Serapis" frigate, together with a sloop called the "Countess of Scarborough," defended himself against three large American vessels, sailing under French colours, and commanded by the well-known Paul Jones. The action was of a most gallant character. It was fought by moonlight, and lasted many hours, during two of which the "Serapis" fought with the muzzles of her guns almost touching those of one enemy, whilst another kept sailing round and delivering broadsides. Captain Pearson did not surrender until his ship was on fire and in a sinking state, having lost sixty killed and many more wounded. Can any reader of "N. & Q." tell anything of the subsequent career of the gallant Captain R. Pearson, of the "Serapis"?

E. ELTON.

**SCOTS GREYS.**—Can any one inform me when the 2nd Dragoons first rode grey horses, and at what date they became familiarly known as the Scots Greys? In the records of the regiment there is not a scrap of information on the subject. Any early information about the "Royal Scots Dragoons" will be thankfully received by me.

GEO. CLEGHORN.

13, Pittville Parade, Cheltenham.

**THE OLD ROMAN ROADS (ERMINE STREET).**—In Haydn's *Dictionary of Dates*, 1868, the derivation of Ermine Street is thus given: "Ermin Street, from Irmunsal, a German word meaning Mercury, whom our German ancestors worshipped under that name." In a small octavo volume of the "*Itinerary of Antoninus*, printed for R. & J. Dodsley, Pall Mall, 1756," the old road "is derived from Here, in Sax. an army; and Herman,

a soldier, so that Herman St. is nothing else but a military way." I should be glad to know through "N. & Q." which of the two derivatives is the more trustworthy, and also where the best portable map can be obtained with the old Roman roads and stations marked out on the Britain of to-day.

F. D.

Nottingham.

**SOMASTER AND KELLAND FAMILIES.**—Can any one learned in Devonshire genealogies tell me if there was any connexion between the families of Somaster and Kelland, of Painsford, in Ashprington? Lysons says that the heiress of Somaster married a Kelland, but I doubt the truth of this statement. The Somasters were living at Painsford in 1634, when Dorothy, daughter of Sir Samuel and Lady Frances, was baptized; and in 1679, John Kelland of Painsford was buried at Ashprington, aged seventy-one. This John Kelland had married Susannah Fownes; and had his mother, who must have been married before 1608, been a sister of Sir Samuel Somaster, who signed the Visitation in 1620, when he had three sons and two daughters alive (who may all have died without issue), it is, at least, remarkable that her name does not occur in the Somaster pedigree.

**JOHN PROUZ, 1664.**—John Prouz, of Chagford, Devon, is stated, on his monument in Chagford Church, to have been the last heir male of his family, and to have died 19th May, 1664. Did he leave any daughters, and, if he did, whom did they marry; or did the representation of this ancient family devolve on his sisters, one of whom, Philippa, married Richard Courtenay of Tremere, in Lanivet, Cornwall, 6th June, 1637?

EDMUND M. BOYLE.

Rock Wood, Torquay.

**SIR WILLIAM DAVENANT.**—

"The lark now leaves his wat'ry nest,  
And climbing shakes his dewy wings;  
He takes this window for the East,  
And to implore your light he sings.  
Awake, awake, the morn will never rise  
Till she can dress her beauty at your eyes.

The merchant bows unto the seaman's star,  
The ploughman from the sun his season takes;  
But still the lover wonders what they are  
Who look for day before his mistress wakes.  
Awake," &c.

I have seen the above beautiful lines attributed to Sir William Davenant. Are they by him? If so, in what edition of his works are they to be found? If in one of his plays, in which? C. D.

**MRS. MARY LUTWYCHE.**—Is anything recorded of this lady, as to whom I find a note in the late (*query*, when did he die?) George Monkland's *Supplement to the Literature and Literati of Bath*, 1855, p. 26: she was "among the notables of her



day; she had always moved in the best society, had been received at foreign courts, when presentations were more rare than now . . . a good linguist . . . and distinguished herself by her translation of *The History of Malta*, and also of the Chevalier Boisgeker's (sic) *Travels in Sweden*?"

Both these works are by the same author, namely, P. M. L. de Boisgelin de Kerdu. The first is entitled *Ancient and Modern Malta* . . . in three volumes . . . 1804; the second, *Travels through Denmark and Sweden* . . . in two volumes, 1810, both in quarto, and no mention is made of their being translations.

The works were published originally in English, so that I presume Mrs. Lutwyche translated from Boisgelin's manuscript. But what authority is there for this? They were afterwards translated into French, and published in France (Quérard, *La France Littéraire*).

Boisgelin will be found in the *Biographical Dictionary*, 1816, and in Watt's *Bibliotheca Britannica*. Both give incorrect and abbreviated title-pages, but the works themselves are in the King's Library at the British Museum.

Was Mrs. Elizabeth Lutwyche, who published *The Broken Vase* in 1840, any relation of the above?

OLPHAR HAMST.

New Barnet, Herts, N.

RECORD OFFICE AND BRITISH MUSEUM.—What are the best Catalogues of the Records in the above places?

X.

HERALDIC.—Would somebody kindly translate the following into heraldic English?—

"De sable, à un écu d'argent en cœur aux batons fleurdelisé d'or passer en croix et un sautoir, et sur le tout d'argent au cavalier armé de sable."

OTTO.

A TAX: "KUPER'S."—

"Those who contribute to the tax  
On tea, and chocolate, and wax."

May I ask to what "tax" reference is here made? The lines occur in a *Dialogue between a Master and Servant*, by R. O., Cambridge, published in 1752. In the same *Dialogue* mention is made of a bygone place of amusement, "Kuper's." Is it known where this place was?

EL. WALFORD, M.A.

Hampstead, N.W.

A CURIOUS THORN.—It is said that there is a thorn at Great Malvern (it is called a Glastonbury thorn) which buds always at midnight on Twelfth Night or Old Christmas Day. I should like to know how it is to be accounted for, whether by fact or fiction. Are there other thorns having a similar history?

T. C. U.

RICHARD BENTLEY, THE MASTER OF TRINITY.—Can any of your readers inform me whether there is a pedigree of the family of Richard

Bentley the critic extant, and, if so, where it can be consulted? I think I have seen it mentioned that there is a family of the same name descended from him, now existing in Yorkshire.

β.

ROYAL CHAPLAINS.—Is there any register of the appointments of clergymen to be chaplains to royal and noble persons; if so, where? The appointments of chaplains to the sovereign are, I assume, recorded in the Lord Chamberlain's Department.

CUR. COG.

### Replies.

#### GIPSY NAMES.

(5th S. i. 325; ii. 222, 294.)

With the same idea as MR. GROOME, Dr. Smart, of Manchester, and myself were led to make a similar collection. The results did not equal our expectations. In this country we find, in 1506, Anthonius Gawino (Simson, *History of the Gipsies*, London, 1865, p. 98); c. 1512, Giles Hather and Queen Kit Calot (Samuel Rid, *Art of Juggling*, 1612); in 1540, John Faw, Sebastiane Lalowe, Antean Donea, Satona Fingo, Nona Finco, Phillip Hatseyggaw, Towla Bailyow, Grasta Neyn, Geleyr Bailyow, Bernard Beige, Demeo Matskalla (or Macskalla), Notfaw Lawlowr (? Lalowe), Martine Fenune (Sims., 101); in 1541, John Faw and Sebastiane Lalow (Sims., 106); in 1546, Phillipe Lazer (*Archæologia*, xviii. 127); in 1549, John Roland and Babtist Amy, and George Fawe (Lodge's *Illustrations of British History*, i. 135); in 1554, Andro, George, Robert, Anthony, and Johnne Faw, Andrew George Nichoah, George Sebastiane Colyne, and George, Julie, and Johnne Colyne, James Haw, Johnne and George Browne (Sims., 107); in 1624, Helen and Lucretia Faa (Sims., 118). On the Continent the earliest examples are Michael, Andreas, Zindelo, Panuel, Johannis, and Petrus (Hoyland, *Historical Survey of the Customs, &c., of the Gipsies*, York, 1816, p. 57).

The present tribal names are simply the common surnames of their adopted country (see Pott, *Die Zigeuner*, &c., Halle, 1844, i. 51; for French Gipsies, *Paris Guide*, Paris, 1867, ii. 1113-1120; for German Gipsies, Liebich, *Die Zigeuner*, Leipzig, 1863, pp. 89-90; for Turkish Gipsies, Paspatis, *Les Tchinghianés*, Constantinople, 1870, pp. 630-631; for Italian Gipsies, Ascoli, *Zigeunerisches*, Halle, 1865, pp. 128, 129). In England we find Boswell, Cooper, Herne, Lee, Lovell, Stanley, Taylor, Young, &c. (see Crabb, *The Gipsies' Advocate*, London, 1832, p. 48; Harriot, *Observations on the Oriental Origin of the Rom-nichal*, Royal Asiatic Soc. *Trans.*, London, 1830, p. 522; Hoyland, *supra*, 165, 184-5; "N. & Q.," 4th S. iii. 405, 461). The English tribe Winter is extinct (Hoyland, 94). The last survivor—a



pugilist—is immortalized by Hood in his ode to *Spring*. There is a German tribe of Winters (Lieb., 90). In Scotland we find Faa, Gordon, Blyth, Ruthven, &c. (Sims., 117; Hoyland, 94; "N. & Q.," 2<sup>nd</sup> S. xi. 196); in Ireland, Docherty, McCurdy, McCloskey, McGuire, McKay (Sims., 358); in Wales, Jones, Roberts, Williams, Woods. These names were probably assumed soon after the Gipsies' immigration, from owners of large estates on which particular hordes usually encamped (Borrow, *Romano Lavo-lil*, London, 1874, p. 227), or from protectors of the proscribed race (Sims., 117, note). Many of these names are roughly rendered into Romanes (cf. Sims., 219).

An old gipsy's account (*quantum valeat*) of these tribal names is not devoid of interest:—

"The Hernes and Boswells is the oldest family. The Lees are only two hundred years a family. They are mixed nigger and Bengauler as you can see by their black faces and curly hair, and the Boswells has long straight hair, men and women. The Stanleys ain't real gipsies. They originated, I think, in Lord Derby over there [pointing in the direction of Knowsley] about two hundred years ago [cf. Sims., 177, note]. The Smiths is Irish, sir. I mean as they came from Ireland about two hundred years ago, but I believe as they is a real old family—*tátcho Rómany*" [cf. Sims., 98, note.]

The following records of some of these names are arranged chronologically:—1687, Robert Hern and Elizabeth Bozwell, king and queen, buried at Camberwell, Surrey (*Blackwood's Magazine*, xcix., article, Review of Simson's *History of the Gipsies*); Henry Bozwell, king, buried at Wittering, Sussex (Hubert Smith, *Tent Life*, London, 1873, p. 520); 1708, James Bosvill, king, buried at Doncaster ("N. & Q.," 4<sup>th</sup> S. iii. 557); 1756, Francis Heron, king, buried at Hartlepool (*Blackwood*, v. *supra*); 1773, clothes of Diana Boswell, queen, burnt after her funeral (*Annual Register*, xvi.); 1774, Inverto Boswell, king's son, buried at Calne, Wilts (*Tent Life*, 520); 1783, Ashena, daughter of Edward and Greenleaf Boswell, buried at Stretham, Cambs. "N. & Q.," 5<sup>th</sup> S. i. 129); 1780, Henry Boswell, king, buried at Ickleford, Herts (*The Farm Topographer*, i.; see "N. & Q.," 5<sup>th</sup> S. i. 212).

Their Christian names (see Pott, i. 51–2) are sometimes outlandish, though generally euphonious. Some seem traditional, but usually they are chosen for their sound. A gipsy's ear is captivated by a fine sonorous name, in the same way that his eye is caught by the bright colours of a gay bandanna; e.g., on telling a gipsy, in answer to his inquiries about a watch chain, that it was made of *Aluminium*, he at once remarked, "What a fine name for a child!" Biblical names are especially in favour with them. Mr. Borrow (*Romany Rye*, London, 1857, i. 93–4) gives several examples of queer gipsy names, the most peculiar being Culvato (Claude), and, feminine, Pakomovna, Sanpriel, Leviathan, Clementina, Orlanda, Mikailia, and (98) Tarno Chikno; also (*Lavo-lil*) Artáros (Ar-

thur), Canairis, Cinerella (? Cinderella), Fenella (cf. *Vennel*, Lieb., 89), Kisaiya, Lasho (Louis), Mizella, Narilla, Sacki (? Isaac), (221) Agamemnon. Mr. Leland, *English Gipsies*, London, 1873, has Dighton, 58; Horferus, Horfer (Orpheus), 56; Knight, 247; Wacker, Wackerdoll, 57; and Wantelo, 67.

Omitting those given by MR. GROOME ("N. & Q.," 5<sup>th</sup> S. ii. 222), we have met with—*masculine*—Barthi, Bendigo, Bruce, Byron, Emperor, 'Hōva (? Jehovah), Kalī, 'Līsha (Elisha), Major, Mantis (cf. *Manzili*, *Paris Guide*, *supra*), McKenzie, Mansfield, Merifil (? Merivale), 'Mōtcha and 'Mōti (Timotheus), O'Connor, Persūvius, Mounsūbius, 'Subius ("a burning mountain, Sir," Vesuvius), Phoenix (abbr. Fennik), Riley, Santa-Noah Toisa (? Tasso), Tobias, Trafalgar (abbr. 'Algar), Tunapo (Tornapo, Borrow, *Lavo-lil*), Wallace, 'Wester and 'Westarus (Sylvester); *feminine*—Ada, Alamina, Alma, Amaline, Barbara, Barzina, Casello, Curlenda, (abbr. 'Lenda), Delia (? Delilah), Dora, Dorēlia, Elderifa, Eldoria, Ellafia, Ercilla (? GROOME's Cilli), Eva, Flōa (? Flora; cf. *Floure*, Borrow, *Lavo-lil*), Gravalina, Horentia, Julia (abbr. Jūlo), Kensilia, Leah, Lilia, Lurēna, Miralda and Mirelda (Esmeralda), Pamela, Pomōna, Priscilla, Rhoda, Shurensa (abbr. Shūri), Siāra (abbr. Sarah, very common amongst the Bozswells, cf. Pott, i. 51, *Cihari*), Solivina (for Solferino); Sina, Trinity, Union, Ursula, Zūba, and Zubī.

H. T. CROFTON.

Manchester.

SHAKSPEARE: BACON (5<sup>th</sup> S. ii. 161.)—I fear MR. WARD's remarks on this subject are likely to give a weak-minded reader, or even some over-worked student, an attack of hysterics. He gives no proof of Bacon ever having anything to do with Shakspeare, and yet would maintain that (*mutatis mutandis*)—

"Bacon scripsit fabulas, Shakespeare vortit barbare."

How could "the attribution of plays grow into a literature"? The "attribution" might be the subject of a number of works sufficient to constitute (which is far from being true) a literature in one sense of that word. As for the word "attribution" *per se*, I doubt that it is English. If it is an absolute fact that Jansen did fashion the poet's bust, why go out of the way to say that it is strange that such an artist did do so? Moreover, are not the portraits enough to prove that the appearance of Shakspeare suggested (1) Genius, (2) Refined breeding and gentle blood? How any one can divorce the ideas, fancy, and philosophy of the plays of Shakspeare from the language, I cannot conceive. I had always thought that the ideas were so subtly merged in the language, that the *callida junctura* was quite hidden, like the workings of nature, from our weak mortal sight. A proof of this is the



tame dullness of any paraphrase of the fine passages in Shakspeare. As MR. WARD has refused to change his conviction on this point until he changes his nature (an ambiguous expression), argument, I fear, will be lost upon him. On the whole, I fear that the "many" will prefer "the prodigious absurdity of Schlegel" (!), and the "equal absurdity of Coleridge," who may well cry to be saved from his friends. I observed several unintelligible expressions in MR. WARD'S paper, *e.g.*, that sentence "A poetic soul vibrates language, &c., . . . touch." I was not aware that in strictness *vibrate* was a transitive verb. Poor Scott is dealt with in six words, and then we have the tautological expression the "birth issue of this marriage act." A logical mind would be inclined to eliminate *birth* and *act*. What "vibratory words," and "the sublime singer to the universal lyre," exactly means, I know not.

Now, surely, Homer is nothing if not constructive. I would venture to advise MR. WARD to read Aristotle's treatise on poetry in the original, and there he will see a good conception of Homer. It is Homer's constructive and dramatic powers that are his chief beauty. With the bald materials of a few stories of adventure and war, he has produced two splendid tragedies, in which the plot is developed, and the episodes managed, with the greatest judgment. What does this gentleman mean by "He flashes a 300 year old tale"? Surely the non-Bible element in Milton far exceeds the Bible element.

What does MR. WARD mean by "vibrate in unison to the harmony of the sphere"? What is the difference between a prophet and the suspicious word "a vaticinator." I fear Byron conveys to us more of the music of the Devil than the music of God.

Finally, I would note the tautology involved in "burning *for ever after* with an *eternal* glory." It might, perhaps, be maintained that much learning doth make Mr. Carlyle mad, but surely his fanatic imitators are not subject to the same cause.

H. S. SKIPTON.

Exeter College, Oxford.

"BRITISH AND CONTINENTAL TITLES OF HONOUR" (5<sup>th</sup> S. ii. 23, 95, 195.)—C. S. K. and MISS PEACOCK fail, I think, to see my point. My contention is simply this, that "political (or peerage) nobility" is the only nobility known to the Common Law of England. I speak under correction, but I have always understood that it is an essential doctrine of the heraldic theory of nobility that all "nobles" are equal, *i.e.* "peers." So then, according to that theory, any *armiger* is the peer of a Lord of Parliament. But the law of England says that the *armiger* is *not* the peer of the Baron. Therefore I conclude that our law does not admit the heraldic theory of "nobility of

blood." I may clench the argument by remarking that MISS PEACOCK is mistaken in supposing that it is necessary to be a member of the House of Lords to be entitled to trial by that House in a case of felony. Scotch and Irish non-representative peers, female peers, peers under age, all possess this privilege. Again, it is very significant to observe, that if a peeress by marriage lose her husband and marry a commoner, she loses also all privilege of peerage (*Co. Litt.*, 16 b). But if a duchess-dowager marry a baron, she continues a duchess still; "for," says Blackstone, quoting this passage of Coke's, "all the nobility are *pares*, and therefore it is no degradation." I admit that the passage cited by C. S. K. and MISS PEACOCK from the *Second Institutes* is difficult of interpretation; but I refuse to admit even Lord Coke as an authority against himself, and in contradiction to elementary principles of law. The law of England no more recognizes the nobility of a "gentleman in blood" than it recognizes the title of the Archbishop of Westminster, or (to take C. S. K.'s illustration) than the modern French law recognizes the nobility of the old *noblesse*. C. S. K. may, if he pleases, say that, for all that, the "gentleman in blood" possesses "real nobility." I have no wish to dispute such a statement. I would only observe that a "nobility" carrying with it no legal privileges, and, indeed, carefully ignored by the law, seems to me to be imaginative rather than "real," and, at any rate, to be of very little practical importance. MIDDLE TEMPLAR.

Bradford.

BEALE : BAILLIE : BALIOL : BAILLEUL (5<sup>th</sup> S. ii. 186.)—MR. BEALE is, in my opinion, incorrect in his theory attributing the origin of the Norman name Baliol, or Balleul—a town in Normandy—to Baal. The origin would appear to me to be Ballium, the Latin equivalent in early English of Bailey, or Baily, meaning the bailey or ballium of a castle, and from whence we get our term "bailiff," as applied to the officer who formerly kept watch and ward over castle gates and approaches, a portion of which was termed either the ballium or bailey; hence Old Bailey in London, situate in the old London wall, and evidently a postern gate in that wall, with its ballium and watch-tower; or the bailey street at Castle Acre, in Norfolk, or at Cardiff, in connexion with the old walls of the castles at these places. That the Norman name of "De Baliol" and the early English name of "Le Baily" were synonymous, is proved by reference to the historical MSS. recently published by the H. MSS. Commrs., in which, under the head of Balliol College, there appears, that in an obligation on parchment, "Stephen de Balliol," *rector of the Church of Mitford*, in Northumberland.

In a further grant to Balliol College, *circa* 1283, one of the witnesses to the deed of gift was



"Stephen de Bailly," *rector of the Church of Mitford*.

Again, in a third document, dated Tuesday before the feast of *St. Margaret the Virgin*, A.D. 1283, the above man is described as Stephen de Eure, *rector of the Church of Mitford*.

I may mention that the family of Baillies, of Jerviswood, claim their descent from the Baliols, although that descent has never been fully established.

It may likewise be mentioned that the Baliols were lords, for a short time, of the Honour and Castle of Mitford, in Northumberland.

In these historical MSS. (Balliol College) a query arises, whether John de Baliol, who eventually married Devorgilda, daughter of Margaret le Scot, and Alan, Lord of Galloway, had *previously* been married, inasmuch as an expression in one of these MSS. would lead to this conclusion, and which I recommend accordingly to the genealogists of to-day, thus: In a small parchment deed in Latin, whereby Stephen de Euer (or De Baliol elsewhere in these records), rector of the Church of Mitford, binds himself to the Scholars of Balliol College, and to ensure payment under this obligation, and offers the security of Sir Hugh Euer (or Eure, Eu, Ew, or Baliol, under all of which *aliases* this Hugh elsewhere appears in the Balliol College records), "his brother by his father's side."

If my conjecture is correct, a good deal of mystery as to the family of John the founder, with his wife Devorgilda, of "Balliol" or "Le Bailly" College, may be cleared up. JAS. R. SCOTT.

THE IMPERIAL CONSTANTINIAN ORDER OF ST. GEORGE (5<sup>th</sup> S. ii. 260.)—As there appears to be some confusion on this subject, perhaps some of the readers of "N. & Q." may be able to furnish an accurate list of the various works treating of it. By "the late Prince Comnenus Palæologus," is Prince Palæologus (so-called), who died lately at Turin, meant? S.

CHANCELS PLACED WESTWARD (5<sup>th</sup> S. ii. 288.)—A curious question arose in India many years ago about the placing of chancels, *i. e.* on Dr. Middleton, the first bishop, being appointed. It was this, that if the chancel were placed to the east, it did not face Jerusalem, but the reverse. It was, I believe, solved by the supposition, that the orientation of the chancel did not refer to Jerusalem, but to something else, but I forget what. The chancels, therefore, in our Indian churches were then built, as they have been since, facing the east. CIVILIS.

GEORGE IV. (5<sup>th</sup> S. ii. 267.)—In a western city in which I was born during the Regency, it was currently believed that a landowner of the neighbourhood was the king's son, the mother being a married woman. Of course there were details of

the *liaison* which it is not desirable to reproduce now. A peerage given to that landowner subsequent to the death of George IV. did but confirm the long previously current story. When, nearly forty years since, I lived in the City, it was believed by the commonalty that an eminent brewer of London was a son of George IV. In each of the two cases, personal likeness was held to confirm the popular story. C. W. E.

EVER INQUISITIVE was probably very correctly informed "that it was a mistake to suppose that George IV. died without illegitimate children." I personally knew two reputed sons by different mothers, one a pious colonel in the Army, and the other a midshipman, or perhaps clerk, in the Royal Navy. One is dead; the other may be alive. For obvious reasons, I cannot publish names. J. C. H.

Rome.

SEALS IN TWO PARTS (5<sup>th</sup> S. ii. 308.)—The language of the charter is certainly very obscure (and apparently is not transcribed quite accurately); but probably the meaning may be as your correspondent suggests, "that there were two seals, the one larger than the other." The Great and Privy Seals used by the Crown may, perhaps, be referred to as "similar instances." T. J. A.

CHAP-BOOK LITERATURE (4<sup>th</sup> S. iv. 215.)—If MR. KINGSLEY still cares to see a copy of *The Merry and Diverting Exploits of George Buchanan* (Stirling, printed for the booksellers, *n. d.*), I will gladly lend him one, just obtained, on receipt of a note to that effect. J. MANUEL.

Newcastle-upon-Tyne.

"THERE IS NO (FUTURE) PANG," &c. (4<sup>th</sup> S. viii. 285.)—The lines are from Byron's *Manfred*, Act iii. sc. 1. FREDK. RULE.

"THIS WORLD I DEEM," &c. (5<sup>th</sup> S. ii. 308.)—Unless my memory plays me false, the stanzas MR. PRESLEY inquires about are by Philip James Bailey, and I think from his *Festus*. H. A. S. Breadsall, Derby.

"AVON: A POEM IN THREE PARTS," &c., 1758 (5<sup>th</sup> S. ii. 329.)—By the Rev. John Huckell. Bohn's edition of Lowndes's *Shakspeariana*. CHARLES WYLIE.

"TERRELLA" (5<sup>th</sup> S. ii. 326) "is a Load-stone turned into an exact Spherical Figure, and so placed that its Poles and Equator, &c., correspond to the Poles and Equator of the World."—Bailey's *Dictionary*. MORTIMER COLLINS. Knowl Hill, Berks.

WHO WROTE "THE BUTTERFLY'S BALL"? (5<sup>th</sup> S. ii. 327.)—It may interest Z. Z. to know that I have the best living authority for believing that



the illustrations to this little work were by Mulready. Is it not probable that William Godwin, Mulready's ally at this period, wrote the text, as he had written that now-very-scarce biography *The Looking Glass*, London, 1805? F. G. S.

[Further replies on this subject will appear next week.]

MNEMONIC CALENDARS (5<sup>th</sup> S. i. *passim*; ii. 233.)—

"Time hath, my lord, a wallet at his back  
Wherein he puts alms for oblivion,  
A great sized monster of ingratitude.  
Those scraps are good deeds past, which are devour'd  
As fast as they are made, forgot as soon  
As done."

May not "N. & Q." be likened to this wallet, which, according to Ulysses, Time hath at his back? Upwards of a score of years ago, when I was a contributor to the First Series, I took some pains with a Mental Almanac, as old as Venerable Bede, which I explained and modified to embrace all cases, all years, all centuries, and all varieties of Old and New Styles; and now, in 1874, after half a hundred volumes of "N. & Q." have been published, I have encountered by accident the pains taken by your correspondent CARL DEAN to deprive that venerable Mental Almanac of all its best features, in order to produce a worthless *caput mortuum* of his own. He would divide by 4 all the four figures of a date, add the result to the date, and divide the whole by seven! I did the same upon the two last figures of the date only, the difference being that whereas not one person in a thousand would or could perform those processes upon four figures without writing them down, scarcely one in a thousand would have any difficulty in doing so upon two figures. Next, instead of going direct to the month required, he cannot get to any month without first having recourse to January. Lastly, he makes no provision for change of centuries, or change of style, except some unexplained preference for the eighteenth century, to which he would add 1, leaving all the others to take care of themselves.

It is hard to believe that, if CARL DEAN had seen and studied the Almanac of Venerable Bede, he would have put his own bald and imperfect attempt in competition with it; and yet it is almost equally difficult to reconcile the similar forms of description in these two lines:—

"March and November and Valentine's day,  
Fifth of February, and of March, and the Gunpowder day."

A. E. B.

Guernsey.

[We welcome the return of our old correspondent. The contributions referred to will be found in "N. & Q." 1<sup>st</sup> S. iv. 201, 341, Sept. 20, 1851.]

SNEEZING (4<sup>th</sup> S. ii. 4; 5<sup>th</sup> S. ii. 193.)—Rabbinical writers tell us that "sneezing was a mortal sign even from the first man until it was taken off

by the special supplication of Jacob. From whence, as a thankful acknowledgment, this salutation first began, and was after continued by the expression of Tobim Chaüm, or *vita bona*, by standers by, upon all occasions of sneezing" (see Buxtorf, *Lex. Chald.*). Aristotle mentions the omen, "why sneezing from noon to midnight was good, but from night to noon unlucky." And the ancients, says St. Austin, "were wont to go to bed again if they sneezed while they put on their shoe." Ross, in his *Arcana Microscopi*, says:—

"Prometheus was the first that wisht well to the sneezer, when the man, which he had made of clay, fell into a fit of sternutation upon the approach of that celestial fire which he stole from the sun. This gave original to that custome among the Gentiles in saluting the sneezer. They used also to worship the head in sternutation, as being a divine part and seat of the senses and cogitation."

A writer in the *Gent. Mag.* (April, 1777) informs us that "the year 750 is commonly reckoned the era of the custom of saying 'God bless you' to one who happens to sneeze. It is said that, in the time of the Pontificate of St. Gregory the Great, the air was filled with such a deleterious influence that they who sneezed immediately expired." Pliny inferred that to sneeze to the right was considered fortunate; to the left, and near a burial place, the reverse. Creech, in his translation of the eighteenth Idyllium of Theocritus, mentions the custom:—

"O happy bridegroom! Thee a lucky sneeze  
To Sparta welcomed."

Again, in another Idyllium:—

"The Loves sneezed on Smichid."

It is said that when the King of Mesopotamia sneezed, loud acclamations were made in all parts of his dominions. The Persians looked upon the custom as being a very happy one; and the Siamese wished long life to all sneezers. There was, says Langley, in his abridgment of Polydore Vergil—

"A plague whereby many as they neezed dyed sodeynly, werof it grew into a custome that they that were present when any man neezed should say 'God helpe you.' A like deadly plague was sometye in yawning, wherfore menne used to fence themselves with the sign of the crosse: bothe which customes we reteyne styl at this day."

One finds a little relief sometimes in a good hearty sneeze: as an old writer observes, "two or three neses be holsom"; but some persons are so often taken with such violent fits of sneezing, that they find it necessary to go out in the street to do it, in order to give full scope to their feelings. A writer in the *Schoole of Slovenrie* recommends his readers to perform the act in a very unpolite manner:—

"When you would sneeze, strait turne yourself into your neighbour's face:

As for my part, wherein to sneeze, I know no fitter place;



It is an order, when you sneeze good men will pray for you;  
 Marke him that doth so, for I thinke he is your friend most true.  
 And that your friend may know who sneezes, and may for you pray,  
 Be sure you not forget to sneeze full in his face alway.  
 But when thou hear'st another sneeze, although he be thy father,  
 Say not God bless him, but Choak up, or some such matter rather."

Howel says (1659), "He that hath sneezed thrice turn him out of the hospital." Bishop Hall alludes to the custom when speaking of a superstitious person, "when he neeseth, thinks them not his friends that uncover not."

W. WINTERS, F.R.H.S.

Waltham Abbey.

Permit me to add to the passages quoted the following from Herodotus and Aristophanes:—

"καὶ οἱ ταῦτα διέποντι ἐπῆλθε πταιρεῖν τε καὶ βῆξαι μεζόνως ἢ ὥς ἐώθεε."—*Herod.* vi. 107.

"φήμη γ' ὑμῖν ὄρνις ἐστὶ, πταρμόν τ' ὄρνιθα καλεῖτε."—*Aristoph.* Av. 720.

EDMUND TEW, M.A.

"SLEEPS LIKE A TOP" (5<sup>th</sup> S. ii. 200, 220.)—It is, I believe, of John Philpot Curran that the following anecdote is told. In his last illness he was very restless, and unable to sleep. His physician gave him a strong sleeping draught, and, after he had taken it, said to him, "There, Mr. Curran, now you will sleep like a top."—"Ah," said Curran, "I know, just as usual, keep on turning round and round." H. A. ST. J. M.

In analyzing popular sayings like the above we must not be so matter-of-fact as to lose sight of the rough humour which underlies them. In "To sleep like a top," "Dormir comme un sabot," "Etre sourd comme un pot," "To be dead as a door-nail," "Deaf as a post," &c., the principle at work is, I contend, a voluntary confusion between *absence* and *privation*. A logician would say that a negative term (or idea) is considered as if it were privative. Thus, a door-nail is lifeless, and we talk of it as if it were dead, that is, as if it had lost its life; a post cannot hear, and we talk of it as if it were afflicted with deafness. In attempting to reduce these expressions to common-sense we destroy what little merit they have. H. K.

"TO BE WISE AFTER THE EVENT" (5<sup>th</sup> S. i. 409, 514; ii. 218.)—How common a topic this was may be illustrated by the following additions to the citations by DR. C. T. RAMAGE:—

ρεχθεν δε τε νηπιος εγνω.

Hom., *Il.*, xvii. 32.

αυταρ ο δεξαμενος, οτε δη κακον ειχ', ενοησε.

Hesiod, *Op. et dies*, v. 79.

παθων δε τε νηπιος εγνω.

*Ibid.*, v. 202.

οιμ', ὡς εοικας οψε την δικην ιδειν.

Soph., *Antig.*, v. 1270.

μεγαλοι δε λογοι  
 μεγαλας πληγας των υπεραυχων  
 αποτισαντες,  
 γηρα το φρονειν εδιδαξαν.

*Ibid.*, v. 1350.

"Eventus, stultorum iste magister est."

Fabius, *Liv.*, xxii. 39.

"Sero sapiunt Phryges."

Festus, Cic., *Fam.*, vii., Ep. 16.

ED. MARSHALL.

Sandford St. Martin, Oxford.

This proverb may be traced back a little further than to the *end* of the sixteenth century. Under the form "Post mala prudentior," it occurs in the—"Epitome chiliadum adagiorum Erasmi Roterdami, ad commodiorem studiosorum usum per Hadrianum Barlandum conscripta. Basileæ Anno MDXXVIII."

It is twice cited at p. 55, and again at p. 295.

JOHNSON BAILY.

Pallion Vicarage.

The Italian form is—

"Della saggezza di poi son piene le fosse."

H. K.

IS A CHANGE OF CHRISTIAN NAME POSSIBLE? (5<sup>th</sup> S. ii. 248, 295.)—In accordance with my promise, I send you an interesting case on the above subject, which occurred in 1707. It is given in Maskell's *Monumenta Ritualia*, Dissertation, p. 218:—

"I happen to possess [writes Maskell] a Common Prayer Book (4to., 1702), interleaved, and filled with manuscript notes and observations by Bishop White Kennet. He gives a case, since 1662, very much to the point in question: 'Confirmation mem. On Sunday Dec. 21, 1707, the Ld. Bp. of Lincoln confirmed a young lad in Hen. VII.'s Chapel, who upon that ceremony was to change his Christian name; and accordingly the sponsor who presented him, delivered to the Bishop a certificate, which his Lordship signed, to notify that he had confirmed such a person by such a name, and did order the parish minister, then present, to register the person in the Parish Book under that name. This was done by the opinion, underhand, of Sir Edward Northey, and the like opinion of Lord Chief Justice Holt, founded on the authority of Sir Edward Coke, who says it was the Common Law of England.'"

Maskell adds, with reference to the opinion of Lord Coke, quoted by me in my previous communication:—

"I am bound to remark, that in the case given by Lord Coke (not knowing the circumstances, we cannot argue from the later one of White Kennet) the Bishop appears to have exceeded the authority which the ancient Canon Law would have allowed him. That law permitted a name which had been given in baptism to be changed, only if it was improper or objectionable, 'Attendant sacerdotes, ne lasciva nomina imponi permittant parvulis; et si contrarium fiat, per confirmantes episcopus corrigatur.' But to change *Thomas* into *Francis* could only have arisen from some trivial preference to another name; and such alone ought never



to be allowed as a just reason for casting aside, utterly and for ever, a first name, in itself good and proper, which had been 'sanctified,' as Bishop Kennet says, in the administration of the Sacrament of Baptism."

The Bishop of Lincoln, in 1707, was Wake, previously Dean of Exeter, and subsequently Archbishop of Canterbury. E. C. HARINGTON.

The Close, Exeter.

FLETCHER, BISHOP OF WORCESTER (5<sup>th</sup> S. ii. 228, 293.)—The prejudice felt by Queen Elizabeth against the second marriage of Fletcher, Bishop of Worcester, was not unreasonable, seeing that a second marriage was regarded as "bigamy." Camden, in his *Remains Concerning Britain*, speaking of the marriage of Edward IV. to the widow of Sir John Gray, describes the opposition of Edward's mother to the match, on the ground "that only her" (Lady Gray's) "widowhood might be sufficient to restrain him, for that it was high disparagement to a king to be dishonoured with bigamy in his first marriage." E. H. J.

"SHOT" AS A TERMINATION (5<sup>th</sup> S. ii. 149, 235.)—All your correspondents seem to think the termination referred to is not "shot" but "hot," a corruption of "holt." But is this so sure? Why is the "s" always present? whereas, when the termination "holt" appears, the "s" seldom if ever precedes it. Then, all the "holts" are in wooded districts, but the "shots" apply to high heathy moors, chiefly remarkable for a total absence of trees. In one instance at least the "h" is replaced by "c"—Ascot. We have also, apparently in the names of some places, the word "shot" as the principal root—Shooter's Hill, Shotover (Domesday, "Scotora"). In Devonshire some similar situations, which have at present a termination "shaw," were formerly spelt as "sheat" or "shet," and are still so pronounced by the common people. C. O. B.

CROWNS OF THE KINGS OF ENGLAND (5<sup>th</sup> S. i. 468, 516.)—The regal crowns of England, from early times to the present, are described and engraved in Boutell's *Heraldry, Historical and Popular*. J. WOODWARD.

"TOPOGRAPHIA HIBERNICA" OF GIRALDUS CAMBRENSIS (5<sup>th</sup> S. i. 389; ii. 54.)—In Mr. Saunders's Annual Report, for 1873, on Facsimiles of National Manuscripts of Ireland, phot zincographed at the Ordnance Survey Office, Southampton (in the Thirty-Fifth Annual Report of the Deputy-Keeper of the Public Records, March, 1874), it is stated that he gives a portion of the text as affording a specimen of Du Barry's style,—his propensity for word-play, his power of language, and his prejudice:—"Not the least entertaining among the subjects of interest in this collection is the twelfth century MS. of the *Topographia*

*Hibernica* of Gerald du Barry, preserved in the King's Library of the British Museum.

BIBLIOTHECAR. CHETHAM.

CLOGSTOUN FAMILY (5<sup>th</sup> S. i. 208, 294; ii. 57.)—The Clogstoun family are decidedly of Scotch origin. The pedigree must be in the Heralds' Office. They are entitled to supporters. Arms: Or, on a bend gules a ram passant; on a canton ermine, a demi-savage, nude, holding a club erect in the dexter, a chain in the sinister hand. Crest: on a mount vert, an eagle crowned, rising. Motto: "Turris mihi fortis Deus." W. F.

"GREWE," i. e. Greek (5<sup>th</sup> S. ii. 204, 259, 274.)—The derivation of greyhound has puzzled etymologists. According to the older and the younger Xenophon, it seems this species of dog did not exist in Greece. The greyhound is perhaps of Celtic origin.

Robert de Brunne, Chaucer, R. Fraunces, Edmund de Langley, William Brocas, Sir Christopher Warde, Dame Julyana Berners, Dr. Caius, and Stanihurst in Holinshed, write *grehound*, or *greihound*.

Caius, in his book *De Canibus Britannicis*, Londini, Anno 1570, says:—

"A Gre quoque, Grehunde apud nostros invenit nomen, quod precipui gradus inter canes sit, & primæ generositatis. Gre enim apud nostros gradum denotat."

Sir David Lyndsay speaks of "Doggis in the hiest gre." Bellenden writes "grew." Harrington, in his translation of *Orlando Furioso*; Golding, in his *Ovid* published in 1567; and others, "grewnd."

May not the name have been originally *grehound*, and meant the noble, great, or choice hound?

Dansey's learned translation of the *Gregeticus* of the younger Xenophon (published by Bohn, 1831) has an elaborate note on this subject. Perhaps some of the contributors to "N. & Q." are able to throw more light upon it, and mention early documents in which the name occurs of this beautifully majestic, gentle, graceful, surpassingly swift, and courageous creature. By Canute's Laws of the Forest no mean person was allowed to keep greyhounds. Perhaps some ancient copy of them exists somewhere. GEORGE R. JESSE.

Mr. Richardson's *Canis Graius* for the greyhound does not show that its origin was Greek, any more than *graiio*, Ital. for badger, would show the brock to be of Greek origin, unless we could make out that everything *grey* was Greek. As Hesiod (Wedgwood, *sub voce*) says, "the *graiiai* were so called from being born with gray hair,"—a most delectable fact. Or let us amuse ourselves with *canus canis*, greyhound. It is Minshew's wisdom that *greihound* is Grecian hound, because first used amongst them (Richardson's *Dictionary*). Pennant is more laughable than anybody about this, for he says Canute let nobody under the



degree of a gentleman keep a *grehound*, *quod precipui gradus* sit inter canes. This fooling was never surpassed even by etymologists. Skinner suggests *color Græcus* as the origin of grey, and Webster gives *γραιός*, aged, grey, as if it had to do with it. But when we have the German *grau*, Dutch *grauw*, Danish *graa*, French *gris*, and English *gray*, *grey*, I fancy we can easily see where *grew* comes from, without a trudge to Athens to interrogate Minerva. Richardson remarks that in some old writers greyhound is contracted into *grewnd*.

C. A. WARD.

Mayfair.

Gryw, pronounced grewe, and =Greek, is common enough in old Welsh books. In Dr. Davies's *Dictionary* (i. e. Jo. Davies, SS., Th.D.), *sub voce* "Gryw," I find it explained "*lingua Græca*," with this illustration, "Gwir fu 'ngryw ac Ebryw gael, L. G."; and from the index of authors at the end I find L. G. are the initials of "Lewys, *alias* Llywelyn Glyn Cothi, 1450." In the Latin-Welsh part of the *Dictionary*, *sub voce* "Græcus," I find "A berthyn ir groeg, a berthyn ir *gryw*." The date of this dictionary is torn out from the title-page, but 1632 is given at the end of the Preface.

T. C. U.

"BUILT HERE FOR HIS ENVY" (5<sup>th</sup> S. ii. 7, 132, 217.)—I think the passage can be explained in the following way. The chief point in question lies, according to my estimation, in the words "his envy." "Envy" means more than "vexation at another's good" or "malice." It implies also "anger." In the latter sense it occurs in *The Faerie Queene*, canto iv. s. 44:—

"Which Cambell seeing much the same envyde,  
And ran at him with all his might and maine."

"Envyde" means here, was angry, indignant. Therefore we must read the passage in question thus:—

"The Almighty hath not built  
Here for *his* envy."

He has not built this place in order to become angry *himself*, not for *his* vexation, for *his* anger, but for ours; therefore, be sure, "he will not drive us hence," but will make us remain here everlastingly.

THEODOR MARX.

Ingenheim, Germany.

If I have not been anticipated, may I remark that JABEZ seems bent on discovering an abstruse meaning instead of a plain one for this passage? No wonder that TODD does not notice any difficulty in it. The only obscurities which exist in it are found in the expression "built" and the sentence "here for his envy." With regard to the former of these, it should be noticed that the poet has all along in his mind's eye the classical treatment of the fall of Vulcan from Heaven while describing the fall of Satan. See *I. Par. Lost*, v. 45, and

especially 738-751. The idea of building is here ascribed to Vulcan:—

—"nor ought availed him now  
To have built in heav'n high towers."

—"but was headlong sent  
With his industrious crew to build in hell."  
(748, 752.)

In 259, Milton, transferring this imagery to Satan, makes him mentally contrast his own building (as the prototype of the heathen Vulcan), see v. 710-735, especially 732:—

"His hand was known

In heav'n by many a tower'd structure high,"

—with God's building, the notion of building being from his own occupation the leading or fixed idea in Satan's (Vulcan's) mind. Therefore "built" either means "caused to build" (i. e. caused me to build), or else is equivalent to saying "God's chief occupation, His interference with the nature of things, is not here," i. e. He works in heaven, and has nothing to do with this place. With regard to "here for his envy," the sense is clear if envy be understood to mean (as *invidia* does) "jealousy"; and this is a sentiment which Satan characteristically would ascribe to God. Thus the sentence means, the Almighty hath not caused me to build down here so as to leave me the fear of His being in the future sufficiently jealous of me as to fling me out even from this place; or, the Almighty has reared no buildings here (as He has in heaven) which His jealousy might deem inferior to my productions, and lead to his again expelling me from here. The point lies in the word "envy," and the character of jealousy which Satan wishes to fix on God. Will JABEZ forgive me if I say his difficulty somewhat resembles the procedure of a cuttle-fish?—it loses itself in the abundance of its own ink.

PELAGIUS.

RICHARDSON FAMILY (4<sup>th</sup> S. x. xi. *passim*; 5<sup>th</sup> S. i. 513; ii. 58.)—ROYSSÉ will find that there was an ancient family of this surname in Warwickshire, if he refers to Add. MS., Brit. Mus., 4820, p. 338, where is the following entry:—

"John Richardson of Levalaglish, *alias* Lowgall, county of Armagh, clerk and justice of the peace, second son of John Richardson of Warmington, in the county of Warwick, Gent., died September 25, 1634. He married Elenor, eldest daughter of William Burnett, of Harwich, in England, Gent., by whom he had issue (named)."

This is a book of extracts from the Irish Funeral Entries. I am not sure that the above is a copy *verbatim et literatim*, nor have I any arms copied.

I beg to refer ROYSSÉ to the 3<sup>rd</sup> S. vol. v., in which he will find that the arms of Richardson of Rich Hill, co. Armagh, are "argent on a chief sable, three leopards' heads erased, of the first." I need not repeat the particulars given there of the descent from the Richardsons of Pershore, Worcestershire. The arms were recorded in Ulster Office, May 2, 1647, as those of Captain (after-



wards Major) Edward Richardson, who acquired the Rich Hill estate by his marriage with Anne, only child and heir of Francis Sacheverell, Esq.

The Scottish family of Richardson, one of whom, William Richardson, Esq., became owner of the Augher estate, co. Tyrone, by his marriage with Mary, elder daughter and co-heir of the Rev. Archibald Erskine of Rosselry, co. Tyrone (not as in Burke's *Peerage*, &c., "*Archibald Richardson, husband of the daughter of Sir James Erskine*"), bore for their arms "azure on a fess argent, an ancient ship, sails furled, in chief, and in base a saltire, a bull's head couped or"—a slightly confused description. See "Bunbury," Bart.

Y. S. M.

FULLER'S "PISGAH-SIGHT OF PALESTINE" (5<sup>th</sup> S. i. 203, 271, 316, 419.)—*Rank-Riders*.—Chapman makes a happy use of the phrase as the translation of κέντορες ἵππων ("urgers of horses") in the line (*Iliad*, iv. 391)—

οἱ δὲ χολωσάμενοι Κάδμειοι, κέντορες ἵππων :

"The rank-rode Cadmeans much incens'd."

(Knight's edition, vol. i. p. 112.)

The epithet was thus used earlier than Dekker's day. Merivale's translation of the passage is "Cadmean cavaliers," vol. i. p. 90. Derby, the *Rupert* of debate, gives the phrase an unexpected go-by.

*Dorp* also receives illustration from Chapman, who thus renders the line (*Iliad*, xi. 675)—

λαοὶ δὲ περίτρεσαν ἀγροιώται :

"All the *dorp* bores with terror fled."

(Vol. i. p. 247, ed. Knight.)

Merivale—

"The *boors* they quaked, and all their spirit broke."  
(i. 257.)

Derby—

"Terror seized the *rustic* crowd."

(line 772.)

Knight's editor, Dr. W. C. Taylor, has a comment on the line in question that is quite in keeping with the words. It is as follows:—"Dorp, 'uncouth' (!). Dor, or *dorp* (!), is an old Saxon name for the *beetle*, whose 'drony flight' is proverbially an emblem of stupidity." (!) J. E. BAILEY.

WATER-MARKS (5<sup>th</sup> S. i. 88; ii. 94, 140.)—The *Principia Typographica* was published in 1857-8 by its author, Mr. Samuel Leigh Sotheby. It consists of three volumes imperial quarto, the last of which is devoted entirely to the subject of MR. JESSE'S inquiry. The book is scarce, as the entire edition consisted of but 250 copies, of which 215 only were sold, at nine guineas each. Copies can, however, be occasionally procured at from five to eight guineas, according to binding, &c. Perhaps MR. JESSE can procure a copy from Mr. Quaritch or Mr. Sotheran.

GASTON DE BERNEVAL.

Philadelphia.

"BONNIE DUNDEE" (5<sup>th</sup> S. ii. 5, 154.)—The inscription given below, which is copied from a brass upon the south side of the altar of the Episcopal Church of S. Drostan, Deer, Aberdeenshire, is possibly that referred to by MR. EDWARDS. Besides the inscription, the brass bears a carving of the Graham arms, also the initials I. C. : V. D. :—" + Sacred to the memory of John Graham of Claverhouse, Viscount Dundee, who died in the arms of Victory, and whose battle-cry was—'King James and the Church of Scotland.' +"

I believe it is quite true that the *supposed* remains of Viscount Dundee were clandestinely removed from the family burial vault at Blair-Athol, and deposited within the Episcopal Church at Old Deer. I may add that, both internally and externally, this is one of the handsomest places of worship, for its size, in the North of Scotland.

B.

"LE PROCÈS DES TROIS ROIS" (5<sup>th</sup> S. i. 468; ii. 95.)—OUTIS asks for the name of the author of this work. It was written by "Bouffonidor, Attaché au Chevalier Zéno, autrefois Ambassadeur de Venise en France." Such is the information I find in the *Dictionnaire des Ouvrages Anonymes* . . . par . . . Barbier . . . 1806, vol. ii. p. 227, No. 5730. It may be that, in the second edition of 1824, Barbier gives some further information; but I cannot refer to that, for a very simple reason, I haven't got it; and the third edition, which I have, goes as far as L, in December, 1873, and has stuck there ever since.

OLPHAR HAMST.

PRONUNCIATION (5<sup>th</sup> S. ii. 267, 314.)—I dare say LORD LYTTTELTON is right in saying that "fiery is no doubt indefensible *on any theory*"; but suppose we try to defend it on facts. Inasmuch as the High Dutch is *feuer*, and the Low Dutch is *vier*, it would seem that the very usual spelling, *fier*, in our old writers, yielding the *fiery* of Spenser and Dryden, had something to say for itself, even though the Englisc, or "Anglo-Saxon," was *fir* or *fyr*.

V.H.I.L.I.C.I.V.

PRIVY COUNCIL JUDGMENT: LIDDELL v. WESTERTON (5<sup>th</sup> S. ii. 128, 157, 175, 211, 238, 313.)—To MIDDLE TEMPLAR'S objection I would reply that there is no exact parallel for Privy Council Judgments; they are commonly the work of one or two lawyers, and four or five "laymen," who know as little of law as the average country magistrate. The nearest parallel to the case in point is where a judge misdirects the jury. Does MIDDLE TEMPLAR mean to tell me that the judge could correct his misdirection, after a verdict had been given in conformity with such misdirection, and still hold to the verdict? I think he would soon find the verdict quashed on the ground of misdirection. The misdirection in this case was of



the most flagrant description. The facts were easily ascertainable, and the assessors were bound to know the facts, or to admit the grossest ignorance of their profession, unless, indeed, MIDDLE TEMPLAR prefers to credit them with wilful perversion of truth.

B. M. PICKERING.

196, Piccadilly.

A GRAND-DAUGHTER OF EDWARD III. (5<sup>th</sup> S. ii. 188, 253.)—I am much obliged to HERMENTRUDE for her answer to my query. She is, as usual, accurate. I have carefully searched Miss Strickland's *Lives of the Queens*, and find that it was not from her authority I had supposed the daughter of Ingelram de Coucy and Isabella of England to have been Barbara, wife of Count Cilly, and I have no notes by which I can trace out my—probably inaccurate—authority for the idea.

A. S.

OLD ENGRAVINGS (5<sup>th</sup> S. ii. 47, 135, 258.)—*Le Satyr et le Villageois* is by Pierre Maleuvre, from a painting by Dietricy. Maleuvre was a French engraver, born in Paris in 1740, died in 1801. He first studied under Beauvarlet, and afterwards went to London and placed himself under Sir Robert Strange.

J. LE BOUTILLIER.

Cincinnati, U.S.

"DOWN WITH THE MUG," &c. (5<sup>th</sup> S. ii. 287, 333.)—Of this Jacobite tract a second edition, "by Sir H. M.," came out in 1717, and was immediately followed by—

"The Mug Vindicated: To which is prefix'd, An Account of the Rise, Progress, and Constitution of those Loyal Societies; being an Answer to the Popular Objections of the Faction against them contain'd in Sir H. M.'s Malicious and Scurrilous Libel address'd to the Parliament, and entitled *Down with the Mug; or, Reasons for Suppressing the Mughouses*."

"King George for ever" was the Mughouse cry, and the coffee-houses where the Muggites met were, by their partisans, called Nurseries of Loyalty; the Jacobites, on the other hand, called them Whiggish Garrisons, and cried "High Church and Ormond; no Presbyterians; no Hanover; down with the Mug." I do not know whether these tracts are all scarce. W. E. A. A. is welcome to the use of my copy, if he wishes it.

JOSEPH RIX, M.D.

St. Neot's.

"TOUCH NOT THE CAT BUT (OR BOT) THE GLOVE" (5<sup>th</sup> S. ii. 146, 213.)—MR. STRATTON is quite right in explaining that "but" or "bot" means *without* in Scotch. "*But* and *ben*" the house mean within and without. I cannot agree with him, however, that it is allowable to alter the old motto of the Clan Chattan to "*without a glove*," instead of "*bot the glove*," the original wording. This would be sacrificing too much in order to make the motto generally understood. To those of your readers who are familiar with Scotch

ballads, the use of the word *but* in the sense of *without* must be well known. In Allan Cunningham's well-known verses, beginning—

"Thou hast sworn by thy God,"

these lines occur:—

"Come here and kneel wi' me,  
The morn is fu' o' the presence o' my God,  
And I canna pray but thee."

LINDIS.

Some families of the name of Lindesay have for their motto "Love but dread"—Love without fear.

S. T. P.

"SCONCE" (5<sup>th</sup> S. ii. 206, 290.)—There is a peculiar use of this word in *The Scornful Lady*, Act v. sc. 3. Savil says to Young Loveless:—

"If you consider me in little, I  
Am, with your worship's reverence, sir, a rascal;  
One that, upon the next anger of your brother,  
Must raise a *sconce* by the highway, and sell switches."

Dyce, in a note, says that "*sconce*" here seems to mean some sort of *stall* on which the "switches" were to be displayed. MR. TEW will find that "to *sconce*" = "to fine" is explained by Richardson, *in voce*.

MIDDLE TEMPLAR.

Bradford.

It seems I must explain that "*Necessarium*," in monastic phraseology, is the garderobe or jakes, which, at Canterbury, was playfully called the "Third Dormitory," from the habit which the monks had of dozing in its recesses. One of the duties of the *circa*, or watchman, was to go round at night, lantern in hand, to examine all the "*sedilia*," and gently wake up any sleepers he might find there. I do not see what etymology can possibly be clearer or more satisfactory than that of the term "*sconce*" from "*absconsa*," or "*sconsa*," a lantern. In a question of derivation, it is quite immaterial whether the term be etymologically applicable in all its later uses.

J. T. F.

Hatfield Hall, Durham.

"TAM O' SHANTER" AND "SOUTER JOHNNY" (5<sup>th</sup> S. ii. 328.)—I believe I am correct in stating that the originals of Thom's figures of Tam o' Shanter and Souter Johnny are those deposited in the interior of Burns's monument on the banks of the Doon, Ayrshire.

CHARLES ROGERS.

Grampian Lodge, Forest Hill.

[These statues were exhibited in Regent Street, London.]

ZINZAN (5<sup>th</sup> S. ii. 9, 26, 53, 115, 216.)—I quote the following from *The Journals of the House of Commons*, vol. vii., p. 387:—

"Tuesday, the 21st of November [1654]. . . . The humble petition of Mary, Countess of Sterling, and John Blunt, her husband, Sir Robert Croke, Knight, and Dame Susan, his wife; Henry Alexander, alias *Zinzan*, and Jacoba, his wife; Sackville Glemham and Peter Glemham, the said Countess, Dame Susan, Jacoba,



Sackville, and Peter Glemham, being grandchildren of Sir Peter Vanlore the elder, deceased; and your petitioners, the said Countess, Dame Susan, and Jacoba, being also the right heirs of the said Sir Peter, and of Dame Mary Powell, her daughter, late the wife of Sir Edward Powell, deceased; that is to say, daughters and heirs of Sir Peter Vanlore the younger, deceased, only son and heir of the said Sir Peter the elder, was this day read."

EDWARD PEACOCK.

JOHN LOCKE AND THE QUAKERS (5<sup>th</sup> S. ii. 266.)—This letter has frequently been printed. A correct copy of it will be found in Thistlethwayte's *Memoirs of Bishop Bathurst*, and again in the *Christian Reformer* for 1854, p. 691. Your correspondent's copy is printed from a MS. copy twice or thrice removed from the original, and contains several errors. The Unitarian Locke would never have written "the resurrection of the God of love"; the original letter has it "Lord of love."

CYRIL.

GEOGRAPHICAL.—What part of the world will first see the dawn of (*e. g.*) the 25th December, 1874 (5<sup>th</sup> S. ii. 308.)—For us Englishmen, who make Greenwich our zero of longitude, the division of days occurs at the 180th degree east and west from that point, so that those who live in eastern longitude close to 180°, as, for example, our newly-acquired Fijian fellow-citizens, are nearly twelve hours ahead of us in time, and may be said to be the first to see the dawn of any given day.

Those who live in western longitude close to 180° are, of course, nearly twelve hours behind us, and nearly twenty-four behind the Fijians in time; and, on any Saturday, the dweller in 179° 59' 59" west might easily kick or be kicked, if not into the middle, at all events into the beginning, of next week in eastern longitude.

If R. E. A. should ever sail eastward across longitude 180°, he will hear the captain of his ship order a day to be added; if westward, to be subtracted, in order to bring the reckoning right.

R. M—M.

"BLOODY" (4<sup>th</sup> S. xii.; 5<sup>th</sup> S. i. *passim*; ii. 17.)—The writer of one of the "Whirligig Papers" in *The London Sketch-Book* for April, 1874, p. 25, says that the word "bloody," in the sense in which the vulgar use it, is not derived from blood at all, but from a word in the old language of the original Britons—the Celtic, Cymric, or Gaelic. That word is *Bloide*, or *Bloighd*, which signifies a piece, a fragment, a bit, or the adverb "rather."

JOHN CHURCHILL SIKES.

Lichfield House, Anerley.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Gospel according to St. Luke, in Anglo-Saxon and Northumbrian Versions, Synoptically Arranged.* With Collations, exhibiting all the Readings of all the MSS. Edited for the Syndics of the University Press, by the Rev. Walter W. Skeat, M.A., late Fellow of Christ's College, and Author of a *Mæso-Gothic Glossary*. (Cambridge, Deighton, Bell & Co.)

THE above fore-leaf happily makes clear to all the book and what is therein. The name of Mr. Skeat is of itself enough to give proof that the work is throughout well done. Sixteen years have gone by since Mr. Hardwick finished the late Mr. Kemble's work on the first of the Anglo-Saxon Gospels—that of St. Matthew. Three years ago Mr. Skeat gave to those who had long looked for it the Gospel of St. Mark; and now, thanks to his careful oversight, we have a third book, with the Gospel of St. Luke in the tongues as they were once spoken by Anglo-Saxon and Northumbrian folk. "Careful" is the word, for greater care could not be shown in such a work; and "oversight" is also the fitting word, for it never seems to have been lacking from one end of the work to the other. One may follow Mr. Skeat through this book till Anglo-Saxon and Northumbrian become, as it were, each a mother-tongue.

*An Introduction to the Study of Early English History.* By John Pym Yeatman. (Longmans & Co.)

A SINGULAR book—singular for the ill, rude, almost frantic temper in which it is written. To sweep the Saxons, their laws and literature, out of existence, and to make us, our laws, and pretty well everything else, as being originally British, is a task any one may attempt; but why he should rage over it, and roar down Protestantism, and kick his opponents on the shins, is beyond conjecture. As a sample of Mr. Yeatman's gentler style, we give the following:—"Dr. Whitaker is an author of whom it is not rash to say that neither Stubbs nor Freeman, Creasy nor Maine, ever read a line." In a subsequent page, Mr. Yeatman refers to "the great works of Mr. Freeman himself, though the author has not read a line of them." The above is a specimen of the slipshod style of the book. Mr. Yeatman does not want ability to state a case, but he sadly lacks temper, and an argument set forth in a whirlwind of passion is no argument at all.

*The Army List of the Roundheads and Cavaliers. Containing the Names of the Officers in the Royal and Parliamentary Armies of 1640.* Edited by Edward Peacock, F.S.A. (Chatto & Windus.)

THIS is a second edition, revised, corrected, and enlarged, of a work which is "to serve" (as the



French say) towards the completion of a history of the lives of those who were engaged on both sides during the great civil war. Mr. Peacock remarks,—“It is doubtful whether any of those engaged on either side in that memorable strife ever understood what is now meant by liberty.” This will seem a bold saying to partisans, but not to those who have gone into the subject with the impartiality of a judge. We are bound to say a word in recognition and praise of the Index. “The Index,” says Mr. Peacock, “is mainly the work of my daughters, Florence and Mabel.” All honour to these ladies, whose co-operation has made this volume perfect. When we add that there are above two thousand five hundred entries in this Index, we are sure that all who know the precious value of such help to ready access to the text will lift their caps in homage to Mr. Peacock’s daughters, and re-echo our words, “All honour!”

WE have to announce a forthcoming reprint of the *Westminster Drollery*, 1671, 1672. As representative of the lyrics of the first twelve years after the Restoration, it is unequalled. A few of its expressions are too “free”; but in general, the mirth and fun, though “fast and furious,” is not of a sort to need censure. A hundred and seventy-one songs are here preserved. A large proportion are of an amatory class. To this collection an Introduction has been prefixed on the literature of the *Drolleries*, and an Appendix gives such notes as are deemed useful in illustration of the text, regarding authorship and variety of readings. The impression will be limited to 450 copies, fcap. 8vo., 10s. 6d.; fifty copies, large paper, demy 8vo., 18s. Subscribers’ names should be sent to Robert Roberts, Boston, Lincolnshire.

LEIGH HUNT, VERSES ON.—To my forthcoming edition of *Leigh Hunt’s Remains*, consisting of his inedited correspondence, literary fragments in prose and verse, and his hitherto uncollected writings, I propose to prefix a collection of Commendatory Verses. Will readers of “N. & Q.,” who know of such poetical tributes, published in England and America, kindly point them out to me, and when in Transatlantic sources difficult of access, send me copies of them? S. R. TOWNSHEND MAYER.

Richmond, Surrey.

THE BELFAST BIBLE, 1702 or 1751.—G. B. writes: “The discovery of a Belfast printed Bible having MDCCII. on the title-page, if capable of proof, would be a very interesting fact, as the earliest Bible printed in Ireland (in Dublin) is said to be dated 1714. I have seen this alleged MDCCII. Bible, and a general view of it certainly seems to confirm the accuracy of the statement; but others say that the last *i* but one was originally an *L*, making the edition MDCCLI., the faint or lower part of the *L* having been worn away by use.”

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

HIPPLEWAITE AND SHEREATON on Cabinet Furniture.

PAYNE COLLIER’S Reprints.

Wanted by J. W. Jarvis, No. 15, Charles Square, Hoxton, N.

REV. J. DENTON’S *House of Weeping*. 2nd Edition. 1692.

REV. ED. MORE’S *Funeral Entertainments*. 1702.

Wanted by the Rev. W. H. Sewell Yaxley, Eye, Suffolk.

THE STARS AND THE ANGELS. Hamilton & Adams.

Wanted by J. F. Elwin, 7, Redcross Street, Bristol.

#### Notices to Correspondents.

THE SUBSCRIPTION FOR MR. TIMBS.—We have to acknowledge the receipt from—

Mr. J. O. Phillipps	...	...	£5	0	0
Mr. F. W. Cosens	...	...	5	0	0
A. A. W.	...	...	5	0	0
Mr. E. L. Appleyard	...	...	5	0	0
Mr. W. Platt	...	...	2	0	0
Mr. H. B. Churchill	...	...	1	1	0
Caw, as the Crow sings	...	...	1	1	0
Mr. F. Storr, B.A.	...	...	1	0	0
A Friend	...	...	0	10	6

Subscribers to this Fund are invited to send their contributions to Richard Bentley & Son, 8, New Burlington Street, W., who have kindly consented to receive the same.

BRIT. MUS.—“The King (George IV.) had even a design of selling the library collected by the late king, but this he was obliged to abandon, for the ministers and the royal family must have interfered to oppose so scandalous a transaction. It was, therefore, presented to the British Museum.”—See the *Greville Memoirs*, vol. i. p. 65.

S. O. M.—Swift, perhaps, wrote his coarser but witty epigram with the following passage from the comedy of *Susanna* in his memory:—

“*Midian*. Ubi voluntas prompta est, vi nihil est opus.

*Su*. Quid ais, mi homo?

*Mi*. Si sponte parueris roganti, nemo vim faciet tibi.”

Nicod. Frischlini, *Susanna*, Act i., sc. 3 (1589).

MR. H. T. TILLEY says, that by the kind assistance of MR. ELLACOMBE he is enabled to give the proper version of the Stoneleigh bell: it should be thus:—

“MICHAELE . TE . PVLSANTE . WYNCHELCOMBEAM . A . FETENTE . DEMONE . TV . LIBRA.”

S. T.—“Il parle Français comme une vache, Espagnole,” explains itself in this varied form of this popular saying:—“Il parle Français comme un Basque, Espagnole.”

W. H. (“Charles Lamb”) is referred to pp. 210 and 280 of the present volume of “N. & Q.” for answers to his queries.

H. B. C. should first write to Dr. Cumming to know if that gentleman’s speech was properly reported.

H. J. has only to read attentively any good life of Julius Cæsar to satisfy himself on the matter in question.

S. H. should address her query to the author of the paper in which the lines first appeared.

J. MACPHERSON (Perth Combatants).—As soon as possible.

P. S. CAREY.—Your note shall be forwarded to the proper quarter.

DR. DRAKE and REV. DR. HOLDEN.—Next week.

Y. S. M. now corrects Bennet (p. 316) to Bennett.

#### NOTICE.

Editorial Communications should be addressed to “The Editor”—Advertisements and Business Letters to “The Publisher”—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, NOVEMBER 7, 1874.

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## Notes.

## GUNPOWDER PLOT.

Thursday last was the 269th anniversary of the attempt called sometimes the "Gunpowder," sometimes the "Popish," and often the "Jesuits' Plot." The main object of the conspiracy was to destroy James I. by the same process as that by which his father, Darnley, had been got rid of. Not only James, indeed, but his family, friends, ministers, supporters, and, in them, England, as far as it belonged to the religion of Protestantism.

The story needs not to be re-told. Its old telling recalls to mind how the chief actor in it, the ex-Protestant son of the grave old York proctor, glided from his lodgings in St. Clement's Danes, and Catesby slipped from his house in the Horseferry Road, Lambeth, and how the plot was checked in the "very nick of time," and the chief agents, fanatics, and assassins, through excess of religious zeal, were tried, convicted, and sentenced to die.

All these things are well known, and they suggest sorrowing rather than aggravating comment. What is less known is how the plotters died. We best learn this from a pamphlet entitled *Gunpowder Plot. Arraignment and Execution of the late Traytors the 27th January last*. A copy of this exceedingly rare pamphlet was described in a late sale catalogue as ornamented "with the arms

of Catesby, Percy, Grant, Rokwood (*sic*), Digby, and Tresham, illuminated in gold and colours within elegant borders, painted on the sides of cover." The publisher was "Jeffrey Chorlton, at his shop at the great north door of St. Paul's, 1606."

This pamphlet has been recently reprinted, with modernized spelling, in the *Miscellanea Antiqua Anglicana* (Reeves & Turner). The author says of the accused conspirators that "in the time of their imprisonment, they rather feasted with their sins than fasted with sorrow for them; were richly apparelled, fared deliciously, and took tobacco out of measure, with a seeming carelessness of their crime." In the Star Chamber, before they went into Westminster Hall (they were brought by boat from the Tower), several of them smoked, one or two were "dogged"; others "forcing a stern look, as if they would fear (frighten) death with a frown." Shortly after conviction, Digby, the elder Winter, Grant, and Bates, were drawn on hurdles from the Tower to St. Paul's Churchyard, where they were hanged, drawn, and quartered. On the following day,—but here the contemporary writer may best describe the scene. The description is only slightly abridged:—

"The next day, being Friday, were drawn from the Tower to the Old Palace in Westminster, over against the Parliament-house, Thomas Winter, the younger brother, Rookwood, Keyes, and Fawkes the miner, justly called, the Devil of the Vault.

"Now Winter, first being brought to the scaffold, made little speech, but with a very pale and dead colour went up the ladder, and, after a swing or two with a halter, to the quartering-block was drawn, and there quickly dispatched.

"Next him came Rookwood, who made a speech of some longer time, confessing his offence to God, to the King, to the whole state. But last of all, to mar all the potage with one filthy weed, to mar this good prayer with an ill conclusion, he prayed God to make the King a Catholic, he went up the ladder, and, hanging till he was almost dead, was drawn to the block, where he gave his last gasp.

"After him came Keyes, who, using little speech, with small or no show of repentance, went stoutly up the ladder; where, not staying the hangman's turn, he turned himself off with such a leap, that with the swing he brake the halter, but, after his fall, was quickly drawn to the block, and there was quickly divided into four parts.

"Last of all came the great Devil of all, Fawkes, alias Johnson, who should have put fire to the powder. His body being weak with torture and sickness, he was scarce able to go up the ladder, but with much ado, by the help of the hangman, went high enough to brake his neck with the fall: who made no long speech, but, after a sort, seeming to be sorry for his offence, asked a kind of forgiveness of the King and the state for his bloody intent, and with his crosses and idle ceremonies, made his end upon the gallows and the block, to the great joy of the beholders, that the land was ended of so wicked a villany."

The writer, anticipating expressions of horror, asks: "How can these people be thought to have been cruelly used that could intend and practice so horrible a villainy as the death of so gracious a



King, Queen, and Prince, so noble peers, and the ruin of so flourishing a kingdom." Each one who suffered thought himself justified, inasmuch as the deed was done for what he thought to be religious purposes.

In reference to this plot, we have the following from a learned correspondent:—

"GUNPOWDER PLOT.—Is there any instance of such a plot being successful? In Murray's *Handbook of France* (third edition, p. 455), in describing the Palace of the Popes at Avignon, the writer says: 'A stone staircase leads to what was once the great hall of the palace, called Salle Brûlée, ever since Pierre de Lude, Papal legate in 1441, caused it to be blown up, with the guests assembled in it, consisting of the nobles of Avignon, in revenge for the murder of his nephew, a young libertine, who had outraged them by his excesses.'

"But a very different account is given in the *Précis de l'Histoire d'Avignon*, published at Avignon, 1852, vol. ii. p. 7: 'Le 7 Mai, 1413, un violent incendie consuma la grande salle d'audience du Palais, les cuisines et les offices. On l'appellait la salle brûlée, et l'on faisait un conte à ce sujet. On disait que Benoît XIII. (Pierre de Lune, Antipape) y avait invité à dîner les chefs des principales familles d'Avignon, et que, pendant qu'ils étaient à table, il s'était retiré sous un prétexte, et avait fait sauter les convives. Aucun historien ne parle d'un fait pareil, et il serait assez important pour qu'on ne l'eût pas passé sous silence.'

"The difference between these two stories seems to indicate that both rest merely on tradition. I have not been able to find any mention of either story in any history of the lives of the Popes, nor is it alluded to in the life of Benedict, thirteenth Antipope, in Migne, *Nouvelle Encycl. Théologique*, tom. i. col. 499. Is the whole a mere popular myth? J. B."

"Temple."

With regard to the variety of Gunpowder Plots, we may aptly quote Mr. Dixon's words, from his history of the Tower. After stating that the power of cutting off an enemy by a charge of powder was familiar to the minds of the conspirators, many of whom had seen service in the war of engineers, beyond the Straits,—“in the trenches before Ostend whole companies were constantly blown into the air,”—Mr. Dixon goes on to say:—

"A train had been laid against Farnese in the streets of Antwerp. A second such train had been laid against the Provincial Council at the Hague. Not once, but many times, the great Queen's life had been threatened by a powder plot. One such attempt was made by Michael Moody; and, in later times, Thomas Moody, a pupil of Father Owen, had offered to carry out the scheme in which Moody failed."

Mr. Dixon states that before Queen Elizabeth's demise two Papal breves were received in England, "one addressed to the Archpriest, George Blackwell, and the Catholic clergy; the other, to the nobility and commons, in which breves the children of Rome were enjoined, on their salvation, to admit no Prince but such as the Pope should appoint to reign over them. These breves were not to be published till the Queen was dead." When Garnet heard that James's accession was greeted with a general joy, "he took the Papal breves from his

desk," says Mr. Dixon, "as things too dangerous to be kept," and dropt them in the fire. There must, in this case, have been duplicate copies. The project of cutting off the King and his progeny was so hopeless of success, that "the Jesuits," says Mr. Dixon, "dared not commit themselves by a publication of the breves." Ultimately, the fitting instruments were found, and they failed, with the consequences which are narrated above.

ED.

#### BATHS IN THE MIDDLE AGES.

Dr. Lyon Playfair, in his address to the Social Science Association at Glasgow, stated that "for a thousand years there was not a man or woman in Europe that ever took a bath." This astounding assertion seems to have been accepted without hesitation; but that it is without foundation, may readily be shown.

To begin in the north. It appears in *Laxdæla Saga*, that Sælingsdal, the residence of the fair Gudruna, was much frequented on account of its hot baths. I have read somewhere of a Berserker who was entrapped in a bath and scalded to death.

There is a chapter in *Olaus Magnus* on the baths of the Northmen, and another on the ceremonial baths of brides, which were conducted with much formality. He says that baths are much more necessary in the north than in Italy, and that "thermæ tam privatæ quam communes optimo ordine cum omnibus requisitis instrumentis dispositæ reperiuntur." In my copy (Romæ, 1555) this is illustrated by a view of the interior of a public bath, showing much apparatus of stoves, a great water-jet, and a man with his feet in hot water, and a tremendous ale-horn at his mouth, a good cure for a cold. Swimming and diving matches were often made.

In Ducange we find *Balnearius*, *Balnatorium*, and that somewhere every bather gave the bath-keeper an egg as his fee.

In the Black Book of the Treasury, Hen. II., it appears that 4*d.* is to be allowed for His Majesty's bath, except on the three annual feasts (when he would, judging from the next paragraph, get his bath gratis).

In MSS. quoted by Fosbroke (*British Monachism*) we learn that Easter, Christmas, and the Nativity of the B. Virgin were the three feasts, when the chamberlain of the monastery was to provide baths for the monks. He had a sub-chamberlain, a tailor, and two bathing men under him. The monks were to go to the bath under the superintendence of the vice-chamberlain, and their clothes were to be overhauled by his servants. When the chamberlain was absent, the sub-chamberlain, with the consent of the prior, might grant the use of the bath.

In romances, the authors of which described the manners of their time, we find the ladies of the



castle preparing the bath for the errant knight. I need only refer to Sir Tristram's bath, which was of such serious consequence: "Upon a day the quene and la beale Isoud mayde a bayne for Syre Tramtrist, (*sic*) and when he was in his bayne, the quene and Isoud her daughter romed up and downe in the chamber," and, examining his sword, discovered that he was the knight who had slain Sir Marhaus, whereupon the queen "rushed to slay him where he *sat* in his bayne."—A. Sitzbad.

There was a lady enchanted in a dolorous tower who had been kept a long time in boiling water. "Sir Lancelot went into the chamber that was as hot as any stewe."—*La Morte d'Arthur*.

I take it that "to be in a stew," "to get into hot water," "to put one's foot in it," are all derived from the hot baths of our ancestors.

In Leckinfield Castle was a chamber called "the Bayne."—*Northumberland Household Book*.

These instances have occurred to me in half-an-hour's reference to such books as were at hand; but how comes it that Dr. Playfair has ignored the honourable military Order of the Bath, and is unacquainted with the ceremonious and symbolical washing and drying of a postulant of the order of knighthood?

W. G.

[In one of the volumes published by the Early English Text Society, there are instructions to a servant how to prepare his master's bath, arrange his sponges, &c.]

#### SHAKSPEARIANA.

##### "ROMEO AND JULIET" IN SPAIN.

*Castelvines y Montes*: *Tragi-Comedia*. By Frey Lope Felix De Vega Carpio. Translated by F. W. Cosens. (Printed for Private Circulation.)

*Los Bandos de Verona*. *Montescos y Capeletes*. By Francisco De Rojas y Zorilla. Englished by F. W. Cosens. (Printed for Private Circulation.)

WHEN the Hon. James Howard, in the reign of Charles II., took Shakspeare in hand and "improved" the national poet's dignified tragedy by converting it into a comedy, he probably was not aware that the great dramatic poet of Spain had been before him in that work, and had given a hoyden, hilarious Juliet to the theatre of Madrid. The two great dramatists were contemporaries.

Just as Otway, after Howard, "improved" Shakspeare's dainty story still more, by moving it into a cold classical region, and calling it *Caius Marius*, so Rojas, some little while after De Vega, took a course different from that in the earlier play, and made a *Romeo and Juliet* as different from his Spanish predecessor's as Otway's young Marius and Lavinia Metella are different from Shakspeare's pair of young lovers, who have drawn so much sympathy and so many tears.

In 1770, a garbled version of De Vega's play was printed at the Garrick's Head, Catherine Street, Strand. About a hundred years later, Mr.

Cosens translated the Spanish play, as such a Spanish scholar only could translate it; and he liberally gave copies to his friends. The impression must have been a large one, if all Mr. Cosens's friends were included in his liberality. Lope de Vega's dramatized version of the old story varies from Shakspeare's. There is no manifestation of genius, less display of taste, no niceness of judgment. We have no sympathy with the young lady who has two ears for as many lovers at a time, and who, escaping from the tomb, frightens her father to death, as the ghost of herself. At the end the lovers are wedded, though Roselio (Romeo) has a narrow escape of being united to Dorotea, the sister of Ottavio, who is one of the two lovers of Julia (Juliet).

In Rojas's version, the County Paris is wedded to Romeo's sister, Elena, and may be called a perfect "brute" in his deportment, for he not only ill uses, but wishes to rid himself of her, that he may marry Julia Capelete. The Capeletes and Montescos are at feud. Romeo's father had killed, at a tournament, Julia's brother, and had been slain in consequence. Romeo rushed thereupon to the Capelete mansion, to kill the sire, but he stabbed a servant instead, and tried to slay Julia's falcon. But Julia's eyes, seen for the first time, nearly slay the rude intruder, who recovers, however, and the two young people are as hard and fast in love as young people can possibly be. In the very hottest of it all, the ignorant old Capelete proposes that Julia shall marry Andrés. All that follows is as bustling as the very busiest of Spanish comedies. The lovers meet and exchange vows, and feel hopeless; while old Capelete is willing to throw over Andrés and give his daughter to County Paris, if that exemplary gentleman can only obtain a divorce from Romeo's sister. Subsequently he leaves Julia to choose between Andrés and Paris, and the lady's answer is that she will take neither, but that, for good or ill, young Romeo is lord of her heart. There is some fun with some fighting, and a great deal of comic business, till Julia, wearied of life and in despair for her love, swallows a phial full of poison, and seemingly dies. The sire and County Paris unceremoniously deposit her in a church vault, where, having swallowed only a sleeping draught, she naturally awakes. In a confusing scene, amid complete darkness, she is carried off by Andrés, supposing him to be Romeo, who bears off his sister, Elena, believing he has got Juliet! The business becomes a mixture of burlesque, melodrama, tragi-comedy, and pantomime. There is hide-and-seek in a wood after Julia, who is ultimately carried off by her sire to his castle. Romeo and his allies storm the fortress with artillery, and being the conqueror, the lady is yielded to him as lawful and joyous prize.

There are some pretty lines in both the Spanish plays, and there is a touch more of dignity in the



Juliet of Rojas's drama than in the same lady of De Vega's. When the former prefers that Romeo should rather hate than forget her, she supports the sentiment by saying :—

"He who doth hate, and hotly hateth too,  
E'en in his hating doth remember love.  
While he who basely doth forget his love  
Is hateful in his own forgetfulness.  
I'd rather know the hatred of my love  
Than feel oblivion's shameful slight."

To which Romeo replies :—

And yet all women have maintain'd that hate  
Is but revenge, disguised."

It is remarkable that the two Spanish dramatists should have failed to see what Shakspeare saw, that a tragic catastrophe was the only poetically just conclusion to this dramatic story of love, fervent indeed, but ill-regulated. ED.

BECKFORD ON SOUTHEY.—In a copy of Southey's "Vision of Judgment," once in the possession of Mr. Beckford of Fonthill, there are the following comments in that gentleman's handwriting at the passages indicated below :—

"SOUTHEY'S VISION OF JUDGMENT. (4to. edn.)

"XIV. Quite the reverse, but the Duncery of this day will approve the Poet Laureate's crambo.

"XX. Red hot thunderbolts levelled against lascivious Poets—the corruption of public morals—Men of diseased hearts and depraved imaginations—Rebels against the holiest ordinances of human society—the Moores, Byrons, and other graduates of the Satanic school.

"XXI. Not only the writers, but the purchasers of such publications, impious neglecters of the pure Southey's latter writings, would be anathematized, branded, banished, and perhaps burnt unstrangled, were the Defender of the Faith to be armed with proper avenging powers, and those powers delegated to his faithful Laureate.

"2. —from far Gleramar,

Bleacrag and Maidenmaur, to Grizedal and westernmost Withon.

Suc'bus and Incubus ugly such names suit  
Better than mountains in my poor O-pinion.

"9. The Ghost of Geo. 3<sup>d</sup> asking the Ghost of Perceval—What—what of his son—

'Firm in his father's steps hath the Regent trod was the answer.'

"20. A Guilty pair—squinting Wilkes and iron vizored Junius, swung into blackest Hell for slandering their holy immaculate Sovereign. Sons of faction be warned, and ye, ye slanderers, learn ye justice.

"13. A grand angelic Ho.

"22. Another Ho.

"Notes. 63. We have the Laureate's word that chemistry is one of the subjects of which he is contented to be ignorant. More good company in Heaven than might have been expected, considering the rules of admission as by Bible established. Magnificent Edward, Lion hearted Richard, matchless Eliza, the Hero of Cressy (rather of Poitiers), certainly not of Limoges, John Duke of Marlborough—'alike in all virtues accomplished, public or private, he, the perfect soldier and statesman.' Milton, Hogarth, Sir Joshua Reynolds, and many others one is happy to meet, but could scarcely have ventured to look for.

"I am rather surprised that instead of being whirled into Hell, 'he of the east of eye oblique' had not made one of the blessed party. Southey ought not to have forgotten that this Lord of Misrule, like himself, had apostasised from his early principles; had enjoyed, like himself, the fruits of repentance, had gone frequently to Court, and been smiled upon by King George the 3<sup>d</sup>, the pattern of all purity. Nothing is more blinding than fanatical self complacency. Southey confides in his own salvation, and damns poor squinting Wilkes to all eternity.

W. B."

G. B.

SERRES, &c.—In the Catalogue of the King's Library, British Museum, I find mentioned—"*Liber Nauticus, and Instructor in the Art of Marine Drawing*, with plates, fol. Lond., 1805. By Dominick Serres, R.A., and John Thomas Serres." Also, 209, h, 10, the *Little Sea Torch of Bougard*, by John Thomas Serres, Marine Painter to H.M. Geo. III., a large folio, A.D. 1801. *A Guide to Pilots*, with numerous Views of Light-houses, &c., being a translation from the French work. In the old Catalogue of this Library, 564, g, are mentioned "*Picturesque Views of the Principal Monuments in the Cemetery of Père la Chaise, near Paris*, with a View of the Paraclete erected by Abelard." The new Catalogue contains duplicate copies of the *Memoir of J. Serres*, "late Marine Painter to His Majesty," A.D. 1826, Lond., 8vo., by a friend, 56 pages. A relative of mine possesses a valuable marine painting by this artist, showing a shipwreck in a storm at sea—a large parallelogram.

CHR. COOKE.

London.

DANTE AND HIS TRANSLATORS.—The authoress of the book, *Holland House*, there quoting three verses of the *Divina Commedia*, has considerably adjoined to them the answering three of Longfellow's version; and on the page of her critic, in the number of the *Quarterly Review* for October of last year, are the two quotations reproduced, as they here follow. The guide of the poet Virgil speaks, and to him—

Dante.

"Ora, se innanzi a me nulla s'adombra,  
Non ti maravigliar più che de' cieli,  
Che l'uno all' altro il raggio non ingombra."

Longfellow.

"Now if in front of me no shadow falls,  
Marvel not at it more than at the heavens,  
Because one ray impedeth not another."

You construe and compare. The first verse comes out all right and the second. From the third English the very peculiar sense of the third Italian has escaped altogether. For, That the one (heaven) to the other (heaven) obstructeth not the ray,—in one word, that the one heaven is translucent to the other,—you have "ray not impeding ray." Nothing more. Heaven and heaven have vanished.

You love and honour our brother beyond the



great waters, and are disquieted. Take comfort. Two readings of the line, a better and a worse, are in currency. You have seen the better. From an English edition—Pickering, 1823—read the worse:

“Che l'uno all' altro raggio non ingombra,”

which the distinguished translator, by mishap, having before him, has truly rendered. In two letters missing, two worlds missing.

Of an odd enigma, twice salient in our literature of the day's bringing forth, the unriddling, now and here, will hardly be thought mistimed or misplaced.

EREM.

P.S.—The verses are 28–30 of the third canto, “Del Purgatorio.”

“ANECDOTE LIVES.”—In the second volume of this work (p. 60) we are told that “Witticisms are often attributed to the wrong people”; and, in illustration of this aphorism, we are informed that “It was Lord Chesterfield, not Sheridan” (where is it attributed to Sheridan?), “who said, on occasion of a certain marriage, that ‘Nobody’s son had married everybody’s daughter.’” The “wit” of this is not very obvious, and, in relating the anecdote, the author has shown that “he can mar a curious tale in telling it.”

The original story is as follows:—On the marriage of a *natural* son of Mr. Lock (formerly of Norbury Park) with the daughter of Lady Schaub, who had been *very gallant*, *Horace Walpole* said, “Then everybody’s daughter is married to nobody’s son” (*Life of Edmund Malone*, 1860, p. 371). In the same volume (p. 56) it is stated of Rogers that “he envied no man of his time any saying so much as he envied Lord John Russell that admirable definition of a proverb—‘The wisdom of many and the wit of one.’” Yet just previously (p. 41) the same saying is attributed to Archbishop Whately! Truly “witticisms are often attributed to the wrong people.” Who was the originator of this definition?—which, notwithstanding Rogers’s admiration, seems traceable to Pope’s line—

“What oft was thought, but ne’er so well expressed.”

CHARLES WYLIE.

DIVORCE LAWS AT THE CAPE A CENTURY AGO.—In Thunberg, who visited the Cape in 1774, we read the following curious divorce case (vol. ii. 127):

“The wife of one Pardyn, who had been a soldier seventeen years, and at this time kept a public-house and dancing-rooms for the reception of common people, was proved in Court, by the evidence of two witnesses, to have had a criminal connexion with a drummer. The prosecutor was allowed, it is true, to part with his wife, but then she was exempted from all farther punishment; while he, on the contrary, was flogged, and sent to Batavia without being suffered to receive the least benefit from his property.”

This was a case of Queen’s Proctor intervening with a vengeance, and shows plainly that the old Dutch East India rulers of the Cape had a sharp

eye to the morality of its serfs, as the colonists truly were before the conquest of the Cape by the British Government. Even at the present day divorce cases are very rare in the Cape law courts.

H. H.

Lavender Hill.

“BOHEMIAN.”—Allow me to protest in the columns of “N. & Q.” against the modern and utterly senseless use of this word to denote a free-and-easy living, roving artist, or literary man. It is dear to our novelists, and enables them to air a scrap of imperfectly acquired French. “Bohemian” may very well bear this sense in French, where the word already meant a gipsy or vagrant; but when abruptly thrown upon English ground, without parentage or belongings, it has the air of a ridiculous intruder. The French themselves, who better understand the use of words, rarely play such fantastic tricks with their language.

H. K.

IDÆAN VINE.—Scott, in *The Lady of the Lake*, seems to have made a botanical mistake in making this plant twine on a Scotch highland lodge of that period. The *Vaccinium Vitis Idæa* is a little bog-plant. Was he thinking of the Canadian creeper, which is botanically allied to the vine? It could not have been then known in Scotland.

S. T. P.

THE YEW TREES AT PAINSWICK.—An elderly lady tells me that at Painswick Church, near Stroud, there are ninety-nine yew trees, about which there is this great peculiarity, that their number cannot be increased. It has been tried over and over again, but always with the same result; when the newly-planted tree grows, one of the old ones dies. The old lady has seen the trees, and very naturally comes to the conclusion that the legend must be true.

T. C. U.

“THE FRUITLESS ENQUIRY.”—Towards the close of the last century, and during my school-boy days, a book having the above title came under my observation, and, I must confess, was eagerly perused. The story related to a married lady whose son had been lost, and the only hope of his being restored was by getting a shirt made for him by any one of her female friends or acquaintances who could not accuse herself of having made a false step in a moral point of view. After various applications, each one had to confess that she was not qualified, and to relate the circumstance, without any reservation, of the cause thereof. At this length of time, I have forgotten how the story ended, whether the son had been restored, or if it resulted in the disappointment of a similar story told by Sir Walter Scott in the poem of Sultaun Solimaun in search after happiness. Not having seen till very lately Sir Walter’s poem, it brought



to my recollection the story of the lady and her son; and it may be a matter of consideration for the numerous readers of "N. & Q." whether he framed his story thereon, or took a hint from *La Camiscia Magica*, a novel, by Giam Battista Casti.

J. P. X.

DERIVATIONS OF NAMES.—The names of several textures of cotton are held (and without doubt correctly) to be of Eastern origin. For instance, calico is held to be derived from the Indian town of Calicut, and muslin from the town of Mosul, on the Tigris. But I have never heard the texture called gingham assigned to what I believe is its true origin, viz., the Indian word *ginghām*. In Sir J. Wilkinson's work on Egypt, the word is held to be of Egyptian origin; but the Indian texture *ginghām* is exactly the same as our English gingham. India may, in intercourse with the Red Sea, have imported a texture so called from Egypt; but it is as likely (if not more so) that the texture, both in its fabric and name, is of pure Indian origin.

CIVILIS.

[Gingham is sometimes said to be derived from Guin-gamp, a town in France.]

LARGE OAK.—Allow me to place on record in the pages of "N. & Q." the dimensions of an oak-tree which there is every reason to believe is the largest in England, even exceeding in size the celebrated one at Cowthorpe, near Wetherby, in Yorkshire. They have been supplied by a gentleman who resides near the place in which the tree is situated—Marton, a township in the parish of Prestbury, in the county of Chester, and about three miles distant from Congleton. The girth round the foot of it is 64 feet 5 inches, and the diameter inside varies from 10 to 12 feet. The Marton oak is now carefully preserved, and fenced round by a railing, but in former years it was used as a pigsty,\* and before that time was the residence of a bull. Could the old tree speak like Tennyson's "Talking Oak," what legends could it tell; though from once having been devoted to the above-mentioned useful purposes, the Marton oak can scarcely, like it, say—

"And I have sheltered many a group  
Of beauties that were born  
In teacup times of hood and hoop,  
Or while the patch was worn."

Surely drawings or photographs of this giant ought to be made, in order to preserve a record of it, and as yet I am not aware of the existence of any.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BALLOONING.—The recent ballooning in Calais brought back upon my memory the year 1784,

\* "Ipse ruit, dentesque Sabellicus exacuit sus,  
Et pede prosubigit terram, fricat arbore costas,  
Atque hinc atque illinc humeros ad vulnera durat."  
*Georgicon*, lib. iii. v. 255, et seq.

when Lunardi made his first ascent in England. Over the chimney-piece of my grandmother's nursery-room (which, being then seven years old, I had vacated for my day-school lessons in the good city of Worcester) was pasted an octave of small pictures on a single sheet, delineating the history of a balloon, each being underlined with a descriptive hemistich:—

"A puffing at the air-balloon."

"You now behold it filled quite soon."

"The people stare to see it fly."

"Zooks! 'tis got surprising high!"

"The man in the moon, but not asleep."

(*Sitting with his pipe and pot of ale.*)

"Old Catafago takes a peep."

"The clowns are startled at the sight."

"'Tis burst! and now it comes down quite."

EDMUND LENTHALL SWIFTE.

WANTED, A GREAT "TEETOTAL" POET.—Lord Neaves, in *The Greek Anthology* (which forms the twentieth and concluding volume of the excellent series of "Ancient Classics for English Readers," published by Messrs. Blackwood), remarks of the couplet:—

"Wine to the poet is a winged steed;

Those who drink water come but little speed,"

that it is "a favourite sentiment—perhaps too much so—with the old poets"; and he adds, "One great poet has existed in our day who was a signal exception to this alleged rule" (p. 190). Who is the "great poet of our day" here referred to?

By the way, Moore, I think, has spun the above couplet into the following lines:—

"If with water you fill up your glasses,  
You'll never write anything wise;  
For wine is the horse of Parnassus,  
Which hurries a bard to the skies."

Moore, it seems to me, has considerably weakened the epigrammatic force of the original in this translation, or paraphrase.

W. A. C.

Glasgow.

EPITAPH.—There is an old tablet in Ripon Cathedral, with an inscription (of which I took a copy) in memory of Hugh Ripley, who died 1637. It records the good uses to which he put his wealth, both in his will and during his life. It says—

"Nor didst thou brooding o'er it sit,  
Not making use till death of it."

S. T. P.

AN UNCONSCIOUS BLUNDER OF THACKERAY.—"The Four Georges," *Cornhill Magazine*, 1860, vol. ii. p. 181; and the separate publication in 8vo., Smith & Elder, 1861, p. 64:—

"I read that Lady Yarmouth (my most religious and gracious King's favourite) sold a bishopric to a clergyman for 5,000*l.* (she betted him 5,000*l.* that he would not be made a bishop, and he lost and paid her)."

It is remarkable that the author never discovered that according to the terms of this bet, as stated,



if the clergyman became a bishop, he was the winner.  
U. O.—N.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ORIGIN OF THE ROYAL HOUSE OF STUART.—A small volume, by Mr. Cosmo Innes, entitled *Concerning some Scotch Surnames*, printed in 1860 (foot-note, p. 4), contains a reference to the pedigree of the Royal House of Stuart. "*Alanus dapifer*," this author says, "whom we now know (thanks to George Chalmers) to have been a son of the great Norman family of Fitz-Alan." Mr. Innes here plainly intends the reader to believe that he who first indicated the authentic pedigree of the Scottish House of Stuart was the author of *Caledonia*. At p. 167 of Mr. Innes's *Lectures on Scotch Legal Antiquities*, Edinburgh, 1872, he repeats the statement in a more direct form:—

"The chartulary of Paisley," he there informs us, "is interesting as containing the earliest record extant of a form of ecclesiastical procedure of which I must speak hereafter; and, secondly, as supplying the materials which enabled George Chalmers to prove the descent of the Royal Stuarts from the Norman Fitzalans, instead of from Hector Boece's imaginary pedigree of Banquo's thanes of Lochaber."

It would appear from another account which I have read, that *John Pinkerton*, and not *George Chalmers*, was the first to point to the true origin of the royal line of Stuart. The statement to which I refer occurs in a paper contained in the *Proceedings of the Scottish Antiquaries at Edinburgh*, communicated by Dr. J. C. Roger, a member of that body. The title of Dr. Roger's paper is "Notices of Ancient Monuments in the Ruined Church of St. Mary, Rothesay." The passage in question will be found in vol. ii. of the *Proceedings*, p. 470. It is this:—

"To the acute perception of Pinkerton we are indebted for the first glimpse of the authentic origin of this notable family. Penetrating through the *myths* of its early fabulous historians into the regions of unexamined antiquity, that incredulous antiquary was led to suggest, as its original, the great Anglo-Norman family of Fitz-Alan, an opinion the truthfulness of which has been demonstrated by Chalmers in the pages of *Caledonia*."

While, therefore, in Mr. Roger's account Chalmers's share in the transaction is freely admitted, Mr. Innes in neither case makes any mention of the name of Pinkerton. If, as it would seem, Pinkerton, and not Chalmers, was the actual discoverer of the Stuart pedigree, although his view may have been confirmed by the latter, it seems hardly fair that he should be altogether ignored—*palmarum qui meruit ferat*. It is one

thing to discover, and quite another thing to follow up the suggestions of another.

I shall be much obliged if some contributor of "N. & Q." will throw any light on this matter, especially as regards the *evidence* on which the claim of Pinkerton depends.

E. D.

Whitehall, Essex.

MARRIAGES IN LENT.—When was it first forbidden to marry in Lent? I ask this not as a polemical but as an historical question, and want simple facts. Am I right in supposing that it was the practice in England till nearly the close of the last century to refrain from entering into marriage during Lent?

M. T.

"THE CRY OF NATURE; or, an Appeal to Mercy and to Justice on behalf of the Persecuted Animals. By John Oswald, Member of the Club des Jacobines. London: Printed for J. Johnson, No. 72, St. Paul's Church-Yard. 1791."

Perhaps some contributor to "N. & Q." can give information concerning the above author, and say whether he wrote any other work.

GEORGE R. JESSE.

HERALDIC.—To what family do the following arms belong: arg., on a bend wavy, cottised gu. within a bordure az. bezanty, three lions' heads erased of the first? Are they borne by the Tucks of Wilts?

E. E. W.

THE THAMES: ST. PAUL'S OR LAMBETH.—Where can I find an epigram upon a certain divine setting out from Hungerford or Whitehall Stairs in a Thames wherry, and into whose mouth are put the words—

"With the tide we must swim"?

And then follows the moral—

"To St. Paul's or to Lambeth was all one to him."

E. WALFORD, M.A.

Hampstead, N.W.

"SCHOOL DIALOGUES FOR BOYS," 2 vols., 12mo., 1783.—Who was the authoress? It was published by Marshall, London, and is dedicated to Master W—— F——. These dialogues are in reality short dramas, illustrative of school life. The authoress seems to have resided in Suffolk, or to have been connected with that county. See vol. i., p. 180, &c.; also vol. ii., pp. 28–9, &c. The authoress alludes to her having published some book previously, but does not mention its title.

R. INGLIS.

WENTWORTH: GASCOYNE.—Whitaker (*History of Leeds*) gives two pedigrees of the former family, the one deducing the descent of Robert de Wentworth, who married Emma Wodehous, from Reginald de Wentworth by seven generations, and the other another line of descent for the same person. What was this second line, consisting, I believe, of five generations? Also, what is the



descent, and by what alliances, from Lord Chief Justice Gascoyne to that William Gascoyne who was father-in-law of Thomas Wentworth of Wentworth Woodhouse?  
G. W. W.

KIRBY'S "WONDERFUL AND ECCENTRIC MUSEUM."—What plate should vol. iv. have for frontispiece? It is wanting in every copy to which I have had access.  
GEORGE POTTER.

BRIDGFORD FAMILY.—I ask for information respecting the history of this family; the arms are, gules, two bars between three martlets argent. Could they have been in any way connected with Bridgford Hall and manor in the parishes of St. Mary and Leighford, Stafford, and within three miles of the town of Stafford?

CHARLES TRUSSEL.

REGINALD, COUNT DE VALLETORTA.—Who was he? He married the heiress of Walter de Dunstanville, Lord of Castlecombe, and of Trematon in right of his wife, who was the third daughter and co-heiress of Reginald Fitz-Henry (or Dunstanville), Earl of Cornwall. In Burke's *Peerage*, it is said that Richard Plantagenet, younger son of King John, had a natural son, Richard de Cornewall, by Beatrix, niece of Conrad of Cologne; whereas in an old pedigree in the possession of our family it is stated that Jane de Valletort was the mother of this Richard de Cornewall. Is it possible that Reginald, Count de Valletorta, was a German noble allied to the Royal House of Cologne, and that a mistake in the Christian name was made? Was the surname of the Royal House of Cologne Valletort?  
W. G. T.

"Our affections and passions come to us from a dim recollection of a former state of being."

What English poet expresses the above sentiment?  
PRINCE.

SEVENTEENTH CENTURY TOKENS.—I wish to appropriate correctly a seventeenth-century token, but the specimen I possess is so very poor that I cannot do so without some further confirmation. As far as I can make out it reads, Obv.: "WILLIAM HIDE" (the field detrited). Rev.: "OF FINCHLYE. 1665. W. E. H." Can any of your readers kindly inform me if the name can now be traced to that locality? A reference to the register, perhaps, would throw some light on the matter. It is rather singular that no token has hitherto been assigned to that then important village. Any information will oblige  
HENRY CHRISTIE.

STANDARD WEIGHTS AND MEASURES OF SCOTLAND.—In the Guildhall at Stirling these are preserved; the yard being 37½ inches, the pound being 24 ounces. How is it that they were different from the English standard?  
S. N.  
Ryde.

"GALE."—In the Dean Forest a mine is so called. Is the word Welsh? A. L. MAYHEW.  
Oxford.

THE POWELL FAMILY OF RADNORSHIRE.—I want to trace the descendants of John Powell "of the Castle" Boughrood, Radnorshire, and Susan his wife. Their eldest son, John, was baptized February 3, 1696; Mary, the eldest daughter, in February of the following year; James, November, 1699; Richard, August, 1701; Samuel, January, 1703; and Anne in January, 1704. There were four other children, but none of the above were buried or married at Boughrood.

Anne, the last mentioned, was the wife of Dr. Conyers Middleton, whom she survived. She died in 1760, and left her property to her nephew, John Powell.  
N. H. ROBINSON.

6, Great Queen Street, Westminster.

COUNT VON DER MARK.—Who was the Prussian Count Von der Mark at the close of the last century? Was the title borne by an illegitimate son of the King of Prussia?  
J. WOODWARD.

"OAKLEIGH FOREST CODE."—Where can I find the *Oakleigh Forest Code*, upon which so much praise has lately been bestowed for the spirit in which it is written? A writer, in a well-known Liberal paper strongly opposed to the Game Laws, has recently stated that "it betrays genuine affection for all aspects of Nature." On this ground I am most anxious to read it.  
H. B.

KING STEPHEN.—Can any of your readers help me to fix with any certainty the place of the death and burial of King Stephen? Did he die at Boulogne, Dover, or Canterbury? Was he buried at Faversham, and his coffin melted down, and his body cast into the river at the time of the dissolution of the monasteries, or was he buried at Dover; and, if so, is there any sound ground for believing the embalmed body, lately discovered in an old sea chest under the porch of St. Mary's Church in that town, to be his? G. F. RUSSELL BARKER.  
Oxford Square, Hyde Park.

FRENCH PRONUNCIATION.—Churchill, in the *Rosciad*, makes *sous* rhyme with *house*. Is it possible that the French word was ever so pronounced, and are there other examples of what is to me a novelty? The lines are—

"Next came the Treasurer of either house;  
One with full purse, t' other with not a sous."

C. B. T.

Eton.

WORDS IN AN OLD MS.—In the library of Campsmount, Yorkshire, is a manuscript by Robert Parkyn, Presb., giving an account of the sorrows and trials of "Holly Church" in the days of Henry VIII. and Edward VI. He says



that all vicars, curates, &c., were compelled to give in an inventory of their "mass-books, bells, &c., . . . and cowtchers, portesses, and primers." What is the meaning of the last three words?

W. S.

PROTESTANTS.—May I ask if the following passage from the Vulgate first suggested the word "Protestants," or has it been noticed elsewhere?—

"Mittebat eis Prophetas, ut reverterentur ad Dominum, quos protestantes, illi audire nolebant."—2 Chronicles xxiv. 19.

R. C.

Cork.

"THE BATTLE OF THE NILE."—I wish to recover the words and the music, if possible, of this spirited old sea song, beginning—

"Arise, arise, Britannia's sons arise, and join in the shouts of the patriotic throng," &c.

J. W.

EASTMINSTER.—In the *Daily News* of the 21st October, in a paragraph commenting on the recent meeting in support of the movement for a new municipal government for London, it was stated that the object of the Bill was to preserve the ancient lines of Southwark, Westminster, and London, or *Eastminster*. Several readers of the paragraph have asserted this last name to be historical. If such be the case, will you kindly refer me to some authority for the use of the word?

PERCY GORDON.

### Replies.

#### MEDLÆVAL AND MODERN LATIN AND GREEK VERSE.

(5<sup>th</sup> S. ii. 248, 289, 337.)

In addition to the works mentioned by LORD LYTTTELTON in your number for October 10, I have in my own library the following, of various degrees of merit, which I have arranged according to the year of their publication. It is a pretty long catalogue, but I have no doubt that some of your readers will be able to supplement it. A full account of the best writers of Latin poetry from the fifteenth to the eighteenth centuries is given by Budik, in his work entitled *Leben und Wirken der vorzüglichsten lateinischen Dichter des XV.—XVIII. Jahrhunderts*, Wien, 1827.

The *Alexandreis* of Philip Gaultier de Chatillon, Provost of the Canons of Tournay about the year 1200, s. l. et a. It contains the celebrated line—

"Incidis in Scyllam, cupiens vitare Charybdin."

Basinius of Parma, *Hesperis* and other poems, about 1450.—A. Politian, Venice, 1498.—Marullus of Constantinople, *Hymni et Epigrammata*, Florence, 1497.—Sannazarius, 1500.—Pontani *Opera*, Naples, 1505.—The Strozii, father and son, Venice, Aldus, 1513.—M. Hieronymus Vida, Cremona, 1550.—Petrus Lotichius Secundus, Amsterdam, 1567.—Antonius Miraldus, *Cosmologia*, Paris, 1570.—*Poems of Walter Haddon* (London, 1576), collected by Giles Fletcher and others.—Du Monin, *Beresithias*, Paris,

1579.—Adrian Turnebus, *Poemata*, Paris, 1580.—Obopœus, *de Arte Bibendi*, Frankfurt, 1582.—Christopher Ocland, *Anglorum Proelia*, London, 1582.—*Pindar*, translated into Latin Verse, by Sudorius, Paris, 1582.—G. Sabinus, Leipzig, 1589.—Janus Dousa, Leyden, 1591.—J. Ruxelius, *Rothomagi*, 1600.—D. Blyenburg, *Veneres*, Utrecht, 1600.—A. Jonston, 1602.—J. Meursii, *Poemata*, Leyden, 1602.—Baudius, *Poemata*, Leyden, 1607.—*Delitiæ Poetarum Gallorum*, 1609.—J. Scaliger, 1610.—Hugo Grotius, *Poemata*, Amsterdam, 1616.—Malapertius, Antwerp, 1616.—Famianus Strada, *Prolusiones*, containing several pieces of original Latin poetry, Rome, 1617, reprinted at Oxford 1745.—Cardinal Barberini (Pope Urban VIII.), *Poemata*, reprinted at Oxford, 1726.—Thomæ Campani *Epigrammata*, London, 1619.—Paulus Thomas, Paris, 1627.—Nicolaus Borbonius, *Poëmata*, Paris, 1630.—W. Drury, *Dramatica Poemata*, 1628.—Winsemii *Amores*, Franekaræ, 1631.—*Delitiæ Poetarum Scotorum*, Amsterdam, 1637.—*Delitiæ Delitiarum*, A. B. Wright, Oxford, 1637.—Alexander Ross, *Virgilius Evangelisans*, London, 1638, from which it is pretended that Milton copied much of the Eleventh and Twelfth Books of his *Paradise Lost*.—*Lychnocausia s. moralia facum Emblemata*, Light's Moral Emblems, by Robert Farley, a Scotchman, London, 1638, pp. 70; *Kalender of Man's Life*, by the same, pp. 74. Both the above works contain translations into Latin, in various metres, of the English verses.—Zevcotius, *Elegiæ*, &c., Amsterdam, 1640.—J. Balde, *Lyrica*, Leyden, 1646.—*Proverbs of Solomon*, in Greek, by Duport, Cambridge, 1646.—Daniel Heinsius, *Poemata Latina et Graeca*, Amsterdam, 1649.—Ravisius Textor, *Epigrammata*, Rotterdam, 1651.—Duport, *Job*, in Greek hexameters, Cambridge, 1653.—J. Bathurst, translation of Spenser's *Shepherd's Calendar*, 1653.—Cl. Quillet, *Callipaedia*, Leyden, 1655 (praised by Hallam, *Literature*, iii. p. 491).—Caspar Barlaeus, *Poemata*, Amsterdam, 1655.—Hugenius, *Momenta Desultoria*, the Hague, 1655.—Sidronius Hosschius, *Elegiarum libri sex, item G. Becani Idyllia et Elegiæ*, Antwerp, 1667.—Abraham Cowley, *Poemata Latina*, London, 1668.—Petrus Molinæus, *Hymns on the Apostles' Creed*, also *Ecclesiae Gemitus*, containing an attack upon the *impurissimus nebulo*, Milton, &c., Cambridge, 1670.—W. Dillingham, *Poemata Varii Argumenti*, London, 1678.—Joshua Barnes, *History of Esther in Latin Hexameters*, London, 1679.—J. Commirius, Latin and Greek poems, Paris, 1681.—Rapin, *Carmina*, Paris, 1681.—*Selecta Poemata Italorum*, ed. by Bishop Atterbury, London, 1684.—J. Aurati *Poemata*, Paris, 1686.—Parthenius, *Piscatoria et Nautica*, Naples, 1686.—Ægidius Menagius, *Poemata*, Amsterdam, Wetstein, 8th ed. 1687.—*Delitiæ Danorum Poetarum*, Leyden, 1693.—Francius, *Poemata Latina et Graeca*, Amsterdam, 1697.—*The Proverbs of Solomon*, in Latin hexameters, by G. Hogaeus, London, 1699.—J. A. Thuani *Poemata Sacra*, Paris, 1699.—P. Huetius, Utrecht, 1700.—T. Dibben, translation of Prior's *Carmen Seculare*, London, 1700.—Grenan, translation of Boileau's *Épître sur l'Amour de Dieu*, Paris, 1706.—*Musæ Britannicæ*, London, 1711.—*Psalms*, translated into Greek hexameters by Duport.—De la Monnoye, *Poemata*, La Haye, 1716.—Father Francis Noel (Frankfurt), 1717.—M. Maittaire, translation of several Greek poems into Latin verse, London, 1722.—Albert Ines, *Lyricorum et Acroamatum Epigrammaticorum Centuriæ*, 3rd ed., Cologne, 1723.—J. A. Vulpus, Patavii, 1725.—*Selecta Poemata Archibaldi Pitcarinii, Gulielmi Scot a Thirlestane, Thomæ Kincadii, &c.*, Edinburgh, 1727.—*Carmina Quadragesimalia*, Oxford, 1728.—Prior's *Solomon on the Vanity of the World*, translated by W. Dobson, Oxford, 1734.—Latin and English poems, by a Gentleman of Trinity College, Oxford, London, 1741.—Vanierius (a Jesuit) *Praedium Rusticum*, Toulouse, 1742.—*Musæ*



*Rhetoricae*, Paris, 1745.—Cardinal Polignac, *Anti-Lucretius*, Paris, 1746.—Adriani Relandi, *Poemata*, Utrecht, 1748.—*Poemata Didascalica*, Paris, 1749.—Joseph Beaumont, original Poems in English and Latin, Cambridge, 1749.—Milton's *Paradise Lost*, translated into Latin hexameters by W. Dobson, Oxford, 1750.—Pope, *Essay on Man*, translated into Latin hexameters by J. G. Am-ende, Leyden, 1751.—P. J. Sautel (Jesuit), *Lusus Poetici Allegorici*, Paris, 1753, and Gabriel Madelenetus.—S. Bishop, *Feriae Poeticae*, London, 1766.—P. Masenius, *Sarcothée* (Paris, 1771), to whom Milton is said to be indebted for many of his grandest ideas.—J. Burton, *Opuscula Miscellanea Metrico-prosaica*, Oxford, 1771.—Santenii *Carmina*, Utrecht, 1780.—J. Farsetius, Leyden, 1785.—*Collectio Poetarum Elegiacorum stylo Catulliano et Ovidiano*, by C. Michaeler, Librarian, Imperial Library, Vienna, 4 vols., 1785–1789 (from the library of Dr. Samuel Parr).—Dr. Jortin, *Lusus Poetici*, in miscellaneous tracts, London, 1790.—Samuel Butler, *Poemata utriusque Linguae*, Cambridge, 1797.—*Ossiani Dardhula Græcè Reddita*, W. Herbert, London, 1801.—T. Warton, *Poemata Hexametra et Epigrammata*, ed. by R. Mant, Oxford, 1802.—N. Kerr, *Poemata*, Oxford, 1802.—Bloomfield's *Farmer's Boy*, translated into Latin hexameters by W. Clubbe, LL.B., Ipswich, 1802.—*Miscellaneous Poetical Translations*, by Rev. F. Howes, London, 1806.—Alexandre Viel, translation into Latin hexameters of Fénelon's *Télémaque*, Paris, 1808.—F. Hodgson, miscellaneous Poems, English and Latin, London, 1809.—*Poems*, Latin, Greek, and English, by N. Hardinge, London, 1818.—*Odae Latinae*, T. J. Mathias, Naples, 1819.—*Nugae Metricae*, by Sir H. Halford, Bart., 1842.—*Silvae Recentiores*, Dean Herbert, 2nd ed., London, 1846.—*Poemata et Inscriptiones, novis auxit Savagius Landor*, 1847.—*Gems of Latin Poetry*, Andrew Amos, Cambridge, 1851.—H. Stadelmann, *Varia Variorum Carmina*, Onoldi, 1854.—Hood's *Haunted House*, translated by P. A. Longmore, London, 1855.—M. Seyffert, *Carmina Latina*, Leipzig, 1857.—*Camena*, J. Stuart Blackie, Edinburgh, 1860.—*Pro-lusiones, Graecae et Latinae*, Raleigh Trevelyan, 2nd ed., London, 1864.—*Fasciculus, ediderunt L. Gidley et R. Thornton*, London, 1866.—*Hesperidum Susurri*, Brady, Tyrrell and Cullinan, 1867.

H. A. HOLDEN.

School House, Ipswich.

I think that, on making Catalogues of these published productions, it would be advisable to divide them into two classes: (1.) Original Poems; (2.) Translations. It would seem to have been the general practice in former years for original copies of verses to have been composed on a set subject or thesis, such as those in the *Musæ Anglicanæ* and *Carmina Quadragesimalia*, though, certainly, Vincent Bourne has a few translations from English poetry. In more recent days, the practice of setting passages from English poets for translation into Latin or Greek verse became usual, and, as excellent specimens of scholarship of this kind, there are the *Arundines Cami*, the *Anthologia Oxoniensis*, and the *Sabrinae Corolla*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The translation of *Enoch Arden* into Latin verse, by the Rev. Prof. Selwyn, of Cambridge, published by Moxon in 1867, should be added. F. H. H.

SIR CHRISTOPHER WANDESFORDE, LORD CASTLECOMER.

(5<sup>th</sup> S. ii. 327)

Born 1592, at Bishop Burton, Yorkshire; son of Sir George Wandesforde of Kirklington; educated at Clare Hall, Cambridge; M.P. 1638; a manager of the impeachment of the Duke of Buckingham; accompanied Lord Wentworth to Ireland as Master of the Rolls, 1633; knighted, 1636; Lord Deputy, 1640; created Baron Mowbray and Viscount Castlecomer; died 1640. His works published by his descendant, Dr. Comber.

The portrait at Leeds Exhibition, 1868, was in the possession of the Rev. H. G. W. Comber. It was a good one, very highly finished, more like Cornelius Jansen than Vandyck; but there is an engraving by Watson, after Vandyck, which may be from this picture. See Evans's Catalogue, No. 10911. RALPH N. JAMES.

P.S.—A long notice of Wandesforde is to be found in Hailstone's *Yorkshire Worthies*. As there were only fifty copies printed, I don't know where CURIO could find one, and it is a ten-guinea book.

The Wandesfords were a Yorkshire family, and, in 1689, Sir Christopher Wandesford was attainted, and had his estate sequestered. But at the Revolution he was sworn of the Privy Council, and, in 1706, advanced by Queen Anne to the peerage of Ireland, as Baron Wandesford and Viscount Castlecomer (not Castle Comer). He died in London 13th September, 1707. His grandson John, fifth Viscount Castlecomer, was created Earl of Wandesford 1758, and died 1784 without issue, when all his honours became extinct. See Burke's *Extinct Peerage*. G. W. W.

John, the last Earl, had an only daughter and heir, Lady Anne, who married John, Earl of Ormonde. FREDERIC OUVRY.

A memoir of him will be found in Chalmers's *Biog. Dict.*, vol. xxxi. The dates of creation in his family were, Baronet, 1662; Baron Wandesford and Castlecomer in the County of Kilkenny, 1706; Earl of Wandesford, 1758; all of which became extinct in 1784. A volume of religious writings, together with a memoir of Christopher Wandesford, was published in 1778 by his great-grandson, Dr. Thomas Comber.

EDWARD SOLLY.

Sutton, Surrey.

Probably the portrait is that of Christopher Wandesford, who held the Irish Mastership of the Rolls from 1632 until his death in December, 1640. He was a friend of the great Strafford, and was grandfather to the first Viscount Castlecomer, who was a leading Whig at the time of the Revolution. ALFRED B. BEAVEN.

Preston.



The following extract from Bromley's *Catalogue of Engraved British Portraits*, Lond., 1793, p. 80, may be of service to CURIO :—

"Sir Christopher Wandesford, Lord Deputy of Ireland, ob. 1640. In the Houghton Collection. Painted by Van Dyck; engraved by Watson. Mezzotint."

GEORGE M. TRAHERNE.

The chief property in the coal-mines of this parish was vested in the Wandesford family, to whom this place gave the title of Earl, now extinct, and whose representative, the Hon. Charles Butler Wandesford, brother of the Marquis of Ormonde, inherited in right of his mother, the sister of the late Lord Wandesford, and has a handsome modern residence adjoining the town.

W. H. OAKLEY.

Wyfordby Rectory.

No one of the name of Wandesford was Irish Lord Chief Baron since 1690, or Puisne Baron since 1767, nor is there any one of the name of Wandesford in the list of Lord Chancellors, Lords Chief Justice, or Lords Chief Justice of the Common Pleas, since 1690. I always understood that the founder of the Wandesford family was a successful lawyer, and was disappointed at not finding that name either among the Irish Judges, or on the list of Attorney-Generals or Solicitor-Generals for Ireland since 1690. I should suggest to CURIO to examine the roll of the English judges.

JOSEPH FISHER.

Waterford.

#### THE ARMS OF SIR FRANCIS DRAKE.

(4<sup>th</sup> S. xi. 464, 514; xii. 35; 5<sup>th</sup> S. ii. 232.)

My attention has been frequently directed by friends to the inquiries of your correspondent QUERY, and pressing engagements have caused a delay from which I expected to benefit by being able to deal comprehensively with any further queries that might arise in the interval.

Your readers are aware that there was no chance of reply to Sir William Drake in the *Herald and Genealogist*, as it closed in June last, with the number containing his article. Still the advantage remains of a wider diffusion of information through the more popular pages of "N. & Q.," and, craving your permission, for the sake of a name endeared to Englishmen, I will involve a reply to QUERY in a few remarks on Sir William's letter, leaving my paper in the *Archæological Journal* to supply further details.

I desire to force my opinions on no one; the facts must speak for themselves, and they are sufficient to guide the judgment. I only ask your readers to bear in mind Fuller's summary of Sir Francis Drake, quoted also by Prince, that "*he was a very religious man, just in his dealings, true of his word.*" He was a Puritan, as his letters will

show; but it requires a peculiar intimacy with the family's history to state that they were of the same type, and long continued so. My surmise in the *Archæological Journal* respecting Henry Drake, of Ash, a comrade or protégé of Sir Francis, is proved correct by the tone of his letter printed among the *Trevelyan Papers* (Camd. Soc.).

By such men, a prospective "mansion in the skies" is esteemed more than a town house in Belgravia, and the quartered coat of Percy would be pronounced only motley wear; therefore, by the aid of a little reflection at the outset, the inconsistency of the conscientious Sir Francis Drake assuming the arms of a stranger is manifest. Sir William asserts that Sir Francis "desired to connect himself with the Ash family." For why? He was on the pinnacle of world-wide fame, while Ash but for him would have remained comparatively unknown. Ash itself was mortgaged to him by Bernard Drake, whose family benefited by his patronage. Bernard's nephew was named Francis after him, and was styled cousin in his will. Sir William attaches no importance to this in proof of relationship. It would be more extraordinary if all of his surname then in Devon had not a common origin. The term cousin will generally disclose kinship when due research is possible; even when used formerly by crowned heads it implied as much. Witness the policy of Henry VII. to prove his nobles allied to him in blood (*Coll. Top. et Gen.*).

QUERY is quite correct in stating that the entry in the College of Arms (F. 12, fo. 164) was not a "*proposed addition*" to the grant. It is evidence separately recorded in a different handwriting, and probably appended by Garter expressly to prevent future question. It is on one of the folios in the middle of the volume, and not on the "fly-leaf," as Sir William mistakes. If, however, the book is made up of a collection of loose papers, of which the draft of the grant to Sir Francis was one, we obtain the valuable evidence that the entry was considered authentic and important enough to secure the preservation of the fly-leaf.

To enable the general reader to form his opinion of this portion of the evidence of Sir Francis Drake's title to the wyvern, I here re-quote it :—

"Yet, notwithstanding the sayd Sir Frauncis Drake may by prerogative of his birth, and by right descent from his auncestor, bear the arms of his surname and family, to wit, Argent. a waver dragon geules, with the difference of a third brother, as I am credibly informed by the testimony of Barnard Drake of the County of Devon, Esquire, Chief of that Cot-armure, and sundry others of that family of worship and good credit."

So far clear; but from the rough draft, when describing the crest, were struck out the words, "a red dragon volant sheweth itself" on board the ship, and this omission, among others, I accounted for in the *Herald and Genealogist* without marking the distinction between the rough draft and the



rider to the grant. Sir William proves that, notwithstanding this cancel, the dragon is to be seen in the College of Arms so "depicted by Vincent" on the crest of Sir Francis, and that it was so borne by "the family as late as 1740." I have elsewhere indicated where it may be so seen repeatedly, and, in all cases, an honourable charge. If, then, the dragon was practically re-instated at the time, after having been cancelled in the draft, *à fortiori* the unimpeached testimony of the appendix reveals the unchallenged title of Sir Francis. I submit the case.

Sir William errs in ascribing to me the assertion that "Prince stands convicted of mis-statement in describing the arms of Drake of Ashe arg., a wyvern gules." I meant that Prince's story of the Queen's petulance, in hanging up the wyvern by the heels in Sir Francis's crest, to disgrace Sir Bernard and to commemorate an alleged quarrel, turns out to be untrue. As to the arms of Drake of Ash, that question is apart from Prince, and will be found more fully discussed in the *Archæological Journal*, where Sir Bernard is proved to have been the first of his house to resume the ancient wyvern. This brings me to QUERY's question about the monument, which Sir William cites to prove the use of the wyvern by Sir Bernard's father. I sketched the monument years ago; it was partly erected (in 1611) by Sir Bernard's son, was finished by his grandson, and, therefore, furnishes no evidence to the point. Yet it is not without its import. Over each of the three shields placed on it is an eagle displayed, which crest was used by Sir Francis on his seal, and was engraved over his arms in his folio portrait; while the crest allowed, in 1620, by the College of Arms, and used by the Drakes of Ash, was a dexter arm grasping a battle-axe, the same as they had before borne with their distinctive coat of a chevron between three halberts, and with which coat it well harmonized.

Since it is sought to overrule, with Prince's hearsay evidence, the concurrent testimony of witnesses who lived and died before Prince was born, it is necessary to examine into his trustworthiness as a county biographer. Without enlisting other charges, let us consider his evidence and treatment of the one family of Drake. He took no pains to identify the father of Sir Francis Drake, an easy task in his time, and one that ought naturally to occur to a biographer; he left it for us, and, by the way, this simple case may undeceive Sir William, by showing that, with our modern appliances, the "lapse of 300 years" offers no insurmountable obstacle to the discovery of historical truth in all cases. Prince did not stop to extinguish or otherwise the several brothers of Sir Francis. He gave incorrect and idle evidence concerning the arms without looking into the grant for the truth, and he stated that Sir Francis was "once married"

when his widow was his second wife, a fact not overlooked by Stowe (see also "N. & Q.," 3<sup>rd</sup> S. iv.). Although mixed up with the family of Sir Bernard, concerning whom in particular it is sought that his testimony shall be accepted as trustworthy, he states that, after the attack of gaol fever in Exeter, "Sir Bernard had strength enough to recover home to his House in Ash, but not enough to overcome the Disease, for he died thereof soon after, and was buried in his Church of Musbury A.D. 1585! in an Isle of which are several Monuments, but, I think, no Epitaphs."

There are epitaphs, and the one relating to Sir Bernard, inscribed 1611, does not state where he was buried, but states that he died "x April, 1586!"

He did not reach Musbury, but was carried to Crediton, within a more easy distance (about eight miles from Exeter); and the parish register of Crediton records that Sir Bernard Drake, Knt., was buried 12th April, 1586.

Prince's ignorance or reticence concerning the death and strange burial of Sir Bernard's son and heir has been matter of surprise to other writers: see Yonge's *Diary*, Camd. Soc., 1848:—"Mr. John Drake, of Ash, died the 11th of April, 1628, and was buried privately the same night, being Good Friday." The epitaph in Musbury agrees in date.

Lastly, Prince says that Sir John Drake (the great-grandson of Sir Bernard) lived in retirement while Ash was being rebuilt, and died unmarried! In the Act Book at Exeter, I have seen the licence of marriage, January, 1674-5, between this "John Drake of Ash, Baronet, and Catherine Prideaux of Ford."

Having shown that, in these instances, Prince was inaccurate and careless about seeking information, or verifying what he had acquired, caution should be exercised in advancing his testimony in opposition to that of disinterested and older writers. It is not within my province at present to answer QUERY's other question.

HENRY H. DRAKE.

London.

[A note on the above subject, by Sir William Drake, we are reluctantly compelled to defer till next week.]

"THE BUTTERFLY'S BALL" (5<sup>th</sup> S. ii. 327, 352.)—Being indebted to Z. Z. for some valuable information through "N. & Q.," I have great pleasure in answering her questions. That Mrs. Somerville should have attributed this to Miss Fanshawe seems to me curious. That lady was author of the "Enigma" (so Allibone calls it) on the letter H., but W. Roscoe was author of *The Butterfly's Ball*, as a reference (if there were no other) to an easily accessible book shows. The *Quarterly Review* (June 1812, p. 266) says:—

"Mr. Roscoe still continues to be estimated by his first and best performance, excepting, indeed, so far as



another and more popular test has been furnished by his verses, some of which possess considerable merit. Among the latter we would particularly instance two bagatelle pieces, *The Butterfly's Ball* and *The Butterfly's Funeral*, which might not unaptly be described as a pair of brilliants."

In a notice of one of the numerous imitations of *The Butterfly's Ball*, namely, *The Congress of Crowned Heads; or, the Flea's Turtle Feast and the Louse's Dress Ball*, a satirical poem, 1808, the *British Critic* said:—

"In our review of *The Butterfly's Ball* and *The Peacock at Home*, we deprecated all attempts at an imitation of those ingenious productions. . . . But no warning could deter the *servum pecus* of imitators; and we have heard of *The Elephant's Ball*, *The Lion's Masquerade*, *The Fishes' Grand Gala*, &c., nay even *The Rose's Breakfast*."—(Vol. xxxi. p. 659.)

To these may be added *The Elephant's Ball* (by W. B.) . . . illustrated by engravings [by W. Mulready], 1807; *The Eagle's Masque*, by Tom Tilt [pseud.?] [London], 1808; *The Emperor's Rout; or, the Feast of the Moths* [in verse], a companion to the celebrated *Butterfly's Ball* . . . London, Charles Tilt, 1831, and *The Botanical and Horticultural Meeting* . . . in imitation of *The Butterfly's Ball*, by a Lady, from Notes by John Quill, Birmingham, 1834.

*The Peacock at Home* is the other work mentioned by Z. Z. It is an astonishing thing that, if a work is once attributed to a particular person, no time seems sufficient to efface the wrong, even though denied by the person to whom the work is wrongly attributed. It is now upwards of sixty years since Miss Catherine Fanshawe denied with indignation (!) that she was the author of *The Peacock at Home*. (See *British Critic* for Nov., 1807, Preface, p. xvii. and p. 555). *The Peacock at Home* is given in the *Biographical Dictionary of Living Authors*, 1816, to Mrs. Dorset, sister of the late Mrs. Charlotte Smith. The title-page expresses it to be "a sequel to *The Butterfly's Ball*." It is "illustrated with elegant engravings" (by W. Mulready?).

This, like the other, produced imitations; for example, "*The Peacock and Parrot on their Tour in Search of the Author of 'The Peacock at Home,'* with engravings, Lond., Harris, 1816." I take the title from Watt's *Bibliotheca*, and do not vouch for its accuracy.

OLPHAR HAMST.

New Barnet, Herts.

I think there can be no doubt as to the authorship of this elegant juvenile poem. It will be found in the *Poetical Works of William Roscoe*, London, 1857. It also appeared in a little volume, entitled *Poems by the Members of a Family Circle*, and attributed to the Roscoe family. The edition of Roscoe's poems above-named is very imperfect, many pieces being omitted which came from his pen.

WILLIAM E. A. AXON.

Rusholme.

The only information I can give is derived from my mother, whose early days were passed in Liverpool. She always spoke of it as the work of Mr. Roscoe, and I did not know that there was any doubt about it. She also intimated that it was a sort of squib, originating in some civic entertainment, so far as I remember, and that the illustrations were portraits, or caricatures, of Liverpool notabilities of that time. I have never seen a copy of the original edition, and mention the above particulars as I heard them years ago, in the hope that some one better informed than myself may be able to authenticate them.

W. E. BUCKLEY.

This poem was written by Charlotte Smith, afterwards Mrs. Dorset. She also wrote *The Peacock at Home*. Mrs. Dorset resided for many years at Brighton, where she died about 1828. "*Sonnets by Charlotte Smith*, with plates after Stothard and other artists," were published in 1797.

S. D. S.

"LIKE TO THE DAMASK ROSE YOU SEE," &c. (5th S. ii. 227, 296, 336.)—It seems to me that we are all wrong in some way about this little poem except Dr. E. COBHAM BREWER, who does not point out the author of the words in question, but of the original from which they were probably derived. All who quote Simon Wastell's *Microbiblia* (sic) upon the authority of Mackay's *A Thousand and One Gems of Poetry*, have been misled by their authority. The *Microbiblion* of Simon Wastel is, as the author expresses it, "The Bible's Epitome, in verse," and does not contain anything of this kind. Simon Wastel was of Queen's College, Oxford, and, when he followed on his paraphrase of the Old Testament by another upon the New, he was "Schoole-Master of the Free-Schoole in Northampton." That was, probably, after 1629. Again, the poem has been attributed to John Phillipott, who was a herald making "Church Noates of Kent," "as marshal and deputy to Camden." I think Phillipott was Somerset Herald. The credit of authorship rests in that case upon MSS. Harl. 3917, fol. 88 b, which contains his "Notes," with only one stanza of the poem. Upon this the learned editor of "N. & Q." remarked, "These lines are on the tablet at the base of the monument of Richard Humble, Esq., Alderman of London, 1616, in St. Saviour's, Southwark." It would, therefore, appear that the first stanza only can be traced so far back, and that it was a popular inscription upon monuments. Next, in "N. & Q.," Dec. 14, 1867, Dr. JOSEPH RIX, of St. Neot's, supplies the whole poem, and says, "I think in some periodical." I copied not from any periodical, but from some book of songs of the seventeenth century, in which I found it ascribed to Francis Quarles. It has been some time my habit to copy *literatim*; therefore I did not attempt to correct



the obvious grammatical blunder in the text. It may serve as a guide to the source, which I now forget. My interest in the words arose from their having been sung about the streets as a pious ballad in the seventeenth century, and from finding many other ballads "to the tune of 'Like to the damask rose,' or 'The Damask Rose.'" One of these is a lively parody in the Roxburghe Collection, i. 201, "Like to a dove-cot never haunted." It is entitled—

"Pretty comparisons wittily grounded,  
Which by sconefull maidens may best be expounded."  
WM. CHAPPELL.

"ABULYIEMENTS" (5<sup>th</sup> S. ii. 328.)—This odd-looking word is merely an old Lowland-Scotch spelling of *habiliments*. The spelling *abulziements* (with *z*) is misleading, as the old character, which certainly somewhat resembles a *z* in the MSS., is nothing but a *y*, and the peculiar shape of it is directly deducible from the Anglo-Saxon *ȝ* (*g*), which, in some words, was so modified as to take the sound of *y*. A good instance is seen in the name *Dalyell*, often misspelt *Dalziel*, though few are so hardy as to *pronounce* the latter form with a *z* sound. Some editors carried this curious misprint to a ridiculous pitch. Thus, in Percy's *Reliques*, a ballad beginning—

"Quhy dois your brand sae drop wi' bluid,"

is actually printed "Quhy dois zour brand," &c.; and the words *ze*, *zour* (for *ye*, *your*), are repeated very many times. I have even heard an uninitiated reader say *zee*, *zour* (with a *z* sound), in reading this ballad!

My experience of Bailey's and Kersey's Dictionaries is that they swarm with blunders, and frequently fail. It was a copy of Kersey's *Dictionary* which (as I have shown in my edition of Chatterton) first mystified Chatterton, and then enabled that daring young poet to mystify his readers. Much better guides are Dr. Stratmann's *Old-English Dictionary* (2nd edition), *The Promptorium Parvulorum*, and Jamieson's *Scottish Dictionary*. The small edition of Jamieson has, e. g., the following articles:—"Abuliement, dress," &c.; "Abulyeit, Abilyeit, dressed, apparelled," &c.; "Abilyementis, Abeilyementis, dress, accoutrement; apparatus, of what kind soever." Even the small Glossary to my *Specimens of English*, 1394-1579, has the word *Abilyeit*, with a reference to the thirty-fourth line of Gawain Douglas's *Prologue to the Twelfth Book of the Æneid*, where it will, accordingly, be found. WALTER W. SKEAT.  
Cambridge.

In *The Promptorium Parvulorum*, "Abulle, habilis; Abulnesse, habilitas"; and so *Abulziements* = *habiliments*, as it is printed in the edition published at Oxford, by Talboys, in 1837, under the superintendence of Peter Hall, who unfor-

tunately adopted the practice of the previous editor, the Rev. Josiah Pratt, and conformed the orthography, even of the poetry, to modern usage. The editor of *The Crypt* might have been expected to have preserved every vestige of antiquity. In his Preface to Bishop Hall's *Works*, p. 5, he refers to one printed composition of his of which he was not able to obtain a transcript. This is a congratulatory poem addressed to King James I. on his accession to the throne in 1603. But one copy is known to exist, and that imperfect at the end; and as he made several applications to the owner (a barrister in London, well known for his literary rarities) without the happiness of obtaining so much as a reply, he could say nothing of the contents of the volume, or the grounds on which it was attributed to the Bishop. What collection is here referred to? Has it been dispersed since 1837, and, if so, where is this piece now to be found?  
W. E. BUCKLEY.

ARTHUR MAYNWARING (5<sup>th</sup> S. ii. 288.)—The following, extracted from memoranda made some years ago, may be acceptable to F. S. After a notice of Roger Maynwaring, D.D., some time Chaplain to Charles I., and subsequently Bishop of St. David's, my memoranda are thus continued: Another member of the family seated at Ightfield, Salop, and the last of that branch of the name, was Arthur Maynwaring, a person more widely known. He was a powerful political writer and satirist, and commenced his public career as an adherent of the House of Stuart, but changed in favour of the party of the Revolution. He sat in Parliament, for Preston, in 1705, and became a firm supporter of Sir Robert Walpole. He died, at the age of forty-four, in 1712; and three years afterwards, Oldmixon published his life and posthumous works. His style is said to have been masterly, and, in the Kit Cat Club, he was regarded as one of its chief ornaments for his pleasantry and wit.

I do not recollect from whence I obtained these memoranda, likely enough from Granger's *Biographical History*, which was certainly consulted by me, though I do not possess a copy to refer to. I may add, that these Maynwarings of Ightfield owed their origin to William, younger brother of Sir John Maynwaring, of Over Peover, Cheshire, Kt. (Warden of the Royal Parks of Blakemere and Cheswardyn, in Shropshire, during the minority of George, fourth Earl of Shrewsbury), and his wife Margaret (?), the heiress of Warrenne of Ightfield, whose arms, chequy or and az. (sometimes borne sa.), were quartered by their descendants. Their pedigree, brought down to 1580, will be found at the College of Arms.

Most of the biographical dictionaries make mention of Arthur Maynwaring. In particular, the work edited by the late Hugh J. Rose, B.D.,



gives some matters of detail, which I have not noticed (vol. x., 1846).  
SHEM.

The fullest account is that written by Oldmixon in—

“The Life and Posthumous Works of Arthur Maynwaring, Esq.; containing several Original Pieces, and Translations in Prose and Verse never before Printed: to which are added several Political Tracts written by him before and after the Change of Ministry. Lond. 8vo., 1715.”

Chalmers, in a brief account of Maynwaring, in *The General Biog. Dict.*, xxi., p. 502, says of this life, that, like all the writings of Oldmixon, it must be read with caution. There is also an account of his life printed in *The Lives and Characters of the most Illustrious Persons, British and Foreign, who Died in the Year 1712*, Lond., 8vo., 1714, which gives the most important facts of Maynwaring's life.  
EDWARD SOLLY.

Sutton, Surrey.

PERCY FOLIO MS. BALLADS AND ROMANCES.—*Corrections* (5<sup>th</sup> S. ii. 305.)—My friend MR. WILLIAM CHAPPELL does not approve my suggestion that “verry” should be read “berry” in the description of Spencer's second steed in vol. ii. l. 72,—

“I wis that hee was verry Browne”

—because the *verry* of l. 76, describing the third steed,—

“I wis that he was verry blacke”

—is meant to match the previous “verry.” This may be so, as the MS. does not necessitate any alteration, but the sentence—

“His palfrey was as brown as eny berye”

is l. 207 in Chaucer's Prologue to his *Canterbury Tales*.

MR. CHAPPELL also demurs to the proposed new reading of 18 for 8 in vol. iii. p. 100, l. 65,—

“I g(i)ue thee 8 pence a day,”

as he thinks the Queen's assurance to Clowdesley four lines below—

“& I'll giue thee 13d. a day”

—(besides making a gentleman of him, and promoting his son and wife) is an offer that outbids that of the King's 8d., and an offer that William accepts, to be one of the Queen's archers instead of the King's. This again may be so. But I take the rewards to be cumulative, Clowdesley getting a pension from both King and Queen, as my side-notes to the passages show. At any rate we are told in l. 677, that after “these good yeomen” had been shriven, they “came and liued with the King.”

F. J. FURNIVALL.

THE EARLY ENGLISH CONTRACTION FOR JESUS (5<sup>th</sup> S. ii. 265.)—There appears to have been in early English times a division of opinion as to what the old Greek monogram IHS or IHC (for the two are the same) meant, and it may be that

this division of opinion or ignorance, combined with a reverence for the original symbol, led to the retention of the letters in such form as with the remainder would make up clearly the whole word “Jesus.”

In the *Gentleman's Magazine* for 1802, p. 1185, may be seen an engraving of a piece of stained glass having in its centre the monogram IHC, and round its margin the English inscription “Blessed be Jhesu.” The word “Jhesus” is not frequently written at length, but the above instance and that mentioned by MR. FURNIVALL are sufficient to prove the fact. There may be other reasons than ignorance or a kind of superstitious reverence for the “h” following the “I,”—to wit, Chaucer invariably wrote “Jhon” for “John.”

The balance of evidence is apparently in favour of the belief that IHS was understood in Early English times to represent the first two and the last letters of the word “Jesus,”—not the first three letters, I think, certainly, or we should be in difficulty when we come to such a form as Ihu:

“Ihū, heavens kyng, graunte us grace.”

or, “Domini nostri IHV XPI” on the medal of Constantine. The subject, however, is very interesting, and no apology need be made for reviving it.  
HIC ET UBIQUE.

THE BLOUNTS OF MAPLE DURHAM (5<sup>th</sup> S. ii. 220.)—Being anxious to preserve with certainty the record of the death of Mr. Michael Henry Blount, of Maple Durham, I omitted to remind your readers how closely the deceased gentleman took us back to the time when Pope addressed his delightful letters to the fair sisters of his somewhat capricious idolatry. Mr. Michael Henry Blount, whose death was lately announced, was great-grandson of Michael Henry Blount, the brother of the two beautiful girls described by Gay (whom I inaccurately quoted from memory in my first note) as—

“The fair-hair'd Martha and Teresa brown.”

In Robert Carruthers's *Life of Pope* is the following reference to the Blount family, which will at this period be found interesting for more than one reason:—

“Michael Blount, the brother of Teresa and Martha, married, in 1715, Mary Agnes, daughter and co-heir of Sir J. Tichborne, of Tichborne, Hants, by whom he had a numerous family; the present proprietor (1857) of Mapel Durham, Michael-Henry-Mary Blount, being his great-grandson.”

Mr. Carruthers adds that he was “largely indebted” to the gentleman who has just died for materials for his edition of Pope.

HENRY M. FEIST.

Cheveley Villa, Croydon.

A “WASHINGTON MEDAL” (5<sup>th</sup> S. ii. 308) was struck to commemorate Washington's retirement from the Presidency. It is described in “*Washing-*



*ton and National Medals*, by James Ross Snowden, Director of the Mint of Philadelphia." Philadelphia, 1861.

A similar one, but of a different size, is engraved in that work, Pl. VII. 15, and it is stated that there are two others of different sizes, this being one of them. The reverse shows the emblems of authority deposited on a table. T. J. A.

This medal commemorates the resignation by Washington of his commission and of the Presidency of the United States, 1797. I have the medal struck in white metal, a substance much employed in medals of that period. The artist's name, Halliday, is given under the bust of the President. If the one referred to is in harder metal, gold or bronze, it may be a rare specimen, in consequence, as I believe that the dies were broken at the fourth impression. J. HAMILTON.

THE NAME JENIFER (5th S. ii. 305.)—This name appears in more than one west-country churchyard. I have been told by a good authority on ancient names that Jenifer is none other than a later form of the great name Guinevere or Guenevere. Is this correct? Perhaps one of your correspondents can enlighten me.

C. ARTHUR LE GEYT.

Oxford.

SIR WILLIAM DAVENANT (5th S. ii. 348.)—The lines quoted by C. D. are certainly those of "rare Sir William Davenant." They are entitled "Song" by Mr. Bellew, in his *Poets' Corner*.

FREDK. RULE.

These verses are printed in the folio Davenant of 1672-3, at p. 320. They are in the division of the book, which has a separate title-page, "Poems on several Occasions, never before Printed," and are called simply "Song." JOHN ADDIS.

DR. DEE'S MAGIC MIRROR (5th S. ii. 86, 136, 218.)—It may be of interest to your numerous readers to learn something of the history of Dr. Dee's famous magic mirror, which I extract from a curious work published by M. Cahagnet, 1848:—

"This mirror was sold in 1842 amongst the curiosities in the possession of Horace Walpole, at Strawberry Hill, for the enormous sum of three hundred and twenty-six francs.

"It was simply a bit of sea-coal perfectly polished, cut in a circular form, with a handle; this curiosity formerly figured in the cabinet of the Earl of Peterborough. In the Catalogue it was thus described:—'A black stone, by means of which Dr. Dee evoked spirits.'

"It passed from the hands of the Earl into those of Lady Elizabeth Germaine, then became the property of John, last Duke of Argyll, whose grandson, Lord Campbell, presented it to Walpole."

The author of the *Theatrum Chemicum*, Elias Ashmole, speaks of the same mirror in the following terms:—

"By the aid of this magic stone, we can see whatever persons we desire, no matter in what part of the world they be, and were they hidden in the most retired apartments, or even in the caverns in the bowels of the earth. John Dee, born in London in 1527, was the son of a wine merchant: he studied the sciences with success, and devoted himself, at an early period, to judicial astrology. Queen Elizabeth took him under her protection. He composed several useful works. When he had discovered his mirror *he returned thanksgivings to God*. He was occupied during his whole life in the search of the philosopher's stone, and died in London at the age of eighty-four, in a state of abject poverty."

I think MR. BLENKINSOPP must be in error as to this mirror ever being in the possession of Zadkiel, as wherein he writes of magic mirrors in his Almanacs, and mentions Dr. Dee, he never hints at this article being in his possession, but speaks of, and gives revelations from, Lady Blessington's *Magic Crystal*, which, about the year 1850, was in great repute in the upper circles in London, and produced as much excitement at that time as the subsequent *séances* of Mesmerism and Spiritualism. In alluding to the trial, the *Athenæum* of May 9, 1874, says that Lieut. Morison, R.N., brought an action against Admiral Sir Edward Belcher in the Queen's Bench, for denouncing him as an impostor. Various persons of rank appeared in the witness-box,—the late Lord Lytton, the Earl of Wilton, Lady Harry Vane, and Lord Egerton of Tatton. Sir Alexander Cockburn presided as judge; the verdict was for the plaintiff,—Zadkiel was not an impostor! Dr. Dee's mirror has been for many years in the British Museum. I saw it myself some eighteen years ago. It is not a pink-tinted glass ball, as described by MR. ELLIS, but a flat mirror of polished coal, of a circular form, fitted with a handle. That the occult studies and practices of the sixteenth century should again be revived in the nineteenth by men of science, with the appendage of F.R.S. to their names, to determine the duality of a lady spiritualist medium, as recently given in the *Fortnightly Review*,\* is indeed one of the wonders of the age. J. B. P.

Barbourne, Worcester.

"CHRISTIANITY AS OLD AS THE CREATION," &c. (5th S. ii. 149, 175, 195.)—Is not MR. NOR-GATE mistaken in stating that the *Rights of the Christian Church Asserted against the Romish and all other Priests* was written by Tindal? Swift, in his *Argument against Abolishing Christianity* (the very masterpiece of his prose writings), says:—

"In the last place, I think nothing can be more plain than that, by this expedient, we shall run into the evil we chiefly pretend to avoid, and that the abolishment of the Christian religion will be the readiest course we can take to introduce Popery. And I am the more inclined to this opinion, because we know it has been the constant practice of the Jesuits to send over emissaries with

\* *Fortnightly Review*, May, 1874, article "Modern Spiritualism."



instructions to personate themselves members of the several prevailing sects among us. So it is recorded that they have at sundry times appeared in the disguise of Presbyterians, Anabaptists, Independents, and Quakers, according as any of these were most in credit, so since the fashion has been taken up of exploding religion, the Popish missionaries have not been wanting to mix with the free-thinkers, among whom Toland, the great oracle of the anti-Christians; is an Irish priest, the son of an Irish priest, and the most learned and ingenious author of a book called *The Rights of the Christian Church*, and was in a proper juncture reconciled to the Romish faith, whose true son, as appears by a thousand passages in his treatise, he still continues. Perhaps I could add some others to the number."—Swift's *Prose Works*, p. 456.

Mr. Prendergast, in his valuable *History of the Cromwellian Settlement*, gives a curious and interesting account of the adventures of a Jesuit missionary, who resided for a long time in the house of the Puritan governor of Wexford or Waterford, and greatly ingratiated himself with the family by the fervour with which he joined in their daily worship. After the Restoration this missionary priest came out in his true colours; and the historian tells us he could never pass his former master in the street without laughing. Had there been only a brace of pious missionaries in this case, one would have been slightly reminded of the story of the Roman augurs.

HIBERNIA.

"FIELD" (5<sup>th</sup> S. ii. 207, 278.)—In order to understand the meaning of the word "field," it is necessary to extend the investigation over a "wider field" than that of a district cleared of timber since the Conquest. The word is common to all the Teutonic languages, and was used by our ancestors to designate the earth itself, not according to our ideas of a globe, but of a vast extended plain—"Folde fra Môdor," "Earth, Mother of Men." In the Vedas the Earth is emphatically designated "Parthier Mâtar"; and here we see the meaning of the root, "Parth, or Prath," conveying the idea of extension—English "Broad." Although the latter word is one correlative of the root, "Folde" is no less certainly another. Compare Latin *pratium*, a meadow.

C. O. B.

LORD COLLINGWOOD (5<sup>th</sup> S. ii. 48, 96, 177.)—I suppose the authority for the descent of Lord Collingwood from the Fair Maid of Kent is the entry in the register of the parish of Eglingham, Northumberland, a copy of which to the following effect is given at p. 4 of the *Correspondence and Memoir of Lord Collingwood*, edited by his son-in-law, Mr. Newnham Collingwood:—

"June 8th, 1686. Buried Mrs. Dorothy Collingwood, widow, mother of Mr. Cuthbert Collingwood of Ditchburne. Her mother was one of the sisters of the Rev. and Right Hon. Anthony Grey, clerk, Rector of Burbage, and Earl of Kent.

"A true copy. (Witness) Charles Stoddart, Vicar.

"Eglingham, March 12, 1736-7."

E. H. A.

"MAKE A BRIDGE OF GOLD," &c. (4<sup>th</sup> S. i., ix., x., *passim*; 5<sup>th</sup> S. ii. 218.)—Other instances of the occurrence of this saying are asked for. Guicciardini speaks of a *silver* bridge:—

"Hosti abire volenti iter minime intercludendum, sed potius, ut est in communi proverbio, argenteum ei pontem faciendum existimant."—*Hist. Ital.*, lib. ii. p. 68, ed Lat., Basil, 1566.

Not unlike this is a saying attributed to Scipio Africanus:—

"Scipio Africanus dicere solitus est, hosti non solum dandam esse viam fugiendi, verum etiam muniendam."—Frontin., *Strateg.*, iv. 7, 16.

ED. MARSHALL.

Sandford St. Martin, Oxford.

The proverb, "A nemico che fugge un ponte d'oro," is in common use among the Italians.

H. K.

SIR HENRY CHEERE, THE STATUARY (4<sup>th</sup> S. vi. 525; vii. 46.)—The following extract from *Leaves in a Manuscript Diary*, London in 1772, is an interesting addition to the information about Cheere the Statuary. I quote it from the *Academy* of Oct. 17, p. 433:—

"I came out at the Lodge" (of the Green Park) "and stepped into Mr. Chere's yard, which, on account of numberless figures in stone, lead, and plaster, you would swear was a country fair or market, made up of spruce squires, haymakers with rakes in their hands, shepherds and shepherdesses, bagpipers, and pipers and fiddlers, Dutch skippers and English sailors enough to supply a first-rate man-of-war. I saw here a bust much resembling a picture of Tristram Shandy, drawn by Sir Joshua Reynolds, which I had seen in his painting gallery at Leicester Fields. One of Chere's men told me that Mrs. Sterne abused his master a good deal, for pirating her husband's bust, who said, 'twas not done by him, but sent by some gentleman."

I have been informed by members of the family, that, at their seat at Papworth Hall (Camb.), there is a lead figure of a gardener resting his foot on a spade, and that in the south aisle of Winchester Cathedral is a monument, in marble, to Bishop Willis, with the name of the sculptor cut on it; and that there is also a monument in Westminster Abbey similarly inscribed. W. C. TREVELYAN.

Wallington.

PARIS PRISONS (5<sup>th</sup> S. i. 468; ii. 153, 225.)—In addition to the authorities quoted by Mrs. MATHILDE VAN EYS, the following will furnish your correspondent with much information on this subject. I extracted them from the Catalogue of the National Library in Paris a few days since:—

"Des Lettres de Cachet et des Prisons d'Etat. Ouvrage posthume composé en 1778 (par Mirabeau). Hambourg, 1782. 2 vols. in 8vo."

"La Police dévoilée, par Pierre Manuel. Paris, Garnery. An II. 2 vols. 8vo."

"Histoire des Prisons de Paris et des Départements. Par J. B. Nougaret. Paris, Dutray. An V. 2 vols. 12mo."

"Histoire Politique et Anecdote des Prisons de la Seine. Par Barthélemy Maurice. Paris, Guillaumin, 1840. 8vo."



"Des Prisons et des Prisonniers. Par Le Dr. Vingtrinier. Edn. Versailles, 1840."

"Histoire du Système Protecteur en France depuis le Ministère de Colbert jusqu'à la Révolution de 1848. Par Pierre Clément. Paris, Guillaumin, 1854. 8vo."

"La Police sous Louis XIV. Par Pierre Clément. Paris, Didier, 1866. 8vo."

There is also *The Police of France*, by Sir W. Mildmay, Bart., London, 1763, 4to., in the British Museum.

MR. BOUCHIER would, no doubt, obtain much valuable information by applying to the Préfet de Police, or to his Secrétaire-Générale, Mons. O. de Boullement, or to Mons. Labat, the Archiviste, Département des Archives,—all at the Préfecture de Police. Bureaux, 7, Boulevard de Paris, et Rue de la Cité, Paris.

CHARLES MASON.

India Office, Whitehall.

"ANTIEN" (5<sup>th</sup> S. i. 408; ii. 132.)—In answer to J. R. B.'s query concerning the word "antient" as used at the time of the Civil War, I send you the following list, which is to be found on p. 6 of a tract, entitled "*God appearing for the Parliament in sundry late Victories bestowed upon their Forces, &c.*" Printed at London for Edward Husbands. March 10, 1644." 4to., pp. 22.

*A List of the Prisoners taken at Salop the 22nd day of February, 1644.*

Sir Michael Ernely, Kt.; and his brother.	Capt. Pontesbury Owen.
Sir Richard Lee, Bart.	John Pey Feodary.
Sir Thomas Harris, Bart.	Capt. Henry Harrison.
Sir Henry Frederick-Thyn, Bart.	Cassy Benthall, Gent.
Sir William Owen, Kt.	Edward Talbot, Gent.
Sir John Wyld, sen., Kt.	Richard Lee, Gent.
Sir John Wyld, jun., Kt.	Edward Stanley, Gent.
Sir Thomas Lyster, Kt.	Francis Maynwaring, Gent.
Francis Thornes, Esq.	John Bradshaw, Gent.
Herbert Vaughan, Esq.	John Jones, Gent.
Thomas Owen, Esq.	Edward Leighton, Gent.
Edward Kynnaston, Esq.	Peter Dorrington, Gent.
Robert Ireland, Esq.	Thomas Barker, Gent.
Richard Trevis, Esq.	John Whittakers, Gent.
Thomas Morris, Esq.	Joseph Taylor, Gent.
Arthur Sandford, Esq.	Francis Sandford, Gent.
Robert Sandford, Esq.	Richard Gibbons, Gent.
Pelham Corbet, Esq.	George Maynwaring, Gent.
Thomas Jones, Esq.	<i>Charles Smith, Edward Palmer,</i> <i>Matthew Wightwicke,</i> <i>Ancients.</i>
Lieut.-Colonell Edward Owen.	Vincent Taylor, Thomas Dewe, Humphrey Davies, Richard Brayne, Ser- geants.
Lieut.-Colonell Thomas Owen.	Nicholas Proud, Clerk.
Major Francis Ranger.	Master James Laton.
Doctor Lewin.	Master Leadall.
Doctor Arnewey.	Moses Hotchkys.
Capt. Raynsford.	George Bucknall, Corporall.
Capt. William Lucas.	Patrick Lawry, an Irish- man.
Capt. John Cressy.	Forty-nine other Prisoners.
Capt. Thomas Collyns.	
Capt. William Long.	

W. H. ALLNUTT.

Oxford.

"1628. May 30. Petition of John Biddle, of Bromsgrove, complaining of seditious language used by Ralph Bowers, ancient bearer of a company of soldiers billeted

at Bromsgrove."—House of Lords MSS., Fourth Report of Comm. on Historical MSS., p. 17.

CORNUB.

Gerard Leigh, in his *Accedens of Armory* (folio 54), written during the early part of the reign of Queen Elizabeth, uses this word when speaking of a crest; for of the ram he writes—"Hee is an Auncient of that honorable Company of Drapers, of whom I am one both by birthe and service."

S. T. H.

MILTON'S "L'ALLEGRO" (5<sup>th</sup> S. i. 406; ii. 94, 153.)—What Milton exactly meant in the passage quoted from the *L'Allegro* must be decided by his use of the word elsewhere in his poems. I can only remember "the tale of Troy divine" in the *Penseroso* and *Comus*, 44, which certainly supports MR. AINGER'S view. Again, in the *Comus*, Milton equips the swain "with his soft pipe and smooth-dittied song" (86). I confess I had always been of MR. BROWNE'S opinion with regard to the passage. Six o'clock seems early for love-making, as MR. AINGER says; but Claribel, in one of her best-known songs, *Five o'clock in the Morning*, represents wooing as going on actively an hour sooner. I have looked out every passage in which Milton uses the verb "tells," "telling," &c., and none of them mean anything but informing, speaking. Telling a love-story is an occupation more suited to *L'Allegro* than counting a flock of sheep; besides which, to make the shepherd count them "under a hawthorn" seems a needless addition. It is a very proper canopy for a love-story, however. Therefore I think there can be no possible question but that MR. AINGER'S view is right, and that MR. BROWNE'S and mine are wrong.

PELAGIUS.

"THE GRIM FEATURE" (4<sup>th</sup> S. xii. *passim*; 5<sup>th</sup> S. i. 52, 236.)—I should not have reverted to this discussion had I not, within the last day or two, come over a passage in Latimer's *Sermons* (second before Convocation), which seems to me to go far to put the question at rest. Speaking of certain persons and practices common at that day, he says, "Some of them engendered one, some other such fetures, and every one in that he was delivered of, was exceeding politic, wise," &c. Now here *feture* evidently means *progeny*, *offspring*, just as the Latin *foetus*, of which it is clearly the derivative.

Milton, following Scripture, and especially that remarkable passage, James i. 15,\* makes *Death* the child or offspring of *Sin* (see *Paradise Lost*,

\* James i. 15. Of ἀποκενέω Schleusner says, "Verbum proprium prægnañtium, quæ foetum maturum emittunt et deponunt," and upon this passage in particular—"ἀμαρτία ἀποκενέει θάνατον et peccatum causa infelicitatis et pœnarum evadit; ubi ἀμαρτία veluti mulier ab Apostolo introducitur, quo habitu tam virtutes, quam vitia a gentilibus delineari constat."



Book ii., from ll. 745 to 805, in which occur, as spoken by *Sin*, l. 780, "odious offspring," and l. 804, "Grim Death, my son and foe"). I submit, then, that Milton uses the word "feature" in the same sense as Latimer used it, and that the only difference is the spelling, which is a matter of no moment.

Supposing this view to be correct, then "Grim Death" and "Grim Feature" are nothing more than synonymous expressions.

EDMUND TEW, M.A.

EGLINTON PEERAGE (5<sup>th</sup> S. i. 302, 393.)—As my silence on another subject has been misconstrued, it has occurred to me that it may have been so in this instance also. H. T. has written without looking into this matter. He seems not to be aware that nine-tenths of the Peers of Scotland have "established" their Claims in the same way as Mr. Fulton attempted to do, namely, by walking into Holyrood House and recording their votes. The section of the Act quoted has no such declaration as H. T. alleges. If it had, I must have been idle indeed when I took up the pen on the subject.

W. M.

Edinburgh.

"WAPPEN'D WIDOW" (5<sup>th</sup> S. ii. 224, 314.)—The title of an old Scottish song preserved among D. Herd's Collection (vol. ii. 112; Reprint, Glasgow, 1869) may go some length in fixing the meaning of this term, a p. p., and seemingly of the verb *to wap*. This title, in form of a direction or advice, stands thus: "Wap at the widow, my laddie," the second quatrain of the song being,—

"With courage attack her baith early and late;  
To kiss her, and clap her, you manna be blate,  
Speak well, and *do better*, for that's the best gate  
To win a young widow, my laddie."

And in the glossary annexed, *wap*, is said to be "a sudden stroke." To *wap*, the verb, then, is to strike; and, if this be granted, what is "wappen'd" must be that which is loaded with strokes=well beaten=well threshed. Some such view of the import is that entertained by Mr. Dyce, who, in the glossary to his edition of *Shakspeare*, in voce "Wappen'd," citing Harman, Dekker, and Grose, interprets it as "over-worn," a view which DR. CHARNOCK (p. 224) seems also to concur in, who says that the "most reasonable conjecture is that (derived) from *wappen'd*, "worn, weakened." A "wappen'd widow," then, seems one well threshed, or over worn in a certain way; and it is gold, as Shakspeare by Timon says, that makes her "wed again."

R.

"THE SAVAGE" (5<sup>th</sup> S. i. 429; ii. 95.)—A fuller account than any heretofore published of John Robinson, the author of "*The Savage*," by Piomingo," is to be found in the number of *The American Historical Record* for October, 1874,

recently published. Inquiry concerning him had been made simultaneously in England and in this country.

UNEDA.

Philadelphia.

SKATING LITERATURE (5<sup>th</sup> S. ii. 107, 156, 318.)—MR. FOSTER inquires for the full name of the "Mass. S. S. Society," which published *The Skates*, 18mo. cloth, 75 cents, 1864. It is "The Massachusetts Sunday School Society," and the work referred to is a juvenile religious story.

GASTON DE BERNEVAL.

Philadelphia.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Quarterly Review*. No. 274. October, 1874. (Murray.)

IN the ever-flourishing *Quarterly* there is invariably one article which is pre-eminently attractive. In the present number there are two, but all are of first-rate quality. The particular two are "The Jesuits," and "The Republic of Venice, its Decline and Fall." In the Society and in the Venetian Government there was a remarkable system of secrecy, of tyranny, and of sharp supervision over the very chiefs of the respective institutions. The practical executants of Loyola's theory desired nothing more than being allowed to carry on their work without criticism. The Venetian Government was so jealous, that it would punish a man even for praising it; such praise being taken as an impertinent judgment on a system which tolerated no judgment and despised all opinions. There is an admirable article, entitled "The Hope of English Architecture," and another on "Modern Culture," which is written in excellent spirit.

*The Elements of Greek Accidence. With Philological Notes.* By Evelyn Abbott, M.A., of Balliol College, Oxford. (Rivingtons.)

THIS annotated *Accidence*, Mr. Abbott says, arose from an attempt to provide a Greek Primer, which, being told by those to whom he had referred the same that it was too hard and too short, he has supplemented with additional matter and notes, and thus transformed into, as it were, a Primer of Greek Philology. Whilst the arrangement of subjects is that required by the order of analysis, the teacher is left to decide for himself the priority of the eleven chapters into which the book is divided. To very many masters the great attraction of Mr. Abbott's work will be that it treats of the forms which are common and regular rather than those that are rare or remarkable; as he very justly says, "a grammar which is a collection of irregularities is not a book for beginners, but for scholars."

*Handy-Book of the Public Worship Regulation Act.* Edited by W. G. Brooke, Barrister-at-Law. (H. S. King & Co.)

THOSE who are cognizant with Mr. Brooke's *Handy-Book of the Irish Church Act* and his *Six Privy Council Judgments*, would have been surprised had he not applied his hand to the work of rendering the Act of the last session of Parliament "intelligible to the non-professional reader." The Act is given *in extenso*, and also in a form allowing of copious notes bearing on the ecclesiastical law, &c., which, together with the Index at the end of the volume, are most valuable. We venture to think that both sides in the coming struggle would do well to avail themselves of Mr. Brooke's painstaking efforts to throw light on the provisions of an Act whose



working may possibly be fraught with results that will render the maintenance of the Established Church no longer tolerable.

OUR old and valued correspondent H. T. E. writes:—"J. D. W., in the *Guardian* of Oct. 28, asks the meaning of this inscription on a bell at Aubourn, Lincolnshire:—

'IHC NE MI ON NI.'

It is—

'IN . NO . MI . NE . IHESU.'

The syllables being set in backwards. This he will at once see, if he takes a rubbing with leather, or with a whisp of grass, on thin printing demy paper, or the margin of his newspaper, and hold it up to the light, with the back of the rubbing towards him. The old founders often made such blunders.

"Instructions for taking Rubbings of Inscriptions on Bells, or other Raised Letters.—Supply yourself with strips of thin printer's demy paper and bits of black upper leather, which may be picked up in any cobbler's sweeping corner. Lay the paper over the inscription—keeping it as steady as best you may—then rub the paper with the black leather where you feel the letters or stamps, and they will soon stare you in the face (though before, perhaps, they were illegible), and you will be pleased with your own quick and handy work. It may be well to brush the letters first of all with a dry, hard brush. Heel-ball is better suited for incised work: such rubbings may be made by reaching round a bell, when, from some impediment or other, you may not be able to get round to read it." H. T. E.

MR. EDGELL WESTMACOTT asks "To what family the following coat of arms belongs: 'arg., on a bend wavy, cottised gu., within a bordure az.; bezanty, 3 lions' heads erased of the first.' This shield appears on a monument dated 1761, impaling the arms of the Edgells of Frome, Somerset."

A HINT TO THE PUBLIC FREE LIBRARIES.—OLPHAR HAMST writes:—"Will you allow me to point out to librarians that they should acknowledge the receipt of all publications sent to them? I have found that unless a letter is written with gifts no acknowledgment is made. This is not a practice likely to increase gifts to libraries. Probably, as the book-post is now so certain, the gift is more likely to arrive safely than not; but an acknowledgment on a halfpenny card even would settle the matter to the donor's satisfaction. That the author's name and address do not appear is no reason if there is the name or address of the publisher or printer."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

H. NEWCOME'S Sermons on Sinful Anger. 1693.

E. FORENESS, Funeral Sermons. 1684.

R. HOLLINGWORTH, Assize Sermons. 1673.

SETH BUSHELL, any of his Sermons. 1673—1692.

W. BROWNSWORD, any of his Sermons. Circa 1660.

WILLIAM BELL, any of his Sermons. Circa 1660.

Wanted by Lieut.-Col. Fishwick, Carr Hill, Rochdale.

BEATHE'S or BATESON'S Calendar of Statesmen from the Time of William III.

Wanted by A. Schomberg, Esq., the Lodge, Seend, Milksham, Wilts.

BLACKWOOD'S MAGAZINE, Vols. I., VI., XXIII., XXXI., XXXIII., XXXV., XXXIX., either bound or in numbers.

Wanted by H. Savile Clarke, 7, Leamington Road Villas, Westbourne Park, W.

A COPY of a recent edition of Lady M. Wortley Montague's Letters.

Wanted by Rev. J. Hawes, City Carlton Club, E.C.

## Notices to Correspondents.

SIGMA.—The first quotation has defied all research. "The aspiring youth who fired the Ephesian dome" will be found in Colley Cibber's version of *Richard III.*, Act iii., sc. i.

"Two kings of Brentford smelling at one rose" should be—

"So sit two kings of Brentford on one throne."

Cowper, *The Task*, Bk. I.

For Sir Hubert Stanley and his "approbation," we refer (for the twentieth time) to Morton's *Cure for the Heart Ache*.

T. M. FALLOW requests us to thank J. B. for his communication. He adds:—"I can only say that I have myself heard Penrith called Perith, though not by Lord Brougham, whom I never saw in my life. I cannot, therefore, think that he was 'quite an exception to the rule,' as J. B. states."

GEORGE IV. AND HIS REPUTED CHILDREN.—On this subject we must be content with noting that various correspondents know, or have heard, of gentlemen (of names not to be divulged, and of localities kept a secret) who are, or were, supposed to be of royal paternity.

W. WHISTON.—Such parallels are clearly accidental. Common actions are expressed in phrase common to all. The other favours as soon as room can be found for them.

UMBRA AB ÆSTU.—Apply to Mr. Forster, the able compiler of the pedigrees of Lancashire and Yorkshire families.

JANUARIUS.—The "Silver Wedding" and the "Golden Wedding" are the twenty-fifth and fiftieth anniversaries of a wedding-day.

A.—Avesbury is about six miles from Marlbro'. Amesbury is two miles from Stonehenge.

C. S. W. asks where he can procure an "Explanatory Key" to Tassie's *Gems*.

B. L. will find in Murray's *Handbook to Hants*, &c., references to the best county historians.

F. B. W.—The old Enfield's *Speaker* may be found at almost any bookstall.

J. E. B. will much oblige by allowing us to see the work named.

C. G. O.—See the *Times* of the date for the best account of those events.

F. D., for "A Curious Thorn," 5th S. ii. 349, refers to "N & Q," 1st S. iv. 114, 115; 2nd S. ix. 504.

C. H. BAYLEY (West Bromwich).—Received with great pleasure.

W. T. (M.D.).—Reserved for our Christmas Number.

C. J. G.—The palindrome was and remains defective.

R. J.—Received and accepted.

W. E. P.—Anticipated.

E. M.—Forwarded to MR. THOMS.

SEVARG.—Next week.

A. HAMILTON.—See "N. & Q.," ante, pp. 260, 352.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, NOVEMBER 14, 1874.

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\*.\* Next week "N. & Q." will contain some hitherto unpublished details concerning the Dream and Death of Thomas, Lord Lyttelton.

## Notes.

## THE LITTLE SUMMER.

Those warm and sunny days which sometimes make November bright and genial are popularly attributed to St. Martin. "St. Martin's Little Summer" has been this year a cordial reality. On our southern coast, spring buds have peeped forth, as if ready to believe that winter had come and gone; and here and there blossoms have waxed into full flower, as if they made no doubt that summer was irresistibly influencing them.

There are two St. Martins in the Calendar,—St. Martin of Tours, and St. Martin, Bishop. Their festivals are on the 10th and 11th of November respectively. To the former is attributed the power of bringing back the presence, the joy, and the gladness of the precious season. Perhaps the two saints combined this year to make summer take place of this part of the chillier succeeding season, and to tarry longer among us than usual. But, after all, the sad truth is that the year has grown old and is dying; and this Martinmas glow of summer is to the year what the last flash is to expiring flame, what the sudden, temporary,

flush of health is to the cheek over which spreads succeeding mortal pallor. Moreover, it is a question whether we are indebted to St. Martin or All Saints for the summer glow shed from November skies. This year the more genial time extended from All Saints to Martinmas. We may acknowledge the welcome influence of both. Some affect a divided allegiance. "All Saints' Day," says one, "brings the second summer"; and that depreciator of St. Martin will add, "At St. Martin's Day, Winter is on his way." The adherents of him of Tours, however, laud "the summer of St. Martin, three days and a bit!" But this is poor boast to the upholders of All Saints, who honestly confess that "All Saints' summer may last three hours or three days," but they add "or three weeks,"—a boast which the Martinites never venture to make. Shakspeare takes a happy course on this question. The madcap Prince of Wales (*Henry IV.*, i. 2) compares Falstaff's old age and youthful indulgences with the All Saints' summer. "Farewell, then, latter Spring!" he cries; "Farewell, then, All Hallow'en Summer!" But, in *Henry VI.* (i. 2), the poet pays allegiance to the canonized soldier in the words, "Expect St. Martin's summer, halcyon days!" The saint, however, sometimes visits us "on his white horse," indicative of frost, and thence the proverb, "Young and old must go clad at Martinmas." The chief succeeding saints of the month breathe on their fingers for warmth, and mortals devoutly follow their example. St. Catherine shivers within a glory of icicles; and St. Andrew is of so frigid a quality, that in Italy even they who lie awake on his night turn uncomfortably on their couches, think gratefully of the halcyon days and the little summers of All Saints and St. Martin, and greet with a grunt of non-welcome the passing of St. Andrew. ED.

## URRY'S EDITION OF CHAUCER.

If these extracts, which I owe to Mr. Walford D. Selby, of the Public Record Office, have not yet found their way into "N. & Q.," they will interest Chaucer students. F. J. F.

## DUNCUMB'S HISTORY OF HEREFORDSHIRE.

Vol. ii., page not numbered after 318. Appendix to Broxast Hundred.

Withington.—Addition to the account of Mr. Brome. In the Bodleian Library, Oxford, is a large collection of original letters from Mr. Brome to the principal scholars and antiquaries of his time.\* The following is an extract from one, dated Ewithington, June 23, 1733, and relates to an edition of Chaucer then publishing. It is thus addressed—"These for Mr. Thomas Rawlins, at Pophills, Warwickshire; to be left at John Sturdys, at Wixford Bridge":—

\* Rawlinson MSS., 329.



"I find you are a very curious person (*inter alia*) about books, for I see your name among Mr. Hearne's subscribers; and if your acquaintance be much among the litterati, as I suppose it is, you may do me a kindness. One Mr. Urry, student of Christ Church, was engaged to publish a new edition of Chaucer, with a glossary, &c. Before he had finished it, he dyes and leaves me executor, with an intention that some of the profits arising from the impression should goe towards building the new Quadrangle. The College, myself, and Mr. Lintot, the bookseller, enter into a tripartite agreement upon these terms: The College and myself to get the copy of Chaucer, with prefaces, indexes, glossary, &c., for Mr. Lintot. Mr. L. to be at the expense of printing and paper, and the copies to be divided in three parts between us. The College oblige scholars upon their entrance to take off a copy, and by their acquaintance dispose of their store: Mr. Lintot is in the way of business, and sells off his; but mine lye upon hand, so that I am like to be a great sufferer. By our articles we are not to sell a copy under the subscription price, which is, large paper, 50 shillings; small paper, 30 shillings; in sheets. The book is adorned with copper-plates before each tale. If any friend of yours wants such a book, I can supply him in London, but by no means I would have you importunate with any person upon my account. The curious may perhaps as well oblige himself as me. Yours, &c.

W. BROME."

A second letter, on the same subject, is dated Feb. 8, 1734; it states:—

"So the College and myself employed one Mr. Dart, a noted author and editor, to write Chaucer's life; and one Mr. Timothy Thomas, formerly a student of Christ Church, and now Rector of Presteigne, in Radnorshire, to finish a text, and write a preface and glossary, &c."

Mr. William Brome was a cotemporary at Christ Church with John Philips, the author of *The Splendid Shilling*, *Blenheim*, and the celebrated English Georgic, entitled *Cider*, and his particular intimate. Mr. Brome pursued his studies at Oxford with so much assiduity and success that he was considered as a principal ornament of his College, which at that time was the residence of many persons of distinguished literature. He was particularly consulted by Mr. Urry, the learned and laborious editor of Chaucer, in the progress of his work. He resided at Ewithington (*Duncumb's Herefordshire*, p. 249. &c.).

Against the east wall of the south aisle, or Poets' Corner, in Westminster Abbey, is placed a tablet containing an epitaph on John Philips, written by Dr. Freind. The following is an extract from it:—

"Res, seu tenues, seu mediocres seu grandes,

Ornandas sumpserat,

Nusquam non quod decuit

Et videt et assecutus est,

Egregius, quocumque stylum verteret

Fandi author et modorum artifex.

Fas sit huic

Auso licet a tuâ metrorum lege discedere

O poesis Anglicanæ pater atque conditor

Chaucer,

Alterum tibi latus claudere

Natum certe cineres tuos undique stipantium

Non decebit chorum."

(*Ib.*, vol. ii. p. 248.)

## JAMES SAYERS, THE CARICATURIST.

(*Concluded from p. 282.*)

I fancy I recollect seeing the Christian name of Sayers's father mentioned as Christopher. Mr. Wright, in the paragraph I quoted (p. 282), says he was "son of a captain of a merchant ship." In the *Gentleman's Magazine* for March, 1792, p. 279, I find the death announced of "Christopher Sayers, pier-master of Yarmouth, who died in that town on the 20th February, 1791, in his 72nd year." I conclude that, if not his father, he was a relation, for it will be observed that one of the family, J. Sayers's partner, was called "Christopher."

It is said by Mr. Redgrave that Sayers was a member of the Borough Council of Yarmouth, but I think this must be a mistake. A Mr. John Sayers, a merchant, and one of the Common Council for the borough of Yarmouth, died there on the 19th November, 1794 (*Gentleman's Magazine* for November of that year, p. 1063). I find nothing in Mr. C. J. Palmer's *History of Great Yarmouth* that enables me to clear up any of these points, but doubtless some of your correspondents in that town can help me.

It will be observed that he is called more frequently Sayer, without the final "s," than Sayers, a point that has puzzled me exceedingly, because the same thing occurred during his lifetime, and in places where it would be imagined he would have his name correctly spelled. His name is in Boyle's *Court Guide* to about 1808 as Sayer; but what is still more extraordinary is that from the time of his name appearing in the List of Officers of the Court, which it did in the Law List for 1790, as "Marshall of the Court of Exchequer" (though he was appointed, as I have already shown, in June, 1784, as James Sayers), and in 1792 as besides "Receiver of the Sixpenny Duties," to the year of his death it was spelled without the final "s."

I thought, perhaps, that he changed his name on taking his appointment, but I do not think this view tenable. Is the name pronounced as spelled, or is it like "Sandys," which is pronounced "Sands"?

It will be observed that John Taylor says Sayers was a member of Staple Inn. I have written to the Principal of that Inn, hoping that I might get some information as to his membership, but I fear my letter must have miscarried. I have searched at the Record Office, Fetter Lane, but have not succeeded in finding when he was articulated, nor the date of his admission as an attorney. The Close Rolls for 1790 give this information as to him, namely, James Sayers, of Great Ormond Street, 24th July, 1790. Reciting an order of the Court of Chancery, 16th July, 1790, in a matter then depending, entitled, in the matter of the Keeper or Clerk of the Hanaper, it



is, amongst other things, ordered that James Sayers give security for due execution of the office of Receiver of the Sixpenny Writ Duty in 1,500*l.* from the 30th April, 1790. His sureties were "Samuel Denison, Bedford Row, and Thomas Rowland, of Clapham." This recognizance was vacated by order of Court dated 4th May, fifth year of George IV., 1825.

For several years previous to 1808 he resided in Great Ormond Street; after that year I do not find his name in the *London Directory*.

Mr. Redgrave also says he was one of the Cursitors of the Exchequer. I have not found the record of this last appointment. When did it take place? Biographers, but especially autobiographers, are too fond of generalities, as, at this time, about this date, &c., no time or date having been given for several volumes.

The following are such of the writings published by Sayers as I have been able to trace, and it is in consequence of trying to obtain authentic information for the *Handbook of Fictitious Names*, as to his writings, that I have made my notes. I have not attempted a list of the caricatures. The first I know (I abbreviate all the titles) is—

1. *The Foundling Chapel Brawl*, a non-heroic ballad... printed by C. Roworth... 1804, in quarto of thirty-one pages, and a large caricature signed "J. S." The copy in the British Museum has written on the title-page, by the author, "J. Bindley, Esq., from J. S."; and on p. iii the word "Statue" is corrected to "Statute"; p. vi, third line from the bottom, "should" is corrected to "ought to"; p. 9, last line, *dele* the "p" in "Thompson"; p. 29, line 2 from bottom, "tamen" is corrected to "licet."

2. The second part or sequel of the *Foundling Chapel Brawl*... also a poetical epistle from the Doctor [Willain]... with an ode to music for the installation of the Doctor and his lady in their gallery pew [motto]. London, printed by C. Roworth, 1805, quarto, pp. 32, with three illustrations, that on page 22 probably being a caricature portrait of Dr. Willain.

Lowndes (1834, vol. ii. p. 739) gives no author's name. The second edition (vol. ii., 1858, p. 826) adds to the title, "by ED. SAYER, the caricaturist," as if the work bore the author's name, and says that it was *privately printed*, which may be correct, though the author says its "circulation has extended far beyond the metropolis." The following is a pencil note on the fly-leaf of the copy in the British Museum. I give it as a specimen of what ought not to be relied on:—"Privately printed, very scarce: see Lowndes" [who says nothing of the kind]. "The prints are by Gilray" [they are not], "although marked with the initials 'J. S.' Indeed, the poem itself is very like the writing of Peter Pindar; it is stated in Bohn's edition of Lowndes to have been written by

E. Sayers, which I presume has been taken from the signature to the memorial."

It would appear from this work that Elizabeth Sayers, whose name is thus given, and whom Sayers makes to date her memorial from "Great Ormond Street, 8th May, 1804," had rented a seat in one of the pews of the Foundling Chapel upwards of sixteen years, when about the beginning of 1803 Dr. Willain put up some rail which was very obnoxious, and Miss Sayers would not occupy the seat. She was no doubt a sister, and must have come to London with or not long after Sayers. It will be observed by the title to the second part that the Doctor's lady had some hand in the affair.

In his edition of Lowndes, Mr. Bohn, under "Sayer" (even he was uncertain of the name), gives the interesting information that Sayers's sister presented a unique set (150) of her brother's caricatures to Mr. Nicol.

The next work is the one that obtained the most celebrity; it is also anonymous:—

3. *Elijah's Mantle*, a poem. London, printed for J. J. Stockdale, 1807, price one shilling, in 8vo. pp. 13.

The copy in the King's Library at the British Museum has the words "a poem" struck through and these words inserted—"a tribute to the memory of the Rt. Hon. William Pitt"; and at the end of the poem the words, "Written 5th February, 1806," all said to be in the author's handwriting.

There was also published:—"The Feast of Galilee, in humble imitation of *Elijah's Mantle*... 1807"; and "*All the Talents Garland*... including *Elijah's Mantle*... 1808" ("N. & Q.," 4<sup>th</sup> S. ii. 296).<sup>\*</sup> These were reviewed in the *Monthly Review*, vol. lii. p. 439, vol. liii. pp. 321 and 322. I do not know who were the authors.

4. "*St. Stephen's Chapel*, a satirical poem," is mentioned in the *Monthly Review*, vol. liii. p. 220. I have not seen this, but it may be the one that Mr. Redgrave popularly refers to as "New Games at St. Stephen's Chapel."

5. *An Heroic Epistle to Mr. Winsor*... London, R. Spencer, Great Ormond Street, 1808, 4to. pp. 18 and 1. To the copy in the British Museum is added an illustration by Gilray, published May, 1802, by Humphrey, St. James's Street. It evidently does not belong to the book, and no notice being taken of it in the catalogue, it is apt to mislead. It is a plate ridiculing gas, and entitled "New Discoveries in Pneumatics," and it is referred to by Sayers on p. 13 thus, "For an illustration of this line, see Mr. Gilray's excellent caricature print of the Royal Institution."

6. *Hints to J. Nollekins, Esq., R.A., on his*

<sup>\*</sup> *Melville's Mantle*, being a parody on the poem entitled *Elijah's Mantle*... London, Budd, 1807.



*Modelling a Bust of Lord G\*\*\*\*\*le* [motto]. London, R. Spencer, 1808, 8vo. pp. 15. A political satire in verse on Lord Grenville, with a frontispiece.

7. Query if the following is by him? It is his publisher. *An Episcopal Charge*... London, printed for R. Spencer, 22, Great Ormond Street, 1807, in 8vo. pp. 13. "A satirical poem on G. Pretyman, afterwards Tomline, Bishop of Lincoln." Note in B. M. Catalogue.

It will be seen from these notes how much remains uncertain. Will your readers more particularly answer the following questions?—When and in what parish was Sayers born, and where baptized? Who was the Sayers who practised at Yarmouth? Was the caricaturist ever married? Were officers of the courts allowed to practise also as attorneys, as the registrars of the county courts are now? Was his will (if any) proved, and by whom? What other works did he publish?

OLPHAR HAMST.

James Sayers, the caricaturist, was not identical with James Sayers, the attorney, who died in 1827, although both practised at Great Yarmouth. Some account of both may be found in the *Perustration of Great Yarmouth*, vol. i. p. 294, where there is a portrait of the caricaturist from a drawing by himself, and vol. ii. pp. 83, 369.

A. G. P.

Great Yarmouth.

THE FRENCH FLAG.—From a work on *Les Drapeaux Français*, just published in Paris, and written by M. Gustave Desjardins, it appears that the present tricolor of France was the flag under which Henri IV. entered Rouen, and that the white flag was much oftener used by rebels than by kings, who generally bore the blue flag, but sometimes the red!

ED.

"COMES FACUNDUS IN VIA. THE FELLOW TRAVELLER THROUGH CITY AND COUNTRY."—This very amusing and rare little work was published anonymously, and the author has never yet, I believe, been indicated. The complete title is—

"Comes Facundus in Via. The Fellow Traveller through City and Country, among Students and Scholars, at Home and Abroad. Furnished with short Stories and the choicest speeches of clean and innocent wit and mirth for discourse or private entertainment in Recreations or Journeys. By Democritus Secundus. London: Printed for Hum. Robinson at the three Pigeons in St. Paul's Churchyard. 1658. 12mo., 349 pages, including title-page, preliminary matter, and errata."

In my copy, under Democritus Secundus, is written in a contemporary hand, "*i. e.* D<sup>no</sup> Hen. Edmundson, Coll. Reg. Oxon., olim socio." Of the correctness of this attribution there can be no doubt. There is a notice of the author in Wood (*Athenæ*, vol. iii. p. 474, Bliss's edition), who,

though he mentions other pieces of Edmundson, does not refer to this, but merely observes that he wrote "other things." He was, it appears, a native of Cumberland, and was born there in 1622. On leaving Oxford, he became usher at Tunbridge School, and in 1655 was Master of Northleech School, at which place he died in 1659. Amongst his works is *The Natural History of Languages*, London, 1655, 8vo., which I possess, and *Incruenta Contentio sive Bellum Rationale*, a manuscript in the Rawlinson Collection in the Bodleian. His *Comes Facundus*, from which I could make many entertaining extracts if space allowed, is well deserving of being reprinted. JAS. CROSSLEY.

[Will our correspondent kindly send us the extracts worth reproducing?]

CHINA: CEMETERIES.—A casual remark in one of the leaders of a daily paper\* has brought out forcibly the remarkable absence of real knowledge which is generally discovered, even in "the best regulated houses," when China happens to be the subject of discussion. Indeed, there seems to be a purely conventional, and generally fallacious, mode of treating all that relates to the Chinese, as though a foregone conclusion lay at the bottom. The remark referred to is as follows:—

"Metropolitan hothouses for fever and consumption are perpetuated to foster a prejudice which we share only with the barbarians of China. The construction of railways in the Chinese Empire must be indefinitely postponed until the people will consent to allow cuttings to be made 'through the graves of their ancestors.'"

In one notorious instance, at any rate, the Chinese have quietly acquiesced in the utilization of their cemeteries. In forming a drill ground for the troops at Kowloon, we had to level a cemetery; and I have afterwards seen respectable Chinese measuring the ground so as to discover the exact position of a grave, in order to remove the bones to some quieter resting-place. I have also seen Europeans, for pastime, breaking to pieces the funeral urns of the Chinese and scattering the bones of the rude forefathers of hamlets in the same locality, and sometimes reserving them for penknife handles. In one instance, I knew of an urn and its contents being carried off (for presentation to an English museum), and deposited for security, in the meantime, in a Government store. On such occasions the outraged Chinese have only offered what is called "moral resistance"! I am, however, inclined to believe that the Chinese would not offer even this kind of resistance to the native authorities in any acknowledged work of public utility.

A great deal of valuable insight into the Chinese character, and our own transactions in the far East, is lost to the British public by the little notice taken of daily occurrences as reported in the

\* *Daily Telegraph*, Aug. 22, 1874.



Anglo-Chinese newspapers. The following appeared on the 2nd of August in the same paper, and affords a useful commentary on these remarks:—

“Only a day or two since we alluded to the concession made by the Legislature to popular feeling by refusing to sanction a Bill empowering the Midland Railway Company to absorb the long-disused graveyard of St. Pancras.”

S.

NEW WORKS SUGGESTED BY AUTHORS.—The following notes may be useful either as curiosities or hints for further use among your learned correspondents:—

1. “*Anecdotes of Fashion*. A volume on this subject might be made very curious and entertaining.”—D’Israeli, *Cur. of Lit.*, vol. i. p. 216, edition 1867.

2. “*Of a History of Events which have not happened*. Such a title might serve for a work of not incurious nor unphilosophical speculation, which might enlarge our general view of human affairs.”—*Ibid.*, ii. p. 428.

3. “There is room for a very interesting work, which should lay open the connexion between the languages and manners of nations.”—Gibbon’s *Decline and Fall*, Murray’s reprint, vol. i. p. 24, note 4.

4. “When Diocletian conferred on Galerius the title of Cæsar, he had given him in marriage his daughter Valeria, whose melancholy adventures might furnish a very singular subject for a tragedy.”—*Ibid.*, vol. i. p. 321.

5. “Ammianus Marcellinus, who terminates his useful work with the defeat and death of Valens, recommends the more glorious subject of the ensuing reign to the youthful vigour and eloquence of the rising generation. The rising generation was not disposed to accept his advice.”—*Ibid.*, vol. ii. p. 48.

6. “The Chinese annals may be usefully applied to reveal the secret and remote causes of the fall of the Roman Empire.”—*Ibid.*, vol. ii. p. 149.

7. “Our common law may have indirectly received greater modification from the influence of the civilians than its professors were ready to acknowledge, or even than they knew. A full view of this subject is still, I think, a desideratum in the history of English law, which it would illustrate in a very interesting manner.”—Hallam’s *Europe*, Murray’s reprint, p. 828, note 1.

8. “A continuation of Reeves’s *History of English Law*, to the present day (if executed with equal ability), would be of great service to every student of law or constitutional history.”—Stephen’s *Com. on Laws of Eng.*, vol. i. p. 53, note (h).

G. LAURENCE GOMME.

Roseford Gardens, Shepherd’s Bush Common.

SINGULAR CARD OF THANKS.—The following appeared recently in a Cleveland (Ohio) newspaper:—

“NOTICE.—To the friends of Mrs. Diana Wall: I tender my heartfelt acknowledgment for their kind and last respects to the departed one. Mrs. Joseph Blackburn who sent a beautiful wreath, to Dr. Mead and his sweet singers, and the pallbearers I feel under peculiar obligations. All the pallbearers were acquaintances of thirty years’ duration, and two had known Mrs. Wall in Cleveland for the last thirty-eight years. Yours respectfully,

JOHN J. WALL.”

BAR-POINT.

Philadelphia.

PHYSIOGNOMICAL PROVERBS.—I think the following “ancient rimes” from W. Vaughan’s *Direc-*

*tions for Health*, fifth edition, 1617, have not been quoted in your notes upon this subject:—

“ ‘Faire and foolish, little and loud,  
Long and lazie, blacke and proud;  
Fat and merry, leane and sad,  
Pale and peevish, red and bad.’ ”

As likewise they ayme, that the red-headed or red-bearded are crafty, and the browne-complexioned trusty:

‘To a red man reade thy read,  
With a browne man breake thy bread.’ ”

C. E. B.

THE BONES OF THE PHARAOHS.—A short time since, in passing along the quays of the Birkenhead Docks, I noticed large heaps of bones in a fragmentary condition. On inquiry, I find that this is a regular article of commerce from Alexandria, and is used for the manufacture of the great fertilizer, bone-dust. Examining closely, I discovered many portions of human skulls, ribs, tibiae, &c. The greater part are in fragments, about the size of a hazel nut or walnut, but many bones are entire. I called the attention of a medical friend to the matter, who made an examination, and reports that the greater part consists of the bones of animals in a fragmentary condition, but that undoubtedly there is a considerable admixture of human remains.

This peculiar importation is of course obtained by rifling the mummy pits of Lower Egypt. What an instructive commentary is here presented on human preparations and insight into the future! The remains of the great and mighty of a famed and historical country, after lying undisturbed for thousands of years, dug up and transferred to a distant land to be spread for dung on the face of the earth!

The philosopher of Norwich, two hundred years ago, in the stately periods of his *Hydriotaphia; or, Urn Burial*, which sound like a strain of solemn music, thus expresses himself:—

“Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies, to attend the return of their souls. But all was vanity, feeding the wind and folly. The Egyptian mummies which Cambyzes or time hath spared, avarice now consumeth. Mummy is become merchandize, Mizraim cures wounds, and Pharaoh is sold for balsams.”

Had he foreseen the depth of degradation at the present day, his reflections would have had a much keener and more profound application. Well might he continue:—

“In vain do individuals hope for immortality, or any patent from oblivion, in preservations below the moon. . . . Wherein there is so much of chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature.”

J. A. PICTON.

Sandyknowe, Wavertree.



PHILIPPE CORSAT.—On the 26th of September, Switzerland's barber-poet died at Geneva. He was a native of Pully, near Lausanne, where he was born in 1809. Some of the best songs in the French language are from his pen, and a proposal was recently made to publish them in a volume. To this the poet consented, but unfortunately he had not kept copies of several of his productions, and an appeal to holders of his songs was not sufficiently responded to. It would have been more to Corsat's fame if he had kept to his shaving shop, and continued to delight by the exquisite productions of his muse. But he was induced to quit his calling by the solicitations of political friends, who thought the witticisms of the shop would be well received by the public at large. Corsat and his friends accordingly started a Swiss *Punch*, under the name of *The Carillon of St. Gervais*. It has had a considerable patronage amongst political refugees, French Communists, and Ultra-Radicals, and it has been prohibited in France. But its violent personalities, and often very objectionable caricatures, have not added to Corsat's literary fame. For many of these things we believe Corsat was not personally responsible. Notwithstanding the character of *Carillon*, it has not estranged those who knew intimately the barber-poet. In private life he was respected by a large circle of friends, and his public funeral was attended (officially) by several members of the Government of Geneva, and by the Masonic Lodge of which he was a member; more than 2,000 were present. It is proposed to erect a monument to his memory, and it is hoped that the contributors will think only of the barber-poet, his talents and his virtues, and put aside all political reminiscences. JAMES HENRY DIXON, LL.D.

LOUIS XIV. AND THE CHURCH.—In the *Histoire des Médailles*, by Charles Patin, published in Paris "avec privilège du Roi," is an engraving of a medal which Patin proposed should be struck. It bears the date of 1660. On one side is the head of Louis XIV. On the reverse Louis is standing crowned, in his robes, and extending his hand to a figure which kneels before him and grasps his hand. This figure bears on its left shoulder a large cross, and holds in its left hand a chalice. It is clothed, like Louis, in a mantle sown with fleur de lys, but it seems not to represent the Gallican Church, as it wears the tiara. The motto is, "Restitutori orbis Christiani." Was this medal ever struck?

RALPH N. JAMES.

Ashford, Kent.

LE BRETTON AT ROUEN.—Amongst the fine collection of pottery at the Rouen Museum I noticed a large full-bellied jug, dated 1731. On the front is a Bacchus astride on a barrel, holding aloft a glass and a bunch of grapes. I copied from

it the following curious enumeration of the virtues and vices of the vine:—

"Je suis un antidote  
Et Je suis un poison,  
Je réveille les sens  
Et J'endors la raison,  
J'avance le trépas  
Et prolonge la vie,  
Et Je sème la guerre,  
Ou la paix me convie."

This jug is called *Le Bretton*.

In the same Museum there is a very fine set of "Revolution plates." These have recently been added, and are of great historical interest. Champfleury, in his *Histoire de la Caricature*, has introduced a few (but by no means the most striking) examples. These plates, which were sold in great numbers to the poor during the Revolution, are now very scarce, and in no public museum is there so large a collection as at Rouen. Patriotism, Liberty, Equality, and Fraternity, the *Guillotine*, and ridicule of the clergy, are the most prominent of the topics alluded to on them.

W. HAMILTON.

LARGEST POPULATION.—It is said the population within a radius of thirty miles from the Exchange at Manchester is larger than that within the same radius from St. Paul's in London.

J. C. U.

SINGULAR MISPRINT.—In the quarto Bible—"Oxford: Printed at the Clarendon Press, by Dawson, Bensley, and Cooke, Printers to the University; and sold at the Oxford Bible Warehouse, in Paternoster Row, London, 1802"—there is the following curious misprint, Job xxvii. 3: "All the while my breath *is* in me, and the spirit of God *is* in my stostrils." Had it not been for the old form of compound letter, this error of the press could hardly have occurred.

V.H.I.L.I.C.I.V.

VERVAIN AGAINST MELANCHOLY.—It is impossible not to feel compassion for the followers of a peculiar baronet, who evidently suffer much internally, since they speak so forcibly of the bad effects of wine. I will, therefore, translate for their benefit an old Italian recipe, which will enable them so to prepare wine that it will not disturb the inner man of the most weak among them, and a whiff of which, it is to be hoped, will clear his brain. The recipe is said to be "Against Melancholy," and runs thus:—

"In order that the melancholy man may be gay, take some leaves of Vervain and boil them in good white wine, and let him drink of this wine; or some of this plant may be put into his soup, and he will be always gay. Moreover, take some juniper berries, put them on hot embers, and inhale the smoke thereof through the nose and mouth, and it will always make thee feel merry."

If Sir W. and his friends do not in future drink,



smoke, and be jolly, like other people, it will clearly be their own fault, or arise from a deficiency of vervain and juniper, a mingled wreath of which they might award to the most intrepid drinker of vervain soup. RALPH N. JAMES.  
Ashford, Kent.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

VIRGILIUS AND THE ANTIPODES.—There has been printed of late a very interesting series of letters in the *Times* on the so-called heresy of Virgilius, for which he was censured by Pope Zachary. The Irish Annals did not know him as a heretic, but as a geometrician: *e.g.*, the *Annals of the Four Masters* (Ed. O'Donovan), *sub an.* 784 (*recte* 789), record that "Ferghil, the Geometer, Abbot of Achadhbo, died in Germany in the thirteenth year of his bishopric." Aghabo was a monastery founded by St. Cainech, or Canice, in the present Queen's County. With the missionary spirit which actuated so many of the Irish Christians of that age, its Abbot went forth to evangelize pagan lands, became the Apostle of the Boii, and died Bishop of Saltsburg. The learned editor of these *Annals* adds, in a note, that he became Bishop of Saltsburg about the year 759, but that a suspicion of heterodoxy attached to his name until the year 1233, when he was canonized by Pope Gregory IX. We know that Pope Zachary declared him a heretic, but he does not seem to have been ever excommunicated or divested of the priesthood; neither is there any proof that he recanted his so-called heretical views relative to the rotundity of the Earth and the Antipodes, which his knowledge of mathematics led him to adopt and promulgate. Perhaps some reader of "N. & Q." can supply the Act of Canonization. The evidence on which Gregory IX. canonized him may also still be in existence, and would throw much light on the subject. As the matter now rests, we have one Pope declaring Ferghil a heretic, and another canonizing him as a saint.

SEVARG.

FLEMISH PEDIGREE REQUIRED.—Can any of your readers tell me of a work from which I can get information respecting "Iodocus-Vyds and Isabella Burlunt, his wife"? POBLET.

"WASHING AN APRON."—What is the meaning of this term? The following is an extract from an old journal (1739):—

"Aloa, April 27. An unlucky affair happened here last Friday; several lads having made merry in *washing an apron*, one Gilbert Donaldson (aged 14), servant to George Thomson, got up to the garret of his master's

house, and cast himself down on some straw with his cloaths on, leaving the candle burning, which communicating, the house was set on fire, so that the people only got time to save their lives, except Donaldson, who was burnt to ashes."

W. H. PATTERSON.

THE ARUNDEL MARBLES.—I have lately met with the following notice of these. This extract, from the Cromwellian State Papers, refers to the year 1656, and I should be glad to learn further particulars of the history of these marbles between 1656 and 1667, when they were presented to the University of Oxford:—

[Extract from the Entry Book of Oliver's Council of State, No. 105, pp. 593, 594.]

"At the Council of State; His Highness the Lord Protector present.

"Wednesday, 24th December, 1656.

"On reading the humble petic'on of George Smith gent, conc'ning a discov'rie of sev'rall goods, pictures, and Statues at Arundle House in the Strand; two third pts\* whereof are adjudged by the Com<sup>rs</sup> for discov'ries† to belong to his Highness, For w<sup>ch</sup>  $\frac{2}{3}$  of the goods, valued at 666. 13. 4‡ is adjudged to be paid into his Highness Th're'y,§ the pictures, and Statues being not yet appraised, Ordered, That it be referred to y<sup>e</sup> Com<sup>rs</sup> of his Highness Th're'y, to appoynt fitt p'sons,|| not onely to make a valuation of the sayd pictures, and Statues, but also to make Sale of  $\frac{2}{3}$  p'ts thereof, at y<sup>e</sup> Candle, and out of y<sup>e</sup> Cleare money that shall come in thereupon, to y<sup>e</sup> Receipt of his Highness Excheqr, to allow one 5<sup>th</sup> p't thereof to y<sup>e</sup> petr,¶ in right of his discov'rye."

HENRY W. HENFREY.

5, Queen Anne's Gate, S.W.

MADAME ROLAND'S MEMOIRS.—In the Poetry of the Anti-Jacobin, lately reproduced in the new edition of John Hookham Frere's *Works*, and in the "New Morality," occur these lines:—

"Or does severer virtue charm? We choose  
Roland the just with ribbands in his shoes,  
And Roland's spouse, who paints with chaste delight, &c.

To this the note is "See Madame Roland's Memoirs." Now, I have examined the only edition in the original accessible to me, that of 1820, and find no such passage, or anything resembling it. Can any one inform me if it appears in any earlier edition, or whether it is an invention of the anti-Gallican poet?

W. B. R.

New York.

INDIAN-INK TOPOGRAPHICAL DRAWINGS.—I have a number of drawings, in Indian ink, of scenery, ruins, castles, towns, and country seats in Scotland (chiefly Perthshire) and the north of England. They are mostly signed and dated 1788—1805. They are by a Major D. Robertson, once a resident at Cheltenham, and are, on the whole, well done. There are some curious views of Edin-

\* Parts.

† Commissioners for Discoveries.

‡ The whole would, therefore, have been valued at 1,000*l*.

§ Treasury.

|| Persons.

¶ Petitioner.



burgh, in one of which Prince's Street and Park are represented by a ploughed field! Can any one tell me their probable value? There are 132 in all, varying from  $24 \times 12$  to  $12 \times 6$  inches. Is anything known of Major Robertson? PRINTS.  
Union Society, Oxford.

CORBILLON.—How was the game mentioned by Molière in the following lines played? Was it a very fashionable game in France in the time of Louis Quatorze, and is it ever played now?—

“Je prétends que la mienne, en clartés peu sublime,  
Même ne sache pas ce que c'est qu'une rime;  
Et, s'il faut qu'avec elle on joue au corbillon,  
Et qu'on vienne à lui dire à son tour, 'qu'y met-on?'  
Je veux qu'elle réponde, 'une tarte à la crème';  
En un mot, qu'elle soit d'une ignorance extrême.”  
*Ecole des Femmes*, Act i., sc. i.

The *Dictionnaire de l'Académie Française* (ed. 1814) defines *corbillon* as “une espèce de jeu, où les joueurs sont obligés de répondre en rimant en on.” This definition is rather meagre.

JONATHAN BOUCHIER.

THE FIRST PRINCE OF WALES.—In the first volume of her *Queens of England*, Miss Strickland asserted (p. 420) that Henry III. made his son Prince of Wales on the occasion of his marriage. Is there any foundation for this statement? It is not supported by any references. F. R.

OSCAR.—Where can I obtain accurate knowledge of the derivation of this proper name?

J. HAWES.

“DEAD.”—Can any one explain the origin of this word in the sense of entirely? “He is dead beat”; “Everything is dead against them.”

E. R. W.

SILVER STAR.—I should be glad if any one would give me any explanation of a silver star which was lent to me some time ago for inspection, and of which the following is the description. It is flat, of silver, and has seven points. It has apparently been fastened on something, as at the base of each point are two holes. In the centre is a circle surrounded by a border, on which are the following letters:—“RQ. HRDM. KDSH. KTP. HP. R. IXXXI.” The circle is divided into four quarters, distinguished by lines at right angles to each other,—in heraldic language, gules and azure alternately,—and dividing these quarters into eight divisions is a broad, plain cross. A description of it was sent to me at the same time, which contains the words, “Found in an old house; above the ceiling of an old house in White Friars' Gate, near the Charity Hall, Hull. T. Smith,” with some explanation of the inscription, which is to me unintelligible. Perhaps some of your readers can offer an explanation of it. D. W. MARSDEN.  
Chequer Gate, Louth,

CHURCH ARMOUR.—In looking over the warden's accounts of some of the old churches of Bristol, I find repeated mention of the church armour, and charges for bearing the church arms in the field. For instance, in the records of St. Werburgh's there appears under the date—

“1645. To bearing of y<sup>e</sup> church armes  
52 weekes . . . . £2 12 0  
1646. To a muskett for the church . . . 15 0”

Similar entries occur in the accounts of other churches of Bristol, a corslet being in one instance charged for. The questions I would ask are, Was it a former custom for the church to fight against flesh and blood as well as against spiritual powers, and are there any instances of the church arms or armour being yet preserved as relics of the past?

JOHN TAYLOR.

Bristol Museum and Library.

A WATER-COLOUR DRAWING.—Will any of your readers help me to the authorship of the following. It is a water-colour drawing,  $19 \times 25$  inches, of the interior of a kitchen or common room. The chief and best part is a group of three women at a round table in the middle of the room; all wear a small white close-fitting cap, with ribbon round it. Two are sitting, one with her back to us, with her arm on the table, tilting the chair, on which hangs a bag; one is sitting facing us, and points to the inside of her teacup, which she is holding up, looking up at the other woman, who is standing facing us with her arms akimbo. At the end of the room, an older woman in bonnet, with strings hanging loose, is ironing; at her side, by the door, a little girl is feeding a dog from a basin; a boy (*à la Webster*, in pinafore and shabby hat) is pointing to the dog; on the left is a dresser, with urn, jugs, plates, &c.; on the right, the fire burning brightly and cat on the rug. It seems like a sketch for a picture, the subject of which is “telling the fortune or visitor from the tea-leaf in the cup.” If there is such a picture about the time of Wilkie, I should be glad to know of it.

GEO. WAKELING.

Brighton.

“PUT UP WITH IT.”—How and when did this phrase originate? Richard Baxter, in his autobiography, speaking of his preaching before Cromwell, says, “the plainness and nearness, I heard, was displeasing to him and his courtiers, but they put it up.” This appears to be another, possibly an older, form of expression of the same idea.

R. W.

OBSCURE WORDS IN RIPON WILLS.—I shall be glad of satisfactory explanations of the following words, occurring in fifteenth-century wills, &c.:—

*Pescuarium* (or *pestuarium*). After mention of gown and bed, “unum pescuarium.”

*Allarium*. Between a tub and a dish, “unum allarium blodium.”



*Perpendicularum*. In connexion with bedding, "unum perpendicularum" (? a curtain or hanging).

*Lectrum*. "Unum prissorium cum ij cistis, et lectrum annexum.—unum lectrum cum una cista inclusa, infra studium in capella prædicta" (? a desk for writing or reading).

*Bukkasyn*. "Unam togam duplicatam cum bukkasyn."

*Lewan*. "De panno vocato lewan."

*Ustrina*. "Item hayr pro ustrina xxx ulnæ."

*Rale*. "Item in carbonibus de Rale."

*Myo*. "Item j myo<sup>r</sup> pro pane micando."

*Call*. Among agricultural implements, "Item de j call p<sup>c</sup>. xij d."

*Granship*. Among funeral expenses, "Item Thomæ Walworth pro le granship, xij s. viij d."

*Sewent*. "I. H. C. . . . Sewent Ordigne makyth and declarit my testament."

J. T. F.

Hatfield Hall, Durham.

HARTLEBURY CASTLE: TICKELL'S HOMER'S "ILIAD."—Many years ago, with Prof. Conington, I searched, by permission of Bishop Pepys, the library at Hartlebury, for a copy of Tickell's version of the first book of the *Iliad*, with MS. notes by Pope. We could not find it. It was given by Reed to Bishop Hurd; but before he parted with it he made a transcript, which was afterwards in the hands of Alexander Chalmers. The present Bishop of Worcester has kindly searched for the book, which appears in a catalogue, but has disappeared from the shelves. A copy with notes by Pope was said to have been sold at the sale of the Rev. John Mitford, who may possibly have borrowed it for literary purposes, and who may have been the writer in the *Gentleman's Magazine*, for 1836, p. 349, who speaks of having a copy of Tickell, containing Pope's MS. notes, in his possession. *Vide* Conington's *Miscellaneous Writings*, vol. i. p. 47. Can any of your readers trace the volume, or volumes, and transcript?

G. D. BOYLE.

Kidderminster.

TALENT AND TACT.—

"Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows what to do; tact knows how to do it. Talent makes a man respectable; tact makes him respected. Talent is wealth; tact is ready money."

Wanted name of author and where in his works these frequently quoted words may be found.

W. S. S.

St. John's Terrace, New Wandsworth.

"OTHERWHILES."—Have I coined a good word, or am I right in supposing that it has once been in use? If my conjecture be well founded, perhaps MR. SKEAT, or some other correspondent, will give a reference for its use. I am well aware that "whiles" is given by Dr. Johnson as out of use in his *Dictionary*, ed. 1785.

R. C.

## Replies.

### MEDIÆVAL AND MODERN LATIN AND GREEK VERSE.

(5<sup>th</sup> S. ii. 248, 289, 337, 369.)

I may add, from my library—

1. "Marci Hieronymi Vidæ, Cremonensis, Albæ Episcopi, De Arte Poeticâ Libri tres, Bucolica, et Epistola ad Joannem Matthæum Gibertum. Annotationes adjecit Tho. Tristram, A.M., Coll. Pemb. Oxon. Socius. Oxonii, Typis Academicis, MDCCXXII."

Published by subscription, with the "Impri-matur" of "Rob. Shippen, Vice-Can. Oxon., Oct. 28, 1721." Large 8vo. Mine is a subscriber's copy—my great-great-grandfather's, Herbert Randolph, Founder's kin Fellow of All Souls at the time. It is a beautiful book, printed in the best type, on fine paper, with a frontispiece portrait of the author by Vertue, and many steel vignettes by Gucht and others.

The "Preface to the Reader" thus speaks of Vida as a poet:—

"Illud mihi in primis curæ fuit, ut poeta noster, cujus tanta est nativa dignitas et majestas, tantusque splendor, ut Virgilium si excipias (ipsum poetici orbis solem fontemque lucis omnis et coloris), Vida inter poetas omnes emicet.

"Velut inter ignes  
Luna minores."

2. "Johannis Bonefonii Arverni Carmina. Londini, Ex officina Jacobi Tonson et Johannis Watts, MDCCXX."

On the fly-leaf, "Jo. Bonefonii, Basia." This is a 12mo. volume. The anonymous editor, in his "Preface to the Reader," refers to some censures by former editors and writers, of occasional offences against good morals, and against the purity of the Latin language; but, upon the whole, compares the author's style to the elegance of Catullus, and highly appreciates the felicity of his versification. Josephus Scaliger, Stephanus Purchasius, and Cl. Binetius, add poetical commendations in the manner of their time.

3. "The Works of Mr. Thomas Brown, in Prose and Verse, Serious, Moral, and Comical. In two Volumes. Contents, &c. To which is prefixed, A Character of Mr. Tho. Brown and his Writings, by James Drake, M.D., Fellow of the College of Physicians and Royal Society. London, Printed for Sam. Briscoe, and sold by B. Bragg at the Raven in Paternoster Row. 1707."

This very loose but singularly witty volume was dedicated by Mr. Drake to the Duke of Ormond, as the great patron of the men of letters in his day, chiefly on the ground that "The First remarkable Essay of Mr. Brown in Poetry was an Ode (Latin) congratulating the recovery of His Grace's grandfather from a dangerous fit of sickness."

This ode, Mr. Drake informs his readers in his "Character," "was printed in the first volume of the 'Musæ Oxonienses,'\* under the title of 'Soteria Ormondiana,' which, though written when he was

\* Mr. Tho. Brown was of Christ Church, Oxford.



very young, is equal to any modern ode whatsoever."

The other productions of his Latin muse are a few epitaphs and epigrams scattered through the volume. The most striking of which is the following, worthy to be preserved in the pages of "N. & Q.":

"Julii Mazarini Cardinalis Epitaphium.

Hic jacet Julius Mazarinus  
Galliæ Rex Italicus,  
Ecclesiæ præsul laicus  
Europæ prædo purpuratus.  
Fortunam omnem ambiit, omnem corrumpit,  
Ærarium administravit et exhaustit,  
Civile bellum compressit, sed commovit,  
Regni Jura tuitus est, et invasit,  
Beneficia possedit, et vendidit,  
Pacem dedit aliquando, diu distulit;  
Hostes cladibus, cives oneribus afflixit:  
Arrisit paucis, irrisit plurimos,  
Omnibus nocuit.  
Negotiator in templo, Tyrannus in regno,  
Prædo in ministerio,  
Vulpes in concilio,  
Grassator in bello,  
Solus nobis in pace hostis.  
Fortunam olim adversam aut elusit aut vicit.  
Et nostro seculo vidimus  
Adorari fugitivum,  
Imperare civibus exulem,  
Regnare proscriptum.  
Quid deinde egerit? Rogas? paucis accipe:  
Lusit, fefellit, rapuit,  
Ferreum nobis induxit sæculum, sibi ex auro nostro  
Aurum fecit.  
Quorundum capiti, nullius fortunis pepercit  
Homo crudeliter Clemens.  
Pluribus tandem morbis elanguit,  
Plures ei cælo mortes irrogante,  
Cui senatus olim unam tantum decreverat.  
*Vincemi*\* se arcibus inclusit moriturus  
Et quidem aptè  
Quæsiuit carcerem.  
Diù cedentem animam retinuit, ægre reddidit.  
Sic retinere omnia didicerat,  
Nihil suâ sponte reddere.  
Constanter tamen visus est mori; quid mirum?  
Ut vixit sic obiit dissimulans.  
Ne morbum quidem noverunt qui curabant:  
Hâc unâ fraude nobis profuit,  
Fefellit medicos.  
Mortuus est tamen ni fallimur; et moriens  
Regem regno, regnum regi restituit.  
Reliquit,  
Præsulibus pessima exempla,  
Aulicis infida consilia,  
Adoptivo amplissima spolia,  
Paupertatem populis.  
Successoribus suis omnes prædandi artes,  
Sed prædam nullam.  
Immensas tamen opes licet profuderit  
Id unum tantum habuit ex suo quod daret,  
Nomen suum.  
Pectus ejus post mortem apertum est.  
Tum primùm patuit vafrum cor  
Mazarini.  
Quod nec precibus, nec lachrymis, nec injuriis moveretur:  
Diù quæsimus, invenere medici  
Cor lapideum.

\* Vincennes.

Quòd mortuus adhuc omnia moveat et administrat, ne mireris;

Stipendia in hunc annum accepit.

Nec fraudat post mortem vir bonæ fidei:

Quò tandem tandem evaserit rogitas?

Cælum si rapitur tenet, si datur meritis longè abest.

Sed abi, viator, et cave,

Nam hic tumulus

*Est specus Latronis.*"

4. "Virgilii Evangelizantis Christiados. Libri XIII. In quibus omnia quæ de domino nostro Jesu Christo in utroque Testamento, vel dicta vel prædicta sunt, altisonâ Divinâ Maronis tubâ suavissimè decantantur. *Inflante* Alexandro Rosæo.

Arma virumque Maro cecinit nos acta Deumque;

Cedant arma viri dum loquor acta Dei.

Roterodami. Ex officinâ Arnoldi Leers. 1653."

"1653, Febr. 1. Old Alexander Rosse (author of Virgilii Evangelizans and many other little bookes) presented me with his book against Mr. Hobbes's *Leviathan*."—*Evelyn's Diary*, p. 270.

5. "Poetæ Rusticantis Literatum otium. Sive Carmina Andreæ Francisci Landesii. Secunda editio, priore auctor. Londini. Impensis Bernardi Lintott, Bibliopolæ Londinensis. MDCCXIII."

The poems consist of three books of "Phaleuci," or hendecasyllabic odes, about fifty in all, and one book of "Sylvæ," containing three short pieces, viz., "Daphnis, Ecloga, ad Thomam Lagnium, Nobilem Philosophum," "Nugarum Laus Satyrica, ad Isaacum Newtonum, Omnium qui sunt Mathematicorum principem," and "Hedera,—Metamorphosis, ad Scipionem Santaureum."

6. "Basia Johannis Secundi Nicolai Hagensis, or the Kisses of Johannes Secundus Nicolaius of the Hague. In Latin and English Verse. With the Life of Secundus and a critic upon his Basia. Adorned with a Cut of the Author, and another of his Mistress Julia, engraved by the famous Bernard Picart, the Roman. London: Printed for Henry Lintot,\* at the Cross Keys, between the Temple Gates, Fleet Street. MDCCXXXI."

In the monastery church of St. Amand is the following epitaph:—

"Johanni Secundo Hagensi.

Poetæ celeberrimo et nulli secundo: cujus tumulum Hæreticorum furore anno MD. IOLXVI. violatum, Carolus de Par. Abbas, ob tanti viri memoriam restaurari C.

Obiit anno MD. IO. XXXVI. Kalend Octobr.

a secretis Georgii Egmondani Trajectens.

Episcopi, hujus loci Pro-Abbatis."

7. "Drunken Barnaby's Four Journeys to the North of England. In Latin and English Verse. Wittily and merrily (tho' near one hundred years ago) composed: found among some musty old books that had a long time lain by in a corner; and now at last made public. To which is added, Bessy Bell.

'Hic est quem quæris, ille quem requiris

Toto notus in orbe Britannus.

Barnabus Ebrius.'

*Hor.*

London: Printed for S. Illidge, under Searle's Gate-Lincoln's Inn New Square: and sold by S. Ballard in Little Britain, J. Graves in St. James's Street, and J. Walthoe, over against the Royal Exchange. 1716."

Sir Henry Halford, M.D., was accustomed to

\* Lintot's name is printed interchangeably in title-pages with one or two "ts" final.



amuse himself in his carriage, while visiting his patients, with translating English pieces into Latin verse. Having occasion to call upon him one day in Curzon Street, I found him writing out a trifle, which he told me he had just completed in this way, and which he recited to me several times with great emphasis and unction, in order that I might commit it to memory. It was a translation of Job xix. 25, 26, 27, and ran thus:—

“Esse Redemptorem agnosco; qui cuncta vocabit  
In jus, quotquot eo sint fuerintve die.  
Et licet absumar prorsus tellure repostus,  
Vermibus; haud ullâ parte manente mei:  
Ipse meis, tamen ipse, oculis coramque videbo,  
Vestitusque iterum carne videbo Deum.”

The first Lord Sidmouth occupied much of his leisure in the same manner. I do not know whether the translations of either of these distinguished scholars and accomplished gentlemen were ever printed.\*

HERBERT RANDOLPH.

Ringmore, Ivybridge.

[\* Vide *Nugæ Metricæ*, by Sir H. Halford, Bart., 1842.]

There should not be omitted from such a catalogue Mr. Vansittart's version of Lewis Carroll's *Jabberwock*, published in the *Athenæum* in May, 1872. I remember finding a friend, who was quite innocent of the English, trying to construe the Latin with an astonished expression of countenance. He asked me what on earth it meant: I, being better up in modern literature, was able to solve his difficulties. CHARLES F. S. WARREN, M.A.

THE MORGUE AND THE BOOK OF MACCABEES (5<sup>th</sup> S. i. 248, 295, 518.)—P. P. is probably right in supposing that “Machabées” (so Littré spells it) in the slang expression “livre des Machabées” is identical with “Macabre,” for Littré, s. v. “Macabre,” has a long article showing that, in his opinion, *la danse Macabre* and *la danse des Machabées* are the same thing. Only, “Machabées” is not, as P. P. supposes, a corruption of “Macabre,” but the two words are derived from different cases of the Latin word *Machabæus*. *Machabées* comes from the acc. plur. *Machabæos*, and *Macabre* from the gen. plur. *Machabæorum*, for *la danse des Machabées* (which Littré says = *la danse Macabre*) was called in mediæval Latin *chorea Machabæorum*. The *chorea Machabæorum*, however, as described by Ducange, does not exactly correspond to what is now understood by *la danse Macabre*, or by our *dance of death*; but Littré, as will be seen below, maintains that they are of common origin. Ducange's description, as translated by Littré, is as follows: “Cérémonie plaisante, pieusement instituée par les ecclésiastiques, et dans laquelle les dignitaires, tant de l'Église que du monde, conduisant ensemble la danse, sortaient tour à tour de la danse pour exprimer que chacun de nous doit subir la mort.” And Littré remarks upon this: “On ne peut douter que la *danse Macabre* et la *danse des*

*Machabées* ne soit une seule et même chose. On peut supposer que les sept frères Machabées,\* avec Éléazar et leur mère, souffrant successivement le martyre, donnèrent l'idée de cette danse où chacun des personnages s'éclipsait tour à tour, et qu'ensuite, pour rendre l'idée encore plus frappante, on chargea la mort de conduire cette danse fantastique.”

It was, no doubt, from this *danse des Machabées*, understood in the sense of *danse Macabre* or the *dance of death*, that the word *Machabée* came to signify “dead body” in French slang, and that the terms *livre des Machabées* was, by a grim joke, applied to the register at the Morgue. In Larchey's *Dict. de l'Argot Parisien*, I find *Machabée* defined as follows: “On appelle Machabée tout être, homme ou animal, privé de vie, que l'on rencontre flottant sur un cours d'eau ou échoué sur le rivage.” This definition differs somewhat from that quoted by MR. A. L. MAYHEW, and renders the word peculiarly applicable to the dead bodies exhibited at the Morgue.

As for MR. C. A. WARD's derivation of *Morgue*, in the sense of “dead-house,” from a supposed French *mortquet* = dead-watch, it is simply impossible. *Mortquet* is made after an English pattern, and the formation of French words is altogether different from that of English ones. If *mortquet* could mean anything, it would mean “death of (the) watch” (after the analogy of *mordieu*! = mort de Dieu), and not “watch of death.”

The account of the word, however, which he quotes from Tarver, quite accords with that given by Littré; but Littré differs from MR. WARD in that he is evidently inclined to agree with Ménage, who is of opinion that *morgue* in its two series of meanings (1. haughty countenance or look, pride; and 2. inspection-room in a prison, dead-house) is one and the same word. Ménage says that in some of the southern provinces of France *morgue* means simply *face*, and in support of this (which requires confirmation) Littré says that the Languedocian *morga* means *museau*.† From this meaning of *face*, Ménage deduces meaning No. 1,‡ and also

\* For the account of their martyrdom, see 2nd Maccabees, chap. 7. Though Littré here calls them “les sept frères Machabées,” it does not appear that they belonged to the celebrated family of the Maccabees, with whom, however, they were contemporary.

† In Honnorat's *Provençal Dict.* I find *morga* and also *morgua* = *museau*, which in French is properly applied to the projecting nose and mouth or face of an animal (our *muzzle*), but is often familiarly used of the human face; and probably Ménage had this in his head when he said *morgue* = *face* in the south of France.

‡ The meanings of “haughty countenance or look, and pride” may well be deduced from that of *face*, for we use *face* = confidence, boldness, effrontery (see Johnson and Webster); whilst in Latin *vultus* sometimes means “an angry or stern countenance” (Riddle), and the Greek *πρόσωπον* (face) also has the meaning of “look and countenance.”



the meaning of "inspection-room," where the *faces* of the prisoners are examined, and finally that of "dead-house," where the bodies are put that the *faces* may be recognized.

The passages quoted from different authors by Littré certainly support this view of Ménage's, for, whilst his earliest example of *morgue* in meanings No. 1 dates from the sixteenth century, he has no example of *morgue* in meanings No. 2 earlier than 1674.\*

It seems a little singular, however, that a word signifying *face* should come to mean a *place* where *faces* are examined or exposed for recognition. I am of opinion, therefore, that from *morgue*, *face*, was first formed the verb *morguer*, to look at the face, and hence to look at steadily, to stare one out of countenance (like the Fr. *dévisager* from *visage*); and then that from this sense of *morguer*, *morgue* acquired its secondary meaning of "inspection-room," from which that of "dead-house" naturally flows. In confirmation of this view, I may cite Scheler, who gives *morguer* the meaning of "regarder fixement, examiner," and says the fundamental idea in *morguer* is *dévisager*, which he explains "regarder quelqu'un longuement et avec effronterie"; whilst Littré says that *morguer* was formerly used = "examiner les prisonniers à leur entrée dans la geôle, afin de les reconnaître."

In conclusion, it seems to me very likely that the word *mort*, the *sound* of which is heard in the word *morgue*, may have had some influence in determining its use in the sense of "dead-house," especially as *morgué* = *mordié* = *mordieu* = (par la) *mort de Dieu*! was in use as an oath.

F. CHANCE.

Sydenham Hill.

[In English slang, *mug* = face.]

"AULD ROBIN GRAY" (5<sup>th</sup> S. ii. 205, 271).—It will probably be interesting to your readers to have the following additional particulars from memoranda which I made some years ago. The song was written by Lady Anne Barnard, who long kept the matter secret, till at length she avowed herself the author, as may be seen in her letter to Sir Walter Scott, in July, 1823, from Berkeley Square, London, which will be found in the *Lives of the Lindsays*, by Lord Lindsay, London, 1849, vol. ii. p. 391. The history of the ballad is very fully detailed at p. 332 and the following ones, and an authentic copy appears in the Appendix, No. XLVII. Robin was the old herd at Balcarras, and the verses were written to an old Scottish melody of which Lady Anne was pas-

\* The only objection that Littré finds is that Mercier, a French writer (1740-1814) uses *morne* in the sense of "dead-house," and not *morgue*. But I cannot see the force of this objection, as, if Mercier did not use *morgue* in this sense, other contemporary writers (quoted by Littré himself) did.

sionately fond, and which was sung by an eccentric old Scottish lady, and was called *The Bridegroom grat when the Sun gaed down*. The melody to which the song was subsequently sung by Miss Stephens was composed in imitation of the Scottish melody by the Rev. William Leaves, of Wrington, and was annexed to a work containing some sacred airs composed by him, and published in 1812. He died in 1828, aged eighty. The first four lines were adapted by John Wilson, the talented vocalist, to the old Scottish melody, which thus makes a kind of recitative introduction to Mr. Leaves's beautiful and expressive melody:—

"When the sheep are in the fauld and the kye at hame,  
And a' the weary world to sleep are gane,  
The waes o' my heart fa' in show'rs frae my e'e,  
While my gude man sleeps soundly by me."

Dean Ramsay, writing under date of February 25, 1871, thinks that the song written by Lady Anne Barnard, although beautiful in itself, is a good deal indebted for its great and continued popularity to the air so composed:—

"The history of that tender and appropriate melody," he adds, "is somewhat curious, and not generally known. The author was not a Scotsman. . . . Mr. Leaves was fond of music, and composed several songs, but none gained any notice but his *Auld Robin Gray*, the popularity of which has been marvellous. I knew the family when I lived in Somersetshire, and have met them at Bath. Mr. Leaves composed the air for his daughter, Miss Bessy Leaves, who was a pretty girl and a pretty singer."

Dean Ramsay's letter, I believe, was addressed to Mr. J. J. Gray, of 10, Royal Exchange, Glasgow. Some particulars as to the impassioned mode in which Miss Stephens used to sing this well-known song, which she got from Mr. Leaves, with whom she was acquainted and whom she highly esteemed, are to be found in a work entitled *The Music of Nature*, by Mr. William Gardiner, of Leicester, who, while criticizing Miss Stephens's style, yet states that the exquisite tenderness of her tones contributed not a little to the estimation in which this ballad has been long held.

J. HUBAND SMITH.

Royal Irish Academy, Dublin.

FYEMARTEN (5<sup>th</sup> S. ii. 248, 260, 300).—This is without doubt the same as the *foumart* of Ash, rendered "the mustela, the weasel (a local word)," and *fumer*, "the polecat of the same author"; the *ful-mart* of Bailey, rendered "a kind of polecat"; the modern *fulmar* (not the sea-fowl), *foumart*, *foulemart*, *fulimart*; Sco. *foumarte*; Welsh *ffulbart*, a fitchet, polecat. In a volume of vocabularies, edited by T. Wright, F.S.A., an English vocabulary of the fifteenth century gives "hic fetonarus A<sup>e</sup> *fulmerd*"; a nominale of same century, "hic fetoutrus, A<sup>ce</sup>, a *fulmard*"; and, in a note, Mr. Wright adds, "a word for a polecat, still in use in the Northern dialects." Jamieson (*Scot. Dict.*) gives "*Fowmarte*, a pole-cat. . . . In



Acts, Ja. i. 1424, c. 24 et 1566, we find, 'and for X. *Foumartis* skinnis callit Fithowis, X. d.' "Some think *foumart*, *fulimart* contractions of *Foul Martin*, in contradistinction to the *Sweet Martin*. Junius has "Fullmer, idem quod polecat, Martes est à Theot. *ful*, putidus et merder, mardadus, martes"; and he observes that in Belgic *fullmer* is called *visse*, from its bad smell ("B. quoque ab odore tetro *visse* nuncupatur quod fuit in *Fiest*"). Kilian accordingly renders Teutonic *visse*, *fisse*, *vitché*, "mustelæ genus valde putidum"; "hence," says Jamieson, "fitchet." Conf. A.-S. *meard*, *mearth* (G. *marder*; D. *marter*; Is. *mördr*; Dan. *maor*; Sw. *mård*; Plat. *maard*, *mahrd*, *mard*, *maarte*; Fr. *martre*; Med. L. *martur*), which Bosworth renders "a merten, ferret, weasel, *martes*, *mustela*. Wachter (*Gloss.*) gives—

"*Marder*, *marter*, *mustela* Scythica ob similitudinem cum domestica sic dicta; *marder*, *marter*, *mustela* quædam domestica, gallinis et columbis infesta. Sunt qui a *mar*te sic dictam putant, quasi bestiam martiam et pugnacem: hoc tamen supposito quod *martes* sit vox Latina. Qua in re illos falli ostendit Menagius. Germanis denotare potest latronem, qui aves domesticas jugulat, si derivetur a *mörden* necare."

R. S. CHARNOCK.

Gray's Inn.

P.S. The first part of the word might even be from the *pole* in pole-cat. Conf. *foal*, found *fole*, A.-S. *folā*, Dan. *fole*, Lat. *pullus*, Greek *πῶλος*.

BYRON: "SIEGE OF CORINTH" (5<sup>th</sup> S. i. 465; ii. 50, 177.)—"In the year since Jesus died for men" occurs in the one-volume edition of Byron's Works, Paris, 1835. Of these lines, opening the *Siege of Corinth*, it is said, p. 289, that they were sent enclosed in a letter to Murray by Lord Byron, on Christmas-day, 1815; and Moore remarks that "they are written in the loosest form of that rambling style of metre which his admiration of Coleridge's *Christabel* led him at the time to adopt." It is true that Byron said he had never read *Christabel* at the time he wrote the lines (first twelve lines of stanza xix.); and he adds that it was not till afterwards that he heard that "wild and singularly original poem recited"; so that he thus far claims the pure origination. But he inconsistently goes on to add that "the original idea undoubtedly pertains to Mr. Coleridge." In this confusion of assertion and thought, any one who is competent to judge will know what to think. It is perfectly clear that Byron had heard it recited by Dr. Stoddard, or somebody else, and had forgotten the fact, or confused the date in his head. The Byronic version is such rubbish compared with Coleridge's, that it is impossible to doubt who was the author.

Let me quote again those wonderful lines:—

"There is not wind enough to twirl  
The one red leaf, the last of its clan,  
That dances as often as dance it can,

Hanging so light, and hanging so high,  
On the topmost twig that looks up at the sky."

Also let me draw attention to the passage from Isaiah xvii. 6, to which I believe we owe the origination,—"Two or three berries in the top of the uppermost bough."

C. A. WARD.

Mayfair.

EDWARDS OF AMERICA (5<sup>th</sup> S. i. 408; ii. 29, 54.)—In his inquiry relating to the Edwards's arms, I observe H. B. spells the name of the first wife of Richard Edwards *Tuthill*, an error of some American genealogists. In all the Lives of Jonathan Edwards, or editions of his works, that I have seen in which his lineage or ancestry is referred to, this name is spelled *Tuttle*. And this is also the almost universal practice of the descendants of this family, from the first generation down. In the few exceptions, it is spelled *Tuttell*, corresponding more nearly with the Welsh Totyll (see Meyrick's *Heraldic Visitation of Wales*, note i., p. 183) than with *Tuthill*. There are strong reasons for believing that William Tuttle the emigrant, who brought a certificate from St. Albans, in April, 1635, and embarked on the "Planter," and arrived at Boston a few months later, was a grandson of Richard Totyl, the printer, whose father was William Tutyll, High Sheriff of Devon, 1559, and Mayor of Exeter, 1552.

I have nearly ready for the press a genealogy of the Tuttle family, i. e. descendants of William Tuttle, of New Haven.

There is a belief among the descendants of John Pierpont that Sir George Pierpont was his uncle. Sir George had a son Robert, who was created Earl of Kingston, 1628. His last male descendant was Evelyn Pierpont, second Duke of Kingston, who died in 1773, when the houses and estates ought to have descended to the heirs of William in America. Instead, they went to the nephew of the Duke, Charles Meadows, Esq., who assumed the name of Pierpont, &c. The above is published in at least one American book of good authority. I should be glad to obtain the facts respecting the lineage, ancestry, and antecedents of my emigrant ancestors, John Stow and William Tuttle, and any information on these points will be gratefully appreciated.

GEORGE F. TUTTLE.

238w, 22 Street, New York City, U.S.A.

[Communications on this subject to be addressed to the writer of the above.]

ROBERTSON FAMILY (5<sup>th</sup> S. ii. 127, 211, 239.)—The Crown Charter of 1451 (25th August), by King James II., is to Robert *Duncanesone*, of Strowan, of the lands of Strowan (otherwise Glenerochie, lying on the south side of Loch Rannoch), and many others named, with the forest in the Earldom of Athole, which at that time would be in the King's hands through forfeiture. All, by this charter, were erected into a barony to



be called Strowan; and the specified consideration for which is thus expressed in the charter: "Pro capcione nequissimi proditoris quondam Roberti le Grahame" (*Reg. Mag. Sig.*, iv. 227). This charter shows that at this period the family surname was not Robertson but Duncanesone, having origin likely in that Duncan Macdonald, or, as Skene thinks, "De Atholia," slayer of the wolves, and to whom Nisbet refers; and also that the Robertson *eponymus* was this Robert, the captor of the chief instrument in the murder of James I., as well as of the Master of Athole. It would, no doubt, be near this time, too, that the additament would be given by the King to the family arms—the wild man in chains, as well as the crest and motto. But the additional story relating to this Robert riding to the King at Perth for a new grant of his lands, after being mortally wounded, as given by Anderson, from Skene (*Scottish Nation*, vol. iii. 346), cannot be regarded as much better than a local myth.

The Robertsons were, in Gaelic, known as the Clan Dunachie, said to import the "children of Duncan"; that Duncan perhaps who, according to Skene (*Highlanders of Scotland*, ii. 140), was the son of Andrew, designated "De Atholia." The last representative in the *direct male line* of this family is said to have been Alexander Robertson, of Strowan, the well-known Jacobite leader and poet, and who was also, as it is supposed, the prototype of the Baron of Bradwardine in *Waverley*. He died in 1749, in the eighty-first year of his age, without lawful issue; and on this the family estates devolved, in terms of a trust settlement, on Duncan, the son of Alexander Robertson, of Drumachune, the nearest lawful heir male. He was succeeded by his son, Col. Alexander Robertson, who died in 1822, unmarried. His successor was Alexander Robertson, whose grandfather was Robert, called *Bane*, the son of Donald, the second son of Duncan, called *Mor*, of Drumachune, a younger son of Robert, tenth lord of Strowan. This Alexander was succeeded by his son, Major-General George Duncan Robertson, C.B. He again by his son, George Duncan Robertson, born in 1816, an officer in the 42nd Highlanders. For more extended information, CELTO-SCOTUS may refer to Anderson, *Scottish Nation*, vol. iii. 345, and Brown's *History of the Highlands and of the Clans*, vol. iv. 460, both of whom rest on Skene, *Highlanders of Scotland*, ii. 140. L.

CUPER'S GARDENS (5<sup>th</sup> S. ii. 349) were in Lambeth, over against Somerset House. The present Waterloo Bridge Road runs over the very centre of them. The place was noted for fireworks, and was a resort of the profligate of both sexes. Pennant (*Account of London*, p. 34, 1791) says Boydar Cuper was gardener to the Earl of Arundel, and that when Arundel House, Strand, was pulled down, to make way for the street, the mutilated

statues were carried over to these gardens. The valuable part was bought by Lord Leinster, and his son's widow presented them to the University of Oxford. It was from the roof of this house that Hollar engraved his view of London. At the instigation of Evelyn, the library was given to the Royal Society. The first meetings of the Society were held in Arundel House, and Wren was to have rebuilt it for the Duke of Norfolk. It was pulled down in 1678, and the river-side was covered with the rubbish from the new church of St. Paul's. Another memory clings to old Arundel House, for the brave Sully was lodged there on his embassy to James I.

It would appear that the Earl of Arundel rented the grounds in Lambeth opposite his house, and no doubt it was thus that Cuper, his gardener, got them, when his lordship no longer wanted them. Picture how pleasant must then have been the lordly Thames, with grass-mantled fields in Lambeth facing the noble mansions of the Strand! The big embankment of the present is but a poor exchange for the scene presented to the eye even in 1670.

Aubrey (quoted by Cunningham) calls them Cupid's Gardens, and says they were held of Jesus College, Oxon. Allusion to the gardens occurs in several popular songs.

C. A. WARD.

Mayfair.

See my *Popular Music of the Olden Time*, ii. 727-8, for there is too much to transcribe. Originally "Cuper's Gardens," the name became corrupted, perhaps not inappropriately, into "Cupid's Gardens." Opened 1678, closed 1753. A popular reminiscence of the gardens is preserved among nursery-maids in their song:—

"'Twas down in Cupid's garden  
For pleasure I did go,  
To see the fairest flowers  
That in that garden grow," &c.

WM. CHAPPELL.

See Dodsley's *London and its Environs*, 1761, which says they were—

"For several years a place of public entertainment; the gardens were illuminated, and the company entertained by a band of music, and fireworks; but this, with other places of the same kind, has been lately discontinued by an act that has reduced the number of these seats of luxury and dissipation. Here are several statues, &c., the remains of Greek and Roman antiquities,—supposed to be part of the famous collection of the Earl of Arundel,—removed hither when Arundel House, on the other side of the Thames, was turned into a street."

W. PHILLIPS.

"THE MAN IN THE MOON" (5<sup>th</sup> S. ii. 210.)—This is the title of numerous books and tracts. Dr. Whitaker, in his *History of Craven*, names one, the author of which was the Rev. Mr. Wilson, Perpetual Curate of Halton-Gill, in Craven, and father of Dr. Wilson, Bishop of Sodor and Man.



All attempts to obtain a copy have failed, although Dr. Whitaker asserted that copies were in existence in his time. Hone tried to obtain a copy by an inquiry in his *Table Book*, but he did not succeed. Can any reader of "N. & Q." forward one? The work is an account of the adventures of one Israel Jobson, a cobbler, who got to the moon from the top of Pennyghent! The book was suppressed soon after it came out, because it was offensive to some individuals whose bottled brains were discovered in the shop of a lunar chemist! A century has passed away, and now a reprint would be harmless.

STEPHEN JACKSON.

ALESIA (5th S. ii. 227.)—With the legitimate change of vowels, and of s and soft c, Alicia, Alisia, Alesia, and Alycia, are various spellings of the same word in old MSS., and are to be found in some of these works, viz., *Collectanea Topographica et Genealogica*, *Miscellanea Genealogica et Heraldica*, and the publications of the Harleian Society. I once met with Halicia in the Harleian MS. in the British Museum, but did not, of course, trouble to "note it." HERMENTRUDE may not have noticed these various spellings of the same word, as she has not, of course, waded through the works for that purpose, but that all, or most of them, are so spelt therein, I feel quite certain.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

EPITAPH ON TOM BOOTH (4th S. ix. 493; x. 16.)—The following very similar epitaph is in All Saints' Churchyard, Maidstone:—

"In Memory of Tho<sup>r</sup> Bradshaw, who died  
Sep<sup>r</sup> the 29<sup>th</sup>, 1773, Aged 82 Years.

Here lies a Keeper bred and born,  
To turn his back he thought it scorn;  
He was a man that had good skill  
Many a brave Buck and Doe to kill;  
But that bold archer Death, who conquers all,  
Shot him to the heart and caused him here to fall.  
In youth or age all flesh must die,  
And turn to dust as well as I."

R. M.—M.

MACAULAY'S OPINIONS CRITICIZED (5th S. ii. 280.)—Serious charges have been brought against Lord Macaulay by various writers for alleged misrepresentations. The best work on this subject I believe to be that of Mr. Paget, published some years ago, viz., "*The New Examen: an Inquiry into certain Passages of Lord Macaulay's History concerning 1. The Duke of Marlborough; 2. The Massacre of Glencoe; 3. The Highlands of Scotland; 4. Viscount Dundee; 5. William Penn.*" This work has been republished in a volume of Mr. Paget's *Miscellanies*, entitled *Puzzles and Paradoxes*, Edinburgh, Blackwood & Sons.

E. A. P.

The late Elijah Barwell Impey, son of the judge, felt very strongly the treatment that Macaulay had

given his father, and during several years, about 1840 and subsequently, he vainly tried to get Macaulay to review the opinions he had expressed. Mr. Impey printed many documents, and submitted them to various persons eminent in historic literature, and from most of them he received expressions of sympathy. Macaulay was, however, inexorable. Mr. Impey was fond of German translation, and published two volumes, including the best version that I have seen of Schiller's *Lay of the Bell*, certainly a better and more vigorous rendering than Lord Lytton's; but he could not himself condense for a reading public his vindication of his father, and, after several years of vain efforts, he at last entrusted the work to another, and it was published in one or two volumes, I forget by whom, but the name of Batton, Clapham, would almost certainly be at the foot of the title.

C. W. E.

Newcastle-on-Tyne.

A pamphlet by J. Rowntree contains, I believe, replies to Macaulay.

H. N. CHAMPNEY.

SIMEON OF DURHAM (5th S. ii. 340.)—The historical works of Simeon of Durham are to be seen in Twysden's *Scriptores Decem* (Lond., 1652), and in the Surtees Society's publications, vol. 51. The *History of the Church of Durham* was edited by T. Bedford, with a disquisition as to its authorship by T. Rud, in 1732.

J. T. F.

Hatfield Hall, Durham.

Vide *The Church Historians of England*, "Pre-Reformation Series," vol. iii. part 2, edited by the Rev. Jos. Stevenson,—a book easily accessible.

SAMUEL SHAW.

Andover.

"PADDY" (5th S. ii. 347.)—Is not *padi* the abbreviation of *prædicti* or *prædicto*? E. M.

GROTESQUE MEDIEVAL CARVINGS (5th S. ii. 347.)—"History of Caricature and of Grotesque in Art. By Thomas Wright, F.S.A. With Illustrations by F. W. Fairholt, F.S.A." The above appeared in the *Art-Journal* for the year 1863. It may be of some use to A. O'C.

W. P. RUSSELL.

Bath.

SCOTS GREYS (5th S. ii. 348.)—In November, 1688, King William landed in England, escorted by a Dutch troop of Life Guards mounted on grey horses, and the Scots Greys embarked for Holland in the spring of 1702. Previous to the former date, no allusion to the colour of the horses can be met with in official documents, nor any order discovered for remounting with grey horses; but, in the journals of the latter period, the regiment is sometimes styled the "Grey Dragoons," and sometimes the "Scots Regiment of White Horses."



We have, therefore, every reason to believe and assume that on, or a short time before, their embarkation for Holland they were remounted with grey horses, as an honorary distinction for their gallantry on all occasions; and thus the well-known practice which prevailed in the Continental armies was adopted, of remounting every *corps d'élite* on horses of one colour.

WILLIAM PLATT.

Conservative Club.

BYRON'S BIRTHPLACE (5<sup>th</sup> S. ii. 268.)—In the three biographical dictionaries I possess, Lord Byron is said to have been born in Holles Street, and so says Murray in his *Chronology of Lord Byron's Life and Works* prefixed to the one-volume edition, 1841; and J. Heneage Jesse, in his *London* (Bentley, 1871), says (vol. i., p. 45), "at 24, Holles Street, Lord Byron was born." If I mistake not, Moore gives the same birthplace.

FREDK. RULE.

*The Imperial Dictionary of Universal Biography*, and other books which I have consulted, give Holles Street as the place where Byron was born. In Cunningham's *Lives of Eminent and Illustrious Englishmen* (Glasgow, 1837), vol. viii., p. 295, it is stated that the poet was born at Dover. The balance of evidence, however, seems strongly in favour of the first-named place.

F. A. EDWARDS.

ARCHBISHOP TENISON (5<sup>th</sup> S. ii. 328.)—It was not the Archbishop, but his father, who was incumbent of Cottenham, Cambridgeshire, a living in the gift of the Bishops of Ely. J. E. B.

"THE LIFE OF AYDER ALI KHAN" (5<sup>th</sup> S. ii. 329) was originally published in French by M. M[aître] D[e] L[a] T[our], General of ten thousand men in the Army of the Mogul Empire, and formerly Commander in Chief of the Artillery of Hyder Ally, and of a Body of Europeans in the service of that Nabob. 2 vols. 12mo., Paris, 1783.

"MEMOIRS OF C. M. TALLEYRAND."—The author of *The Revolutionary Plutarch, Female Revol. Plutarch, Memoirs of C. M. Talleyrand*, &c., was ——— Stewarton. W. H. ALLNUTT. Oxford.

MOVABLE FIGURES IN BOOKS (5<sup>th</sup> S. ii. 287.)—In my copy of *Mr. Blundevil his Exercises*, 7th ed., 1636, there are three movable figures as "workable" as when first issued from the press.

CHAS. H. BAYLEY.

West Bromwich.

I cannot say which is the first book "in which figures were cut out of paper and applied by moving them to illustrate scientific subjects"; but they were certainly so used as early as 1590. There are several such in the following work:—

"Opusculum Geographicum rarum, totius eius negotii rationem, mira industria et brevitate complectens . . .

ex diversorum libris ac chartis . . . collectum et publicatum, per Joannem Myritium Melitensem, . . . fol., Ingolstadii, 1590."

The first part of this book treats of the principles of astronomy; and eclipses of the Sun and Moon, as well as other matters, are illustrated by movable paper figures, every one of which is as perfect and usable in my copy at this moment as it was the day the work was published. S. D. G.

The earliest instance I can find in my own library is contained in *Renatus des Cartes de Homine. Figuris et Latinitate donatus a Florentio Schuyt*, Lugd. Bat., 4to., 1664. It occurs at p. 6, where a heart is represented with two flaps, which lift up so as to show the structure of the inside thereof. The practice is, however, much older than this. EDWARD PEACOCK.

PAUL JONES'S ACTION (5<sup>th</sup> S. ii. 348.)—Captain Pearson's personal bravery in this action is almost without example, and the services he rendered his country in this remarkable engagement were universally acknowledged. On his return to England, the honour of knighthood was conferred upon him, and the towns of Hull, Scarborough, Lancaster, Appleby, Dover, &c., the Russia Company, and the Royal Exchange Assurance Company, testified their gratitude by presenting the freedoms of their corporations and donations of plate.

Subsequently to his gallant defence of the "Serapis," Sir Richard Pearson was appointed to the "Alarm," and after that to the "Arethusa." He succeeded Captain Locker as Lieut.-Governor of Greenwich Hospital, where he died in January, 1805. R. THORBURN.

Admiralty, Whitehall.

"TESTAMENTS OF THE TWELVE PATRIARCHS" (5<sup>th</sup> S. i. 308, 394.)—Two of your correspondents refer to modern versions. Among others, B. L. M. names French editions, of part or all of the work, of 1555 and 1743, and V.H.I.L.I.C.I.V. an English edition, published by the Muggletonian sect in 1837. I shall feel obliged if these gentlemen would kindly mention in your columns in what libraries the above editions may be seen. To the best of my knowledge, they do not occur in the British Museum or the Bibliothèque Nationale at Paris. R. S.

Trinity College, Cambridge.

SNEEZING (5<sup>th</sup> S. ii. 193, 353.)—While this subject is discussed, will LORD LYTTTELTON, or any other divining Latinist, explain Catullus, *De Acme et Septimio*?—

"Hoc ut dixit, Amor (sinistram, ut ante)  
Dextram sternuit approbationem."

It is Carmen xliii. in my Baskerville. There is, I think, an attempt at explanation somewhere in Landor's works. MORTIMER COLLINS.

Knowl Hill, Berks.



GEOGRAPHICAL (5<sup>th</sup> S. ii. 308, 359.)—The reasoning of R. M—M is admirably clear from the Greenwich standpoint; but what about the Parisians, Viennese, Muscovites, &c., on the one hand, or the people of New York, St. Louis, San Francisco, &c., on the other? Does an Englishman in the Friendly Isles keep Christmas on what his neighbours, the Fijians, call the 26th December; and what should a New Yorker, a Frenchman, or an Australian, do in the same predicament? Is there a compromise; or on what principle do they agree to differ? I hope R. M—M will oblige us with a cosmopolitan or absolute reply,—say with reference to the Sun's place when our planet is in its perihelion.

R. E. A.

ST. TRIDUANA (4<sup>th</sup> S. xi. 279.)—The following extract is from the *Second Report of the Commission on Historical Manuscripts*, London, 1871, p. 208:

"In the Legends of the Scottish Church St. Triduana is represented as one of the Companions of St. Regulus in his mission, leading an eremitical life at Roscobry in Angus, and dying at Restalrig, near Edinburgh, where she was held in reverence down to the Reformation."

J. MANUEL.

Newcastle-upon-Tyne.

THE COMMUNION TABLE (5<sup>th</sup> S. ii. 288.)—In Holy Trinity, Hull, the Communion Table has recently been placed in the nave, where divine service is ordinarily held. Formerly the nave and aisles were separated from the transept by glazed doors or screens. Prior to its removal to the spot indicated, the Holy Table occupied the usual place in the chancel.

ELSWICK.

PARIS PRISONS (5<sup>th</sup> S. i. 468; ii. 153, 225, 377.)—The latest and best information is to be found in the third volume of Maxime du Camp's *Paris*, published by Hachette.

P. P.

MEMOIRS OF J. T. SERRES (5<sup>th</sup> S. ii. 289, 364.)—Though MR. COOKE's article neither is nor was intended to be an answer to my inquiry as to the authorship of *The Life of J. T. Serres*, or the whereabouts of the MS. on which that Life is founded, he has done good service by pointing out the existence of some of the works of this unfortunate artist in the Library of the British Museum, and of two copies of *The Memoir*. Can MR. COOKE, who seems to speak with some authority (*ante*, p. 299) on the subject of the Serres's family, account for the comparative scarcity of *The Memoirs of Serres*? The explanation once given to me, namely, the old story that it had been bought up by Government or the Royal Family, certainly is very improbable.

S. T. M.

GRIFFINHOOFE (5<sup>th</sup> S. ii. 249, 335.)—I have from Cambridge received a courteous reply to the query as to this "origin." It would seem that, as far back as 1714, a certain Dr. Griffinhoofe landed

with George I. (as His Majesty's physician) from Hanover, and that the name is supposed to be the same as the German "Grebbenhoffe"; that there is no other family of the same name in England, and that it means "Earl's Court." There can be little doubt of this, as *Graf* is Earl or Count, and *Hof* is Court.

C. A. WARD.

Mayfair.

Having known the family of Griffinhoofe, of Saffron Walden, for forty years, I am enabled to furnish the following particulars:—The first of the family who came to this country was a Mr. Griffinhoofe, who, as Court physician, accompanied George I. from Hanover. I believe the name means the House of the Griffin, "Hoffen." The arms they have always borne in this country are, Azure, three griffins segreant between a chevron or; crest, a griffin segreant or. They were for some time settled at Woodham Mortimer, in this county. The late Rev. Thomas Sparkes Griffinhoofe and his son, the late Rev. Thomas John Griffinhoofe, were successively vicars of Arhesden, in this county.

CHAS. K. PROBERT.

Newport, Essex.

BUNYAN'S IMITATORS (5<sup>th</sup> S. ii. 148, 213, 336.)—*The Third Part of the Pilgrim's Progress from this World to the other* was first published in 1692, and the fact that six editions appeared within the first thirteen years of its publication, while there were in the corresponding period but seven editions of the genuine Second Part called for, would seem to afford intrinsic evidence against the assumption that "the cheat was soon discovered," or that it was "the production of a common dauber," at least in the estimation of contemporaries.

*The Parable of the Pilgrim*, by Dr. Symon Patrick, could not have been suggested by Bunyan's *Pilgrim's Progress*, inasmuch as it was published in 1665, while Bunyan was in Bedford jail, and the *Pilgrim's Progress* did not see the light until 1678. How the learned Bishop made himself "ridiculous" by "attempting to write" the former work, is not clear to me; but at all events it does not place him in the category of "Bunyan's Imitators."

GASTON DE BERNEVAL.

Philadelphia.

MR. JEFFERSON DAVIS (5<sup>th</sup> S. ii. 169, 256.)—I should like the information to be more explicit. The supposed ancestor's name was Timothy, who left Cardiganshire in May, 1801, and landed in Baltimore August 4. I have just ascertained this from the memoir of his brother, the Rev. D. Davis, Castle Nowel.

T. C. UNNONE.

Soon after Jefferson Davis had been elected President of the Confederate States, I happened to be in Dublin with a friend. In Brunswick Street our notice was attracted by a large portrait in the window of a stationer's shop. We both exclaimed,



"Who can that be? it seems to be a portrait of one of the Davies's of Clonbonny" (a place near Athlone in Westmeath, the residence of a distant branch of our family). The portrait was that of Jefferson Davis. The likeness to the above-named family was most remarkable. No doubt the ex-President was named after President Jefferson, but the name of "Jeffrey," generally contracted to "Jeff," is borne by many of the Davies's of Clonbonny.

F. R. D.

"TUREEN" (5<sup>th</sup> S. ii. 185, 256.)—I have searched authorities regarding this word, and find (1) that neither Walker (1823 edition) nor Johnson (in an old edition without date) gives either "Tureen" or "Terrine," and (2) that Webster (1852) and Ogilvie's *Students* give "Tureen," the latter giving also "Terreen."

NEOMAGUS.

BULL-BAITING (5<sup>th</sup> S. i. 182, 274, 312, 455; ii. 299.)—I thank H. S. G. for his reply. Perhaps he can add to the obligation by information as to where a copy of the *Darlaston Bull-Bait* may possibly be obtained. It appears the inhabitants of that place, or Wednesbury, were not altogether pleased by the ballads. The guard of the Shrewsbury coach, I am told, played the tune of one of them on his bugle when passing through, upon which the aborigines rose up, stopped the horses, pulled him off the coach, and drubbed him!

GEORGE R. JESSE.

NOMENCLATURE OF VEHICLES (5<sup>th</sup> S. ii. 148, 235.)—Fly, used as a name for a hired carriage, is an abbreviation of the original name *Fly-by-Night*, first adopted, I believe, at Brighton, and not unfrequently used in the novels and comedies of a hundred years ago.

P.

Cromwell Crescent.

Although it may be said to be derived from a proper name, *Fiacre* has not a similar origin with Landau, Stanhope, and the other names of vehicles quoted by DR. R. S. CHARNOCK. The following note from Littré, on that subject, may prove interesting:—

"Un nommé Sauvage établit le premier en 1640 les voitures de louage, dites d'abord carrosses à cinq sous (on ne payait que cinq sous par heure), rue Saint-Martin, dans une grande maison nommée l'Hôtel Saint-Fiacre, parce qu'une image de Saint-Fiacre y était pendue; de l'hôtel le nom passa aux voitures."

HENRI GAUSSERON.

Ayr Academy.

THE FRENCH WORD "YEUX" (5<sup>th</sup> S. ii. 101, 174, 237.)—DR. CHANCE says, "OUTIS must try again." I should be happy to do so if only I knew *what* I am expected to try to do. Your learned correspondent spoke of the French word *yeux* as the only word he knew which had not one letter in common with its root, viz., the Latin *oculus*. The two words *have* a letter in common,

the vowel *u*; but after eliminating it as of no account, DR. CHANCE proceeds, and, as it appears to me, with perfect success, to prove that *oculus* and *yeux* stand to one another in the relation of root and branch. Such pairs of words being, according to DR. CHANCE, exceedingly rare, I ventured to mention a second example in the French *jour*, tracing it through the corrupt Latin word *giorno* (and I now add the *langue d'oc*) to *diurnus*, and thence to *dies*. I am no philologist, but believing that there is truth in the German proverb, "Eine blinde Henne findet zuweilen einen Korn," I submitted my idea to the readers of "N. & Q.," in the hope that one or another of them would kindly set me right if they believed me wrong. As no one has done so, I decline (*pace*, DR. CHANCE) "to try again"; it would be *actum agere*.

OUTIS.

P.S.—In DR. CHANCE's first article he speaks of the singularity of the word *yeux* as arising from the absence of a single letter common to it and its root *oculus*; it is only in his second article that I learn the real singularity lies in the fact that there is no *intermediate link* between the two. I am no diviner of men's *thoughts*; I interpret their thoughts by their words.

CORPSES ENTOMBED IN WALLS, &c. (5<sup>th</sup> S. ii. 185, 234, 298, 337.)—Begging MR. MICKLETHWAITE's pardon, I maintain that *theca* in this passage means a grave or vault, and not a *coffin*. It is the Latin equivalent, or more properly the direct derivative, of the Greek *θήκη*; and of *θήκη* Liddell and Scott say, "a place for putting corpses in, a grave, a vault," and as references give Herod. i. 67, *Æsch. Pers.* 405, with some others. The place in Herodotus, as your classical readers well know, refers to the finding of the body of Orestes, where *θήκη*=the vault or grave, is clearly distinguished from *σόρος*=(c. 68) the *coffin* in which the remains were found. *Æschylus* uses the word in precisely the same sense:—

"ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε δὲ—θήκας τε προγόνων." "On, sons of the Greeks, free—the tombs of your ancestors."

Bede is speaking of a translation, and we have no warrant from his words for assuming that the bones of these two individuals were removed from the respective coffins in which they were first interred into *one* other with a "wall" within it to keep the remains apart. I feel sure the case is as I have put it.

EDMUND TEW, M.A.

In one of the walls of Purton Church, Wilts, lately restored, a skeleton was found.

W. F. P.

MR. DISRAELI'S EXPRESSION OF "FLOUTS, AND JIBES, AND JEERS" (5<sup>th</sup> S. ii. 168, 234.)—In the Prologue to the first book of *Gargantua*, Rabelais deprecates its being supposed, as might be by



some of his readers, that his work was not the real expression of his mind, but merely "mocqueries, folateries et menteries joyeuses." May not an echo of this have been in the thoughts of Mr. Disraeli when he uttered the caustic remarks to which F. S. refers? Rabelais says:—"Vous jugez trop facilement n'estre au dedans traicté que mocqueries, folateries et menteries joyeuses." How is this translated by Sir T. Urquhart?

C. T. RAMAGE.

THE REV. THOMAS GABB (5<sup>th</sup> S. ii. 249, 333), the author of *Finis Pyramidis*, &c., whom I can just remember, was the Roman Catholic priest at Worksop, Notts. He was a studious man, kindly and charitable, and died at the age of seventy-five years or upwards, universally esteemed and respected, April, 1817. He was buried, according to his own express desire, in the churchyard of Worksop, where a tombstone still remains commemorating him.

J. S.

MICHAEL BANIM (4<sup>th</sup> S. xi. 134; 5<sup>th</sup> S. ii. 254.)—In a letter from Michael Banim, dated 18th January, 1874, in my possession, the following passage occurs:—

"I have for the present taken up my residence at the above address, and will remain here until May. I expect to settle finally in some cottage near the sea, for which I am on the look out, where I will remain until it pleases God to summon me away. This summons cannot be distant. I will, if I live so long, have reached my eightieth year the 1st of May next."

This will give OLPHAR HAMST satisfactory evidence as to the age of Michael Banim.

R. J. G.

In the account of his life in the *Imperial Dictionary of Universal Biography*, it is stated that Michael Banim was born in August, 1796, in Kilkenny. This agrees with the statement of OLPHAR HAMST, making him just seventy-eight at the time of his death. He was the eldest son of his father, his brother John, who was born on the 3rd of April, 1798, being the second.

F. A. EDWARDS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Lectionary Bible divided into Sections adapted to the Calendar and Tables of Lessons of 1871.* (Cambridge, University Press.)

*On the Revision of the New Lectionary: Letter to the Ven. E. Bickersteth, D.D., Prolocutor of the Lower House of the Convocation of Canterbury.* By Chr. Wordsworth, D.D., Bishop of Lincoln. (Rivingtons.)

OWING to the division of the various books, of which the Old and New Testaments are composed, into chapters,—an arrangement, as Bishop Wordsworth reminds us, not older than the thirteenth century,—great difficulties are experienced, both by clergy and laity, in accustoming

themselves to the adoption of the New Lectionary. That these difficulties are of no mean order is apparent to any one who will run his eye over the New Calendar. In order, then, to minimize these, *The Lectionary Bible* has been issued, and we must say that, to us, it seems the Syndics of the Cambridge University Press have thoroughly effected their object. The Bible now issued, in which is also included the Apocrypha, is paged throughout, so that in the Calendar prefixed, not only is the appointed lesson for the day given, but also the page on which it may be found. Added to these advantages, a reference in the margin of the page, at the commencement of the lesson, refers to a foot-note that states the day for which the lesson is appointed. It will thus be seen that, by the adoption of most simple means, the reader is doubly assured. It only remains to say that the type is excellent.

The Bishop of Lincoln urges that advantage should be taken of the Royal Letters of Business, dated 6th July, 1874, issued to the Convocations of both provinces, to revise the New Lectionary. He remarks on what he calls its "blemishes" under three headings: "Moral Grounds," "Historical and Prophetical," "Miscellaneous." Under the last two, much is said in which many will be found to concur with the learned writer. It is generally understood that, before publication, the New Lectionary was submitted to the scrutiny of the Theological Professors at the Universities and certain other learned divines; that Bishop Wordsworth was not amongst the latter we are forced to infer, with regret, seeing that many of the "blemishes" now pointed out might otherwise have been remedied, had his great Biblical and scholarly knowledge been taken advantage of. We think, however, that few will concur with the Bishop's argument on "moral grounds." "It is to be feared," says Dr. Wordsworth, "that there are many persons in the present age who prudishly affect a modest reluctance to hear what they are not ashamed unblushingly to do. But ought the Church of God to minister to this spurious shame?" It will be understood that the Bishop objects to the present omission of certain well-known chapters in the Old Testament. The letter deserves, and will doubtless receive, careful and thoughtful reading.

*Library of Spiritual Works for English Catholics.—Of the Imitation of Christ.* In Four Books. By Thomas à Kempis. A New Translation. (Rivingtons.)

By far the prettiest edition of this admirable work that we have seen. It is fit reading, not only for English Catholics, but for all men who can understand it. There is not much dogma of religion in it, none at all of the dogma of science. Its wisdom is in some of its simplest maxims, such as "I would rather feel compunction than know how to define it."

*Cornhill Magazine.* November. (Smith & Elder.)

IN one of those papers on literature and literary persons for which this periodical is becoming distinguished,—a paper of much interest on "The Wartons,"—we find a few words to which we may direct the attention of the searchers after parallel passages, of which "N. & Q." affords so many examples:—"It is comparatively easy to multiply parallel passages and to show how far a great writer has gleaned, or appears to have gleaned, from his predecessors; but such labour is seldom satisfactory, since it seems to detract from its originality, while it exhibits the acuteness and comprehensive knowledge of the commentator. We should be slow to accuse any illustrious poet of plagiarism. If he borrow thoughts, he knows how to ennoble them, and the rough ore, as it passes through his hands, is changed into a piece of exquisite workmanship."



*Macmillan's Magazine*. November. (Macmillan & Co.) THE lovers of folk-lore will find something especially to their taste in "The Oldest Fairy Tale in the World," an Egyptian story, the original of which is on a papyrus now in the British Museum. This curious legend was invented for the amusement of Prince Seti Mamphtu, son of Pharaoh Rameses, who reigned B.C. 1400 years. Such of our readers as have taken interest in the discussion in "N. & Q." on the "Double Genitive," will peruse with increased interest an article which has grown out of it,—*"An Unnamed Habit of Language."* It gives a notable example of "cumulation" in the word "Lemures." The last syllable of this word, according to Mr. Isaac Taylor, is the Latin sign of plurality added to "er," its equivalent plural sign in old Etruscan, leaving "Lem" as the root of the word.

*Temple Bar*. November. (Bentley & Son.)

AMONG the many good things in this number, we make a note with reference to a poem, of which a copy is now rare:—"Doctor Joseph Beaumont, Master of Peterhouse, Cambridge . . . wrote an astounding poem, in twenty-four cantos, called *Psyche; or, Love's Mystery*, displaying the Intercourse between Christ and the Soul. Dr. Beaumont must have written far more than his cousin, the genius Francis. The Doctor published four additional cantos of *Psyche* before he died."

ROYAL ARCHÆOLOGICAL INSTITUTE.—Nov. 6.—Sir S. D. Scott, Bart., in the chair.—This was the opening meeting of the new Session, and the Chairman spoke at some length upon the subject, and alluded to the great success of the Ripon Meeting, and the recent presentation of a Gold Chain of Office to the Mayor of Exeter. One of the features of the coming Session is to be an exhibition of Municipal Chains of Office. Memoirs on "Recent Discoveries at Carnarvon Castle," by Sir L. Turner, and "On an Inscription in St. Chad's Church, Stafford," by J. Hewitt, were read. The objects exhibited comprised—Rings recently found at Fountains Abbey, by the Marquess of Ripon; Portion of Calendar, A.D. 1433, by the Chapter of Lincoln; Notarial Instrument of Sir W. Sinclair, A.D. 1554, by Mr. Woof; a pair of Moorish spurs, and Persian belt-clasp, inlaid with gold and silver, by Mr. Henderson; Photographs of pottery found at Ashill, and bronze statuette found at Stretbam, Norfolk, by the Rev. C. R. Manning; Roman and other lamps, &c., by Mrs. H. J. Gwilt; and two small mediæval pots, by Mr. Page.

THE THAMES: ST. PAUL'S OR LAMBETH (5<sup>th</sup> S. ii. 367.)—We have to thank numerous correspondents for replies to this query. The REV. J. PICKFORD says:—"The epigram inquired for by MR. WALFORD is as follows:—

"As Sherlock at Temple was taking a boat,  
The Waterman asked him which way he would float;  
Which way? quoth the Doctor, you fool, with the stream,  
To Paul's or to Lambeth 'twas all one to him."

Mr. P. J. F. GANTILLON states that the epigram is quoted by Dr. Stocker in his note on *Juvenal*, iv. 89.

H. P. D. remarks, that "the Sherlocks, father and son, were successively Masters of the Temple. It is doubtful to which of them the epigram refers. Both were satirized for their readiness to 'float with the stream.' I have not succeeded in discovering the author of the epigram. Tom Brown wrote a satirical one on the elder Sherlock, and it is not at all improbable that he also wrote the one in question. An epigram reflecting on the conduct of the two Sherlocks, for their readiness to adopt the winning side, is given in Noble's *Continuation of Granger's Biographical History*, 1806, i. 91."

JAMES PATERSON, the Scottish antiquarian writer, a man who has done good work in his time, and whose numerous publications are well known and much appreciated, is laid aside by paralysis. An Edinburgh correspondent writes me, "The poor man is now unable to move from his chair, and cannot hold a pen even to make his mark." Mr. Paterson has a wife and young children. Some vigorous attempts, admirably supported, failed to obtain him aid or acknowledgment from the late Premier, and now he is reduced to nearly absolute want. Permit me to make an appeal on behalf of this literary veteran. Any contributions sent me on his behalf will reach his family in due course.

CHARLES ROGERS, LL.D.

Grampian Lodge, Forest Hill, S.E.

### Notices to Correspondents.

PRIVY COUNCIL JUDGMENT: LIDDELL *v.* WESTERTON (5<sup>th</sup> S. ii. 128, 157, 175, 211, 238, 313, 357.)—MIDDLE TEMPLAR, who thinks, as we do, that our readers have had enough of this controversy, takes leave of it by respectfully dissenting from MR. PICKERING'S "parallel" between the summing-up of a judge at Nisi Prius and the advice tendered to Her Majesty by the Judicial Committee of the Privy Council. "That Privy Council judgments are 'commonly the work of one or two lawyers and four or five laymen,' is an interesting juridical fact, of which I fancy most of my learned friends are ignorant."

M. T.

LAYCAUMA ("Parallel Passages," 5<sup>th</sup> S. ii. 345) is referred to *Bible Truths with Shakspearian Parallels*, published by Hodder & Stoughton, and to Bishop Wordsworth's work *On Shakspeare's Knowledge and Use of the Bible*, London, 1864. A similar passage, says MR. T. MACGRATH, is found in *Henry VI.*, First Part, Act iv., sc. 1:—

"'Tis much when sceptres are in children's hands;  
But more when envy breeds unkind division;  
Then comes the ruin, there begins confusion."

W. W.—We are much obliged to our correspondent for his kind and genial note on "Parallel Passages." Will he look at a paragraph (page 399 of the present number) in a notice of the November number of the *Cornhill Magazine*?

A. S.—Reference is made to Sir Alexander Schomberg's MS. ode to Captain Cook, "N. & Q." 3<sup>rd</sup> S. v. 402. Our correspondent P. S. CARY there says that this ode was then in his possession.

A. L. MAYHEW.—We will do our best to gratify you.

J. C. H. (Rome), p. 352.—A correspondent wishes to place himself in communication with you.

J. T. (Pocklington).—She lived in Bohemia; her armour is in the Zeughaus at Vienna.

H. G. (Ayr) was unavoidably deferred.

ERRATUM.—P. 376, 5<sup>th</sup> S. ii., for "as I believe," read *as he believes*.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, NOVEMBER 21, 1874.

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## Notes.

## THE DREAM AND DEATH OF THOMAS, LORD LYTTTELTON.

On the 27th of November, 1779, Thomas, Lord Lyttelton, son and successor of the "great and good Lord Lyttelton," died suddenly at his country residence, Pitt Place, near Epsom. He inherited much of his father's ability, but none of his principles. An ill-regulated life brought him to the grave, old in body but young in years, at the age of thirty-five.

The daily papers, the monthly periodicals, and later, *The Annual Register*, make record of his death in the ordinary way. Nothing is mentioned of any circumstance attending it which took it out of the usual natural order of things. Contemporary letter-writers go a little further. They chronicle the demise, not indeed as a remarkable occurrence, but as that of a remarkable man—of one who had used-up life by exhaustive anticipations, and who had in a short career lost all by denying himself nothing. Two days after his death, Horace Walpole wrote to Mason to the effect that Lyttelton had dreamt on Thursday that he should die in three days; that he had supped plentifully on fish and venison on the Saturday, and, "finding himself indisposed, went to bed, rung his bell in ten minutes, and in one minute after the arrival of his servant expired."

On December 9th, Mrs. Delany, writing, from St. James's Place, to her niece, Mrs. Port, describes the dream, "seeing a bird turned into a woman, who gave him warning of his approaching end." She adds a "hearty dinner" to Walpole's supper of fish and venison, and she refers to his Lordship's "flow of spirits," after which (she says) he "complained of a pain in his stomach, which lasted but a little while before he expired at once." Mrs. Delany names two Miss Amphletts as being his companions.

On a Saturday in June, 1784, Dr. Johnson, Boswell, Herbert Croft, and Henderson were taking tea together in the rooms of Dr. Adams at Oxford. Boswell made some reference to "Lord Lyttelton's vision" (it had grown to something more than a mere dream), "the prediction of the time of his death, with its exact fulfilment."—"It is the most extraordinary thing," said Johnson, "which has happened in my day. I heard it with my own ears from his uncle, Lord Westcote. I am so glad to hear every evidence of the spiritual world, that I am willing to believe it." This was not a wise remark coming from such a philosopher, and Dr. Adams very well observed, "You have evidence enough; good evidence, which needs not such support."—"I like to have more!" was Johnson's rather silly rejoinder.

The Lord Westcote named by Johnson was a Peer of Ireland, brother of George, the first Lord Lyttelton. He was created Lord Lyttelton of Frankley in 1794. On February 13th, 1780, Lord Westcote drew up an account of the dream and death of his nephew, founded on the testimony of ear and eye witnesses of Lord Lyttelton's conversation, and of his decease. This was the account, no doubt, which Johnson heard from Lord Westcote's own lips. It is the one which is best known, and has been widely accepted. The following is a copy of the document, which has not, we believe, been in print before. For permission to place this (and the subsequent documents) before the readers of "N. & Q.," we are indebted to the great kindness of the present LORD LYTTTELTON, who is a valuable and much-honoured contributor to these columns:

## "REMARKABLE DREAM OF THOMAS LORD LYTTTELTON.

"On Thursday, the 25th of November, 1779, Thomas Lord Lyttelton, when he came to breakfast, declared to M<sup>rs</sup> Flood, Wife of Frederick Flood, Esq<sup>r</sup>, of the Kingdom of Ireland, & to the three Miss Amphletts, who were lodged in his House in Hill Street, London (where he then also was), that he had had an extraordinary Dream the night before: he said he thought he was in a Room which a Bird flew into, which appearance was suddenly changed into that of a Woman dress'd in white, who bade him prepare to Die; to which he answer'd, I hope not soon, not in two Months: She replied, Yes, in three Days. He said he did not much regard it, because he cou'd in some measure account for it, for that a few days before he had been with M<sup>rs</sup> Dawson, when a Robin Red-breast flew into her Room. When he had dress'd himself that day to go to the House of Lords, he said, he



thought he did not look as if he was likely to Die: In the Evening of the following Day, being Friday, he told the eldest Miss Amphlett that she look'd melancholy; but, said he, you are foolish and fearfull, I have lived two Days, and, God willing, I will live out the third. On the morning of Saturday he told the same Ladies that he was very well, and believed *he shou'd birk the Ghost*. Some hours afterwards he went with them, Mr Fortescue & Captain Wolseley, to Pitt Place, at Epsom; withdrew to his bed chamber soon after eleven o'Clock at night, talked chearfully to his Servant, & particularly inquired of him what care had been taken to provide good Roles for his breakfast the next morning; Stepd into Bed with his Waistcoat on, and as his Servant was pulling it off, put his hand to his side, sunk back, and immediately expired without a Groan. he ate a good Dinner after his arrival at Pitt Place that day, took an egg for his supper, and did not seem to be at all out of Order, except that while he was eating his Soup at Dinner he had a rising in his Throat, a Thing which had often happend to him before, & which obliged him to spit some of it out. his Physician, Dr Fothergill, told me Lord Lyttelton had, in the summer preceding, a bad pain in his side; & he judged that some great Vessel in the part where he had felt the Pain gave way, & to that, he conjectured, his Death was oweing. His Declaration of his Dream, and his Expressions above mention'd, consequential thereunto, were, upon a close inquiry, asserted to me to have been so, by M<sup>rs</sup> Flood, the eldest Miss Amphlett, Captain Wolseley, & his Valet de Chambre Faulkner, who dress'd him on the Thursday, and the manner of his Death was related to me by William Stuckey, in the presence of Mr Fortescue and Captain Wolseley, Stuckey being the Servant who attended him in his Bed Chamber, and in whose Arms he died.

WESTCOTE.

"February the 13<sup>th</sup>, 1780."

In the above document, Lord Lyttelton accounts for his dream, and Dr. Fothergill, to a certain extent, for his death; while the fish and venison supper diminishes to an egg, and we find three instead of two Miss Amphletts. This increase may be reconciled with Mrs. Delany's account that Lord Lyttelton, on the Saturday, took down with him, from London to Pitt Place, "the two miserable girls" (he had carried off both from their mother, a lady of whom he had been the guest, and who died broken-hearted) "and another woman belonging to his society." Walpole says that the noble Lord's companions were "four virgins from the Strand."

But here is a witness; the Mr. Fortescue (afterwards Lord Fortescue) mentioned by Lord Westcote, who (through his son) gives a different complexion to the whole story, and who knows nothing of dream, vision, or revelry. The following document is in the handwriting of Sarah, the late Dowager Lady Lyttelton, a daughter of the second Earl Spencer:—

"Mr George Fortescue called upon me one day in town, & in a conversation on the subject of an article in the *Quarterly (?) Review*, which ascribes the authorship of Junius to Tho<sup>s</sup> L<sup>d</sup> Lyttelton, he told me, that he had often heard from his Father L<sup>d</sup> Fortescue, some details of the death of Thomas L<sup>d</sup> Lyttelton, which must be true, & are rather curious. He said that L<sup>d</sup>, then Mr, Fortescue was in London on the morning of ... 17 and went to

see L<sup>d</sup> L. his first cousin, who was then also in town, & had on the day before made a fine speech in the H. of L<sup>ds</sup>. He found him in bed, tho' not ill; and on his rallying him for it, L<sup>d</sup> L. said: 'well, if you will wait a little in the next room, I will get up & go out with you.' He did so, & the two young men walked out into the streets. In the course of the walk, they crossed the church yard of St James's Church; and L<sup>d</sup> L. pointing to the gravestones, said: 'now look at all the vulgar fellows, they die in their youth; at five & thirty. But you & I, who are gentlemen, shall live to a good old age.' The walk ended by their getting into a carriage and driving together to L<sup>d</sup> L.'s house at Epsom, where was a party of his friends. They dined cheerfully, & no allusion was made to any remarkable occurrence. In the Evening, L<sup>d</sup> Lyttelton withdrew to his room earlier than Mr Fortescue, who so far from having any anxiety or curiosity on his mind respecting his cousin, sat before the fire in the drawing room with his feet on the fender, and dropped asleep. He was roused by L<sup>d</sup> L.'s servant rushing into the room and saying 'My Lord is dying.' He run upstairs and found that all was over. His servant said that he had got into bed, and asked for his usual medicine, a dose of rhubarb. Finding it ill mixed, he desired the servt. to mix it again. No spoon being at hand, the man began to mix it with a tooth pick that lay on the table. 'Dirty fellow!' said L<sup>d</sup> L., 'go down & fetch a spoon.' He obeyed, and on returning to the room found his master speechless, fallen back on the pillow, & in the last agonies. Mr Fortescue heard nothing then, nor for some days after, of the dream or the prediction of his death, which Mr Fortescue seemed inclined therefore wholly to disbelieve.

S. L."

The next witness relates a circumstance that makes of the dream a natural consequence, and introduces other guests at Pitt Place besides those of whom we have already heard. The subjoined document was addressed to the present LORD LYTTELTON, in September, 1860, by Sir Digby Neave:—

"In 1828, Mr. Taylor of Worcester Park, n<sup>r</sup> Ewell, who was then above eighty years of age, told me, then residing at Pit Place, that he was in the neighbourhood during the year 1779, and heard particulars of the illness and death of Lord Lyttelton from an Italian Painter visiting at Pit Place at the time of Lord Lyttelton's death.

"Lord Lyttelton had come to Pit Place in a very precarious state, and was ordered not to take any but the gentlest exercise. Walking in the Conservatory with Lady Afflick and two Misses Afflicks, a robin perched on an orange tree close to them. Lord L. attempted to catch it; but failing, and being laughed at by the Ladies, said he would catch it if it was the death of him, & succeeded putting himself in a great heat by the exertion. He gave the bird to Lady Afflick, who walked about with it in her hand.

"Lord Lyttelton became so ill and feverish that he went off to London for advice to a house in Bruton St<sup>e</sup>. In his delirium he imagined that a Lady with a Bird in her hand drawing his curtain told him he would die.

"Dreams being the *Galamatia* of waking thoughts, it needed no ghost to fix such an impression on the mind of a sick man, and this may be said to clear away supernatural agency thus far. As to death occurring at the moment indicated by an Apparition, and the putting on the Clock by his friends—From the habits of his boon companions in the house at the time, and the Report of the Italian Painter, his informant, Mr. Taylor was satisfied as to its being a fable invented to mystify the public,



as the actual circumstances attending his death were as follows:—

“Being in bed opposite a chimney piece with a Mirror over it, he desired a valet to give him some Medicine which was on the chimney piece. Seeing him mixing it with a Tooth Brush, Lord Lyttelton raised himself up & rated him, but he was so weak that his head sunk below the Pillow on to his chest, & he gasped for breath. His valet, instead of relieving him, in his fright left the room, and death ensued before assistance could be given.

“DIGBY NEAVE.

“Mr. Taylor of Worcester Park told me the names of the party in the house. I only recollect that Mr Michael Angelo Taylor was one of them. He named that L<sup>d</sup> L. had become possessed of Pit Place in payment of a debt of honor.”

In the above letter the dream is removed from Hill Street to Bruton Street. The Rev. Bouchier Wray Savile, in his *Apparitions, a Narrative of Facts*, asserts that the warning lady of the dream was Mrs. Amphlett herself. He reports the conversation as in Lord Westcote's record; but in that given in Nash's *Worcestershire*, it is said that Lord Lyttelton vainly tried to address the figure. Mr. Savile then refers to a written account of what took place in the house on that fatal night, by Mr. Russell, organist from Guildford. More of this gentleman, and of the singular character of his testimony, will be found in the next document, which is in the handwriting of Mary Austen Leigh:—

#### “ACCOUNT OF THE 2<sup>d</sup> L<sup>d</sup> LYTTTELTON'S DEATH.

“It is well known that the 2<sup>d</sup> L<sup>d</sup> Lyttelton had a dream, or saw an apparition of a lady who warned him that he w<sup>d</sup> die on a certain night at 12 o'clock. A party of friends consequently assembled in the evening to cheer him, and every clock in the house was secretly put on half an hour, so that when 12 o'clock apparently arrived, and L<sup>d</sup> Lyttelton was still alive, the prediction appeared to him to have failed.

“The following account was given by Mr. Russel, a music-master to my aunt, Mrs. B. Lefroy, who wrote it down as follows:—‘L<sup>d</sup> Lyttelton occasionally resided at a house in or near Epsom, where Mr. Russel was in the habit of attending him, and performing for his amusement. Having received a summons for one particular evening, Mr. Russel rode to Epsom, and, putting up his horse at an inn there, walked to L<sup>d</sup> Lyttelton's house. On entering the courtyard he was struck with the number of carriages which filled it. On reaching the house he was conducted to an apartment in which was a Pianoforte,—the room served as an anteroom to the Dressingroom. The folding doors between the two apartments were thrown open, and as he sat at the Pianoforte, Mr. Russel could perceive that the drawingroom contained a large party, almost entirely consisting of gentlemen. Mr. Russel had not played long when he was astonished at hearing a loud noise of shouting and laughter from the company in the drawingroom, the gentlemen pulling out their watches and exclaiming, ‘we shall jockey the ghost after all; there will be no ghost to-night, I fancy,’ and other words to that effect. A lady related to L<sup>d</sup> Lyttelton came from the drawingroom, apologizing to Mr. Russel for the interruption to his music caused by all this noise, adding that L<sup>d</sup> Lyttelton had been suffering from great depression of spirits, and that the present party had been assembled for the purpose of amusing him and dissipating his

melancholy. Many times during the course of the evening these shouts and exclamations were heard.

“Mr. Russel was at last given to understand that he might finish. L<sup>d</sup> Lyttelton came to him, and, having paid him handsomely for his performance, desired him to take his supper in the house. This Mr. Russel declined, but said that, with his Lordship's leave, he would take a glass of wine, and for this purpose he w<sup>d</sup> step into the butler's pantry as he went out. He did so, and while drinking the wine, L<sup>d</sup> Lyttelton came into the pantry, and seating himself on the platechest, complained to the butler of feeling very unwell, and in great pain. The butler proposed mixing him a glass of brandy and rhubarb, and L<sup>d</sup> Lyttelton agreeing to it, Mr. Russel wished his Lordship a good night, and took leave of him. On his way through the offices, one of the gardeners whom he happened to meet lighted him out, and was making some observation to him on the uproar which had been so often heard during the evening, when, just as they reached the outer door, a most dreadful scream was heard from the interior of the house. ‘And this,’ said the gardener, ‘is worse than all the rest.’

“Mr. Russel wished him good night, and stopping only a few minutes at a lady's house in Epsom to deliver a message, proceeded to the Inn where he had left his horse. Just as he reached the Inn door, he heard some one exclaiming ‘I must have a horse to ride to London immediately, for my Lord is dead.’ On looking at the person who spoke, Mr. Russel perceived it to be the gardener who had lighted him out of the house. He now informed him that L<sup>d</sup> Lyttelton had fallen off the platechest speechless, and died as he was being carried upstairs.

“MARY A. AUSTEN LEIGH.”

Mr. Savile quotes Mr. Russell's “Narrative” to a quite different effect. Lord Lyttelton's valet, he says, “came down to fetch some mint water . . . leaving his Lordship alone. At that moment the clock of the Parish Church, which of course had not been tampered with, began slowly to strike the true midnight hour. The valet returned to his master and called out loudly, the company ran upstairs and found his Lordship had fallen dead.”

It is quite impossible to reconcile Mr. Russell's account with that of Mr. (afterwards Lord) Fortescue. They differ “point blank” in everything, except that Lord Lyttelton really died on that night. But he is said to have done something more. What that is supposed to have been is told in the following paper, which has been in print before, but which is well worth being printed again:—

#### “ACCOUNT OF LORD LYTTTELTON'S APPEARANCE TO MR. MILES PETER ANDREWS, FORMERLY M.P. FOR BEWDLEY.

(Extracted from Mr. Plumer Ward's *Illustrations of Human Life*, vol. i. p. 165.)

“I had often heard much, and read much, of Lord Lyttelton's seeing a ghost before his Death, and of himself, as a Ghost, appearing to Mr. Andrews; and one evening, sitting next to that Gentleman, during a pause in the Debates of the House of Commons, I ventured to ask him whether there was any, and what truth, in the detailed story so confidently related. Mr. Andrews, as perhaps I ought to have expected, did not much like the conversation; he looked grave and uneasy, and I asked pardon for my impertinent curiosity; upon this he very good naturedly said, ‘It is not a subject I am



fond of, and least of all in such a place as this; but if you will come and dine with me I will tell you what is true, and what is false.' I gladly accepted the proposal, and I think my recollection is perfect as to the following narrative:—

"Mr. Andrews, in his youth, was the boon companion, not to say fellow rake, of Lord Lyttelton, who, as is well known, was a man distinguished for abilities, but also for a profligacy of morals, which few could equal. With all this he was remarkable for what may be called unusual cowardice in one so determinedly wicked. He never repented, yet could never stifle his conscience. He never would allow, yet never could deny, a world to come; and he contemplated, with unceasing terror, what would probably be his own state in such a world, if there was one. He was always melancholy with fear, or mad in defiance; and probably his principal misery here was, that with all his endeavours he never could extinguish the dread of an hereafter.

"He once came down to breakfast pale with the agony he had suffered in a Dream, which at first he would not reveal. It turned out that for his sins he thought he was enclosed in a globe of iron, of the dimensions of the Earth, heated red hot. At that time all the world were execrating Mrs. Brownrigg, who was hanged for whipping one of her apprentices, a little girl, to death. Lord Lyttelton had the greatest hatred to her very name; and to aggravate his punishment, he thought this wretch was enclosed with him in the globe of hot iron—an imagination so strong could not but be active, inquiring, restless—all which, added to his fears, made him harp incessantly on the question of a future life. He used often to discuss it with his friend Andrews, to whom he at last said, 'Well! if I die first, and am allowed, I will come and inform you.' This was but a little before his death. That death was attended with so many mysterious reports of ghosts, warnings, and prophecies, most of them such entire inventions, that I shall not trouble the company with them, but hasten to Mr. Andrews's part of the story.

"'But' (said one of the ladies) 'when you say "*most of them*," do you mean that anyone was well founded?'

"I can only tell, and indeed undertake no more (replied Mr. St. Lawrence), what I learnt from Mr. Andrews himself, who, I feel sure, is good authority. It is true that the night before Lord Lyttelton died, a fluttering of a Bird was heard, and perhaps a Bird seen on the window curtains. It is *not* true that Mrs. Humphreys, or any other departed Lady whom he had seduced, appeared and warned him of his end. It is true that he himself thought he was to die at a given hour, and the clock was put on, in order to deceive him into comfort. It is also true that he was found dead with his watch in his hand, at but a few minutes after the time he mentioned as his last. But it is equally true, that upon any great agitation, he was subject to a swelling of the throat, which, without immediate assistance, might kill him by strangulation. However, the coincidence of event with prophecy was at any rate most remarkable."

\* \* \* \* \*

"Andrews was at his house at Dartford when Lord Lyttelton died at Pitt Place, Epsom, thirty miles off. Andrews's house was full of company, and he expected Lord Lyttelton, whom he had left in his usual state of health, to join them the next day, which was Sunday. Andrews himself, feeling much indisposed on the Saturday Evening, retired early to bed, and requested Mrs. Pigou, one of his guests, to do the honours of the supper table. He admitted that when in bed he fell into a feverish sleep, but was waked between eleven and twelve by somebody opening his curtains. It was Lord Lyttelton, in a night-gown and cap, which Andrews

recognised. He also plainly spoke to him, saying, 'he was come to tell him *all was over*.'

"The world said he informed him that there was another state, and bade him repent, &c., &c. That was not so, and I confine myself to the exact words of this relation:—

"Now it seems that Lord Lyttelton was fond of horse-play, or what we should call *mauvaise plaisanterie*; and having often made Andrews the subject of it, the latter had threatened him with manual chastisement the next time it occurred. On the present occasion, thinking this annoyance renewed, he threw the first things he could find, which were his slippers, at Lord Lyttelton's head. The figure retreated towards a Dressing-room, which had no ingress or egress, except through the Bed-chamber; and Andrews, very angry, leapt out of bed to follow it into the Dressing-room. It was not there. Surprised, he returned to the Bed-room, which he strictly searched. The Door was locked on the *inside*, yet no Lord Lyttelton was to be found. He was astonished, but not alarmed, so convinced was he that it was some trick of Lord Lyttelton, who, he supposed, had arrived according to his engagement, but after he, Andrews, had retired. He therefore rang for his servant, and asked if Lord Lyttelton was not come. The man said, No. 'You may depend upon it,' replied he, out of humour, 'he is somewhere in the house, for he was here just now, and is playing some trick.' But how he could have got into the Bed-room, with the Door locked, puzzled both master and man. Convinced, however, that he was somewhere in the house, Andrews, in his anger, ordered that no bed should be given him, saying he might go to an Inn, or sleep in the stables. Be that as it may, he never appeared again, and Andrews went to sleep.

"It happened that Mrs. Pigou was to go to Town early the next morning. What was her astonishment, having heard the disturbance of the night before, to hear on her arrival, about nine o'clock, that Lord Lyttelton had died the very night he was supposed to have been seen! She immediately sent an express to Dartford with the news; upon the receipt of which Andrews, quite well, and remembering accurately all that had passed, swooned away. He could not understand it, but it had a most serious effect upon him; so that, to use his own expression, 'he was not his own man again for three years.'

"Such is this celebrated story, stripped of its ornaments and exaggerations; and for one I own, if not convinced that this was a real message from Heaven, which certainly I am not, I at least think the hand of Providence was seen in it; working upon the imagination if you please, and therefore suspending no law of Nature (though that, after all, is an ambiguous term), but still Providence in a character not to be mistaken."

It is to be observed with regard to Mr. Miles Peter Andrews, that his constant and boon companion, Reynolds, the dramatist, was with him for years, and never heard from him a word of the ghost story, till after it had been related to Reynolds by another boon companion, Topham. Subsequently, we are told, Reynolds "heard it confirmed by the party himself." Croker (who, by the way, states, in a note to his *Boswell's Johnson*, that Lord Lyttelton died in London!) also heard Andrews repeat the circumstances, with reluctance. A reference to the *Life of Reynolds* will show how readily Andrews allowed Reynolds to make him the hero of stories in which there was not a grain of truth. According to the Topham version,



Andrews (when he "saw the ghost") thought Lord Lyttelton was in Ireland. Take this supposition with the facts stated in the following communication, addressed, in September last, by the venerable surviving son of the Mr. Fortescue who was present at Pitt Place, to the Hon. Miss Lyttelton :—

"Dropmore, Maidenhead,  
"Sep. 4, 1874.

"Dear Miss Lyttelton,

"My father attached no credit to the Lyttelton Ghost Story.

"He told me once that he was at Pitt Place at the time that Lord Lyttelton died there; that tho' in weak health, Lord L. was in good spirits, giving certainly no evidence of his having received any premonition of an early demise; and that, on the night of his death, there was, as far as he knew or heard, no unwillingness on Lord L.'s part to retire to bed, and no putting forward of the clock; and that it was not till some time after the event that he heard of the female apparition having announced to him (Lord L.) the day and hour of his death, &c. My Father, I think, told me that Miles Peter Andrews and another gentleman, whose name I have forgotten, were guests with him at Pitt Place at the time.

G. M. FORTESCUE."

In various printed accounts it is stated that Andrews was at Pitt Place, in the course of the day, but left, before night, for Dartford, thirty miles off. Mr. Savile relates, in his *Narrative of Facts*, that "the party at Pitt Place were additionally horrified by receiving intelligence on the following morning that the mother of the Miss Amphletts had expired in Warwickshire, unknown to them, at the very time when she appeared to Lord Lyttelton, on the Thursday night, and warned him of his coming doom." But only two pages later (p. 188), Mr. Savile says that Mrs. Cameron (Mrs. Amphlett's married daughter) declared that she heard Mrs. Flood tell the story of the ghost appearing to Andrews to her mother! The readers of "N. & Q." will probably think that the witness on whom most reliance can be placed is Mr. Fortescue, and that the really remarkable fact is that of the observation which Lord Lyttelton made to him in the churchyard, as to vulgar fellows dying at thirty-five,—the age at which the peer died that very night. Perhaps our readers will also think it remarkable that the three Miss Amphletts, who lived with Lord Lyttelton, found very satisfactory husbands, in spite of their antecedents. ED.

#### SHAKSPEARIANA.

THE HARNESS SHAKSPEARE PRIZE ESSAY.—The fund subscribed for founding a memorial of the late Rev. Mr. Harness amounted to 500*l*. It was offered to, and accepted by, the University of Cambridge, in 1870, for the purpose of establishing a "Harness Prize" for the best essay on a Shakspearian subject. The prize is to be competed for every three years, the interest for that time of the sum subscribed going to the winner. Mr. G. Lockhart Rives (Trin. Coll., Cam.) is the author

of the first prize essay. The subject was "On the Authorship of the 1st, 2nd and 3rd Parts of *Henry VI.*, commonly attributed to Shakspeare." The essay is very creditable to the critical ability of the writer, whose conclusion is that Shakspeare improved earlier works in which he had been engaged with Greene and Marlowe, but that he still left the various parts of *Henry VI.* not wholly Shakspeare's. In judging between Greene's style and Shakspeare's, Mr. Rives detects Greene in passages such as "for to revenge," "for to yield," a form of phrase to which Greene was much addicted. Mr. Rives adds that there is but "a single authentic instance" of the use of such a form in Shakspeare, namely, "Forbid the sea for to obey the moon" (*Winter's Tale*, i. 2). But this is not correct. The King, in *Hamlet*, says :—

"There's something in his soul,  
O'er which his melancholy sits on brood;  
And I do doubt the hatch and the disclose  
Will be some danger; which, for to prevent,  
I have in quick determination  
Thus set it down."

If other examples are known, "N. & Q." will readily make record of them. ED.

"TEMPEST," ACT IV. Sc. 1 (5<sup>th</sup> S. ii. 64.)—Surely "Den" is right :—

"Speluncam Dido dux et Trojanus eamdem  
Deveniunt."

*Æneid*, Lib. iv.

The Virgilian episode was a favourite with both painters and poets of the sixteenth and seventeenth centuries, and no doubt there was many a "Den," or "Spelunca," in Prospero's Isle.

W. J. BERNHARD SMITH.

Temple.

SHAKSPEARE'S NAME (5<sup>th</sup> S. ii. 2.)—Fewtarspeare is doubtless a local surname, derived from the name *Fetter* or *Fewterer*. The last syllable is probably from the Saxon *burh*, dative *byrig*, which is liable to corrupt to *bury*, *beer*, *bere*, *peer*, *pere*, *pear*, *peare* (conf. the surnames Conibeare, Shebbeare). The most reasonable derivation of "Shakspeare" is that from *Jacques Pierre*; but the name would also corrupt from *Schochs-burh*. The German surname Schach would seem to be a corruption of Isaac. Conf. Sach, Sacchi, from Isaac; Sachs, Sax, from Isaacs. I suppose we may now expect a new pamphlet, "Was the divine Williams of Jewish descent"? R. S. CHARNOCK.

Gray's Inn.

THOMAS WALSINGHAM AND SOPHOCLES.—When Edward I. was asked by Charles, King of Sicily, with whom he had rested on his return from the Holy Land, why he took more to heart the death of his father than that of his son, his answer was, according to old Thomas Walsingham,—

"Jactura (domine Rex) filiorum facilis est, cum



quotidie multiplicentur; Parentum verò mors irremediabilis est, quia nequeunt restaurari."

Sophocles makes Antigone say very much the same:—

πόσις μὲν ἄν μοι, κατθανόντος, ἄλλος ἦν,  
καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἤμπλακον  
μητρὸς δ' ἐν Ἄδου καὶ πατρὸς κεκευθότιν,  
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλαστοῖ ποτε.

Each agrees that the loss of a child is preferable, under circumstances, to the loss of a father or a brother. EDMUND TEW, M.A.

DEVONSHIRE BAYS.—I do not think it has ever been noticed in print, that the Devonshire bays appear to have been named in a series, viz., *Chapcombe*, *Maiden-combe*, *Kiss-combe*, *What-combe*, *Babbi-combe*. This can hardly be an accidental coincidence. E. H. J.

"GATE."—I lately heard in Derbyshire, near Dovedale, this word used to describe a right to turn out one cow, or four sheep, on a pasture common to several proprietors.

A landowner's pheasants, when shot at, flew across the river into a thicket of bramble and thorn bushes not on his property. In order to pursue them, he purchased "a gate" of one of the joint-owners of the land. GEORGE R. JESSE.

CURIOUS EPITAPHS.—In Swansea churchyard:—

"The body underneath this stone is  
Of my late husband, Jacob Jonas,  
Who, when alive, was an Adonis.  
Ah! well-a-day!  
O death! thou spoiler of fair faces,  
Why took'st thou him from my embraces?  
How could'st thou mar so many graces?  
Say, tyrant, say."

At Northallerton:—

"*Hic jacet*, Walter Gunn,  
Sometime landlord of the *Sun*—  
*Sic transit gloria mundi!*  
He drank hard upon Friday,  
That being a high day,  
Then took to his bed, and died upon Sunday."

In the churchyard of Hythe:—

"His net old fisher George long drew,  
Shoals upon shoals he caught,  
Till Death came hauling for his due,  
And made poor George his draught.  
Death fishes on through various shapes,  
In vain it is to fret;  
Nor fish nor fisherman escapes  
Death's all-enclosing net."

FREDK. RULE.

OLD NOVELS.—Do any of our friends remember *The Vagabond*, a novel by George Walker? I read it at school about fifty years ago. It was a large unbound volume, like an overgrown pamphlet. The heroes were Dr. Alogos and Stupeo.

There was another novel, in two volumes, *Modern Philosophers*, by Miss Eliza Hamilton. I read this some years later. Two of the heroines

were Miss Bridgetina Botherem, who always sought for General Utility, and the Citizen Goddess, who had appeared on the altar of Notre Dame as the Goddess of Reason.

I think a reprint of these books might prove a valuable speculation. When I read Prof. Tyndall's speech at Belfast, I tried to recollect some points which were not new to me, and I traced them to my memory of *The Vagabond*. The whole theory of the origin of the world is there discussed. *Modern Philosophers* is a light and amusing story. H.

CHIMNEY-CLEANER (SWEEP).—In the progress of society not only climbing-boys have been abolished, but the ancient name of sweep is to be swept away. At the West End, on a barrow begilt and decorated with the lion and unicorn, I saw, in golden type, "Chimney-Cleaner" inscribed over the soot bags. H. C.

[There was lately a Ramoneur-Company; and a few years ago there was, in Chester, "Augustus Cæsar, Chimney-sweeper."]

PARLIAMENTARY "FATHERS."—Perhaps it may be interesting to note the coincidence that the two Houses of Parliament lost their "fathers" (in respect of membership, and not in age) on the same day, Saturday, October 10th, 1874: the House of Lords by the death of the Duke of Leinster, who had been entitled to sit since his majority in the year 1812, i.e. for 62 years; the House of Commons by the accession of General Forester to the Peerage after sitting uninterruptedly for Wenlock since the year 1828.

They are succeeded in their paternal honours by Lord Gage, who has been entitled to a seat for but a few months less than the Duke of Leinster, and by Mr. Talbot, who has sat without interruption for Glamorganshire since the year 1830.

Although the Duke of Leinster was "father" of the House of Lords as a House, yet he had not been a Peer for so long a period as the Marquis of Tweeddale, who, however, was not entitled to a seat on his attaining his majority; and he and the Earl of Clanwilliam stand in the same relation with regard to Lord Gage.

Mr. Gladstone bids fair to become the "father" of the House of Commons, as, with the exception of Mr. Talbot, there is but one member, Lord Ernest Bruce, who can count a longer service.

R. PASSINGHAM.

ST. JAMES'S CHAPEL, YORK STREET, ST. JAMES'S SQUARE, LONDON.—In a recent paragraph in the *Continental Herald* and *Swiss Times* it was stated that this "ugly ecclesiastical edifice" would have to come down. The history of this chapel is as follows. It was built for a congregation of Calvinistic Baptists. It was next a New Jerusalem, or Swedenborgian Church, and for some years had



a crowded congregation to hear the late Rev. J. Proud, one of the most eloquent men that ever occupied a pulpit. At Mr. Proud's death it became again a Baptist chapel. It next passed into the hands of the Unitarians. On their leaving it, it was made a chapel of ease to St. James's Church, and has remained such to the present date. As to "ecclesiastical" architecture, it has none; the exterior is exactly after the model of old Dissenting meeting-houses. But the interior is neat and even elegant, and much superior to many of the proprietary chapels at the west-end of the metropolis. A work on Dissenting Chapels (Old and Modern) was announced some years ago, but it has never appeared.

JAMES HENRY DIXON.

CHAUCER NOTES.—"In motteleye." Prologue, 271. Neither Mr. Morris, in the Clarendon Press edition, nor Tyrwhitt gives a note on these words; but do they not refer to the sumptuary laws of the period, which forbade any but nobles wearing clothes of one colour throughout?

"Tollen thries." Prologue, 562. Where there was a mill there was generally a bridge, over which the owner of the mill had the right of levying toll. These words, then, may either refer to this custom, still kept up in some parts of England, or to the fee ("panage"), which was paid to the miller by those whose corn he ground. Chaucer represents his "mellere" as "steling corn," and levying one or both of these tolls, "thries."

H. C. D.

Whitehaven.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

PATTY MOON'S WALK.—Near Tunbridge Wells there is a dark winding lane, called "Patty Moon's Walk." While in that neighbourhood, a week or two ago, we made strenuous and often-repeated efforts to find out from the tradespeople, from our landlord, from everybody we had access to, something about the Patty Moon after whom this walk must have been named; but all to no purpose. Nobody knew. One man, indeed, informed us, with a lofty smile at our ignorance, that "the lane had always been called so"; but, as we pointed out, there is no corroboration of such a statement in the Book of Genesis. Our mind has ever since been haunted with thoughts and guesses about Patty. Was she the village idiot in by-gone days, or a mad or unhappy Patty, who chose this crooked and secluded lane in which to indulge her dark fancies, or was she some bright munificent Miss Martha Moon, only called by the pretty name of Patty, out of affection, by the townspeople? Will anybody lighten our darkness on this, to us, interesting subject?

MARTIN KAYE.

BURNS AND GEORGE THOMSON.—In 1809, a novel, entitled *Nubilia*, was published, containing a harsh and calumnious attack upon Thomson for his supposed selfish and illiberal treatment of Burns. Of this publication, Thomson writes to Professor Josiah Walker, editor of the *Life and Works of Burns*, Edin., 1811:—

"In a late anonymous novel, I have been attacked with much bitterness, and accused of not endeavouring to remunerate Burns for the songs which he wrote for my collection, although there is the clearest evidence of the contrary, both in the printed correspondence between the Poet and me, and in the public testimony of Dr. Currie. My assailant, too, without knowing anything of the matter, states that I enriched myself by the labours of Burns, and, of course, that my want of generosity was inexcusable."

Is anything known of the author of this novel? Where was it published? The writer would be grateful for a reading of it, as he has never been successful in meeting with it in any book catalogue to purchase.

JAMES GIBSON.

32, Wavertree Road, Liverpool.

THE BAILEY FAMILY OF LANCASHIRE.—I possess a highly-treasured copy of the following work:—

"Man's Chief End To Glorify God; or Some Brief Sermon-Notes On 1 Cor. x. 31. By the Reverend (*sic*) Mr. John Bailey, Sometime Preacher and Prisoner of Christ at Limerick in Ireland, and now Pastor to the Church of Christ at Watertown in New England. . . . Boston: Printed by Samuel Green, and are to be Sold by Richard Wilkins, Bookseller, near the Town-House. Anno 1689." 12mo.

The author was born at Blackburn in 1644, and, emigrating to America in 1683, became a preacher at Boston and Watertown. His sermons are commended by John Dunton, and he has received honourable notice in Mather's *Magnalia*, but he is not mentioned by Allibone or Lowndes. He had a brother Henry, of Manchester, living in 1688, when also he alludes to his mother and a sister Lydia. There was likewise a younger brother, Thomas, who died 1689, aged thirty-five, leaving descendants. Any particulars of this family will be very acceptable to

JOHN E. BAILEY.

Stretford, Manchester.

DID HAROLD DIE AT HASTINGS?—I have read in some historical work that there is a tradition that Harold did not die at the Battle of Hastings, but that, having been nursed secretly, he journeyed to Palestine as a pilgrim, and after many years returned to England under the name of Christian, and dwelt first in Shropshire, and afterwards in Chester, in a cell in the churchyard of St. John, "where," says a guide-book, "he was visited by succeeding sovereigns." I should like to learn what authority there is, if any, for the above statement.

NEOMAGUS.

"MOMENT," ITS MEANING.—In *John Jasper's Secret*, which is a creditable continuation and com-



pletion of *Edwin Drood*, I observe the following instances of "moment" employed in a new sense :

"Possibly the domestic had over-fatigued herself," &c. ;  
"for quite a moment elapsed," &c.—P. 52.

"He heaved a sort of a sigh," &c., "quite a moment before he said."—P. 59.

"After this angry stride of the room had continued for many moments."—P. 75.

A *moment* in these places seems to mean an interval of some minutes. I have certainly never seen the word so used before. The expression, "stride of the room," with many others in this volume, suggests anything but an English education. In some parts, I have asked myself the question, "Is this a translation?" Can any reader of "N. & Q." tell me who is the author?

JABEZ.

Athenæum Club.

AUTHORS AND QUOTATIONS WANTED.—Where is the frequently quoted passage anent "Shakespeare and the musical glasses" to be found?

K. K. T.

"Where Lord Conrad shed his blood."

T.

"Yield homage only to eternal laws."

F. S.

A poem entitled *Incompleteness*, of which the following is the first verse:—

"Nothing resting on its own completeness  
Can have worth or beauty; but alone  
Because it leads and tends to further sweetness,  
Fuller, higher, deeper than its own."

W. A. C.

"I go my way, thou goest thine,  
Many ways we wend;  
Many days and many ways  
Ending in one end," &c.

H. W. O.

"PHILANTHROPIST."—The author's name of a poem so called, commencing thus—

"His life  
Was a strife  
With his wife," &c.

B. B.

THE PRETENDER IN ENGLAND.—Is there any historical authority for the episode in Thackeray's *Esmond* of the Pretender's presence in England at the time of the death of Queen Anne, or was the incident created by the author?

KARL.

"WINK."—In the names of various places, as Winkleigh, Winkbourne, Winkfield, Winkley, and Winkton, it will be seen this short syllable occurs. What is its meaning in the Anglo-Saxon, from which it is derived?

JAYTEE.

AUTOGRAPH OF THE DUKE OF GUISE.—In April, 1870, it was stated that the autograph of Henri, Duke of Guise, written on a fly-leaf of a MS. book of Hours which belonged to Queen Catherine of Medicis, was discovered. The words

in the Duke's handwriting were, "All is arranged for the 24th," &c., supposed to refer to the massacre of St. Bartholomew. The *Pall Mall Gazette* threw some doubt on it. May I ask if it has since been proved authentic or otherwise? See "N. & Q." 4<sup>th</sup> S. v. 373.

GEORGE LLOYD.

Coupen.

MARY MACHELL PRINCE.—In what periodical recently published is an account of her? She was Henry's (son of James I.) nurse. I am very anxious to find out what branch of the Machells she came from, and what her father's Christian name was.

H. A. DE SALIS.

109, Finboro' Road, South Kensington.

THE GRAND JURY.—I happened to take up this morning *How we are Governed*, by Albany Fonblanque, jun., 1858. I opened the book at page 187, and came upon the following passage:—

"The indictments are laid before the grand jury, which consists usually of *thirty* persons, selected from amongst the magistrates and principal gentry in the county, who possess the qualification required of a justice of the peace."

I have always understood that the full number of the grand jury was twenty-three. In the county where I serve we have never more than that number, and I think I have heard a high legal authority say that there was no precedent for swearing more than that number. Will some one tell me whether Mr. Fonblanque or I am in error?

A GRAND JURYMAN.

"The Letters of Sir Thomas Fitzosborne on several Subjects. Absentis Pignus Amicitiae.—Mart. The Third Edition. (An uncopyable cameo.) London: Printed for A. Dodsley in Pall Mall. MDCCCL."

I wish to know something of the above book, which has just come into my possession. There are in all seventy-four letters. WILLIAM WING.  
Steeple Aston, Oxford.

[Fitzosborne was a pseudonym; the letters were written by William Melmoth. Nine editions are recorded in the British Museum.]

JOHN LITTLETON.—In the old registers of the parish church of Kingswinford, Staffordshire, occurs the following entry:—"March 17th, 1617. John Littleton, Gentleman, from Holbech, buried." Was this John Littleton a connexion, as I presume he must have been, of the Stephen Littleton in whose house at Holbech, Staffordshire, Winter and others of the Gunpowder Plot were killed; and were these Littletons of the family of the Lyttletons of Hagley or of Hatherton? Did Holbech House then belong to the Littletons, and could any of your readers, through your columns, supply me with a list of the subsequent owners of this historical old house?

H. M. T.

THACKERAY.—What real occurrence does Thackeray relate in *Barry Lyndon* as happening at the



Court of X. ? Who was the lady to whom he refers in the beginning of *The Four Georges*, as having been "asked in marriage by Horace Walpole?"

GREYSTEIL.

VOLTAIRE AND ROUSSEAU.—I wish to recover some verses upon Voltaire and Rousseau not inapplicable to some public men of the present day. The first taught impious man Almighty God to dare; the latter taught woman everything she should not know.

G. A. C.

TUNSTEAD, NORFOLK.—Can any architectural archæologist explain this anomalous feature in the chancel of Tunstead, Norfolk? Behind the Communion Table there is a narrow chamber running the length of the east wall; this is surmounted by a platform, a foot or so higher than the table, with a grating in the centre, and the platform is gained by stone steps. Are there any other instances of a like kind, and, if so, what is it supposed they were used for?

A. B. C.

THOMAS SUTTON.—In 1677, Herne published *The History of the Charterhouse*, in which he says the founder, Thomas Sutton, died at the age of seventy-nine years, December 12, 1611. I am of an opinion that Thomas Sutton was buried at Waltham Abbey, especially so as I find an entry in the parish register to the effect that "Thomas Sutton, gent.," was buried October 20th, 1612. He was a great friend of Bishop Hall's, who was at that period incumbent of Waltham. A "Henry Sutton, Skoolmaster," lies interred here, with others of the same name, and probably of the same family. Any information bearing upon the point will oblige.

W. WINTERS.

Waltham Abbey.

RIDEHAM BRIDGE.—Can you give me any information as to where the above-named bridge was situated? In a Close Roll dated 8 Henry III., m. 7, the following occurs:—

"The King to the Barons of the Exchequer, ordering them to make allowance to the Sheriff of Bedford . . . &c., &c. Also 4s. for the repair of the bridge of Rideham." Dated 20th August, 1224, at Dunstable."

The above has reference to the siege of Bedford Castle, which took place in that year. An early reply will much oblige.

D. C. E.

### Replies.

"THE BOOK," BY MRS. SERRES, &c.

(5th S. ii. 321.)

My anticipation that an inquiry through your columns was my best chance of ascertaining what was the volume entitled "THE BOOK," published by Mrs. Serres before 1813, has, I have good reason to believe, been fulfilled. I do not speak positively because I have not yet seen the

volume; and I hope, considering the interest which I must feel in "N. & Q.," I may be pardoned if I lay before your readers this fresh proof of its usefulness.

The appearance of my notice of the various works by, or relating to, Mrs. Serres, in "N. & Q." of the 24th ultimo, produced several communications of more or less interest, some from old correspondents, some from gentlemen whose courtesy was increased by the fact that I was personally unknown to them.

MR. BATES was not only kind enough to forward for my acceptance, what I was much in want of, a perfect copy of *The Wrongs of the Princess of Cumberland*, but accompanied his present with a long and interesting letter, in the course of which he called my attention to the following cutting from a bookseller's Catalogue:—

"Curious.—'The Book!' or Procrastinated Memoirs; an Historical Romance. 12mo., half cloth, 2s. 1822.

"The character of Lady Mepalina is the most prominent in the Book."

My impression on reading this was that it referred to the very book of which I was in search. Like *The Princess* and *Marie Anne Lais*, it was in 12mo.; it was published in 1812, and, like the former, it was described as "An Historical Romance."

MR. BATES had stated his belief that the cutting was from one of the Catalogues of Mr. John Salkeld, of Orange Street, Red Lion Square, and he was right. On my calling on Mr. Salkeld, who is as obliging as he is intelligent, he first traced the Catalogue in which the volume was included, viz., No. XCIII., published by him in October, 1873, and then at considerable trouble traced out the purchaser, Mr. George Zair, of Birmingham.

I then wrote to that gentleman, making several inquiries about the book, and requesting to be favoured with the loan of it for a few days.

Nothing could exceed the kindness and courtesy of Mr. Zair's reply. When the volume reached him, he found, what is often the case with books purchased as this had been, it was not the work he expected; and on reading it, finding it dull and immoral, he had either thrown it away or behind the fire. If this "Book" is, as I strongly believe, the production of Mrs. Serres, I can quite recognize the justice of Mr. Zair's criticism, for when I was obliged to go through *The Princess* and *Marie Anne Lais*, I could not help parodying the old song of *The Maid of the Mill*, and singing:—

"I've read and I've turned over many dull books,

And changed them as oft as I durst,

But of all the dull books that ever I read

Dame Serres's sure are the worst."

A second search among Mr. Zair's books has not been attended with better success, but that gentleman has been kind enough to say that, should "THE BOOK" ever turn up, I may rest assured I shall become its owner.



The existence of "THE BOOK, a Procrastinated Memoir, 12mo., 1812," being thus established, can any of your readers point out where a copy may be seen?

WILLIAM J. THOMS.

40, St. George's Square, S.W.

P.S.—I was not aware until I saw MR. COOKE'S statement that there were two copies of the *Memoirs of Serres* in the British Museum. Whether there is any foundation for the report that the pamphlet—for it is only a pamphlet—was suppressed, I know not; it certainly was not suppressed by the Government, for the only party interested in suppressing it was Mrs. Serres. As I find it is even more scarce than I had anticipated, I am half disposed to reprint it, with the addition of the autobiographical Will (never proved) of poor Serres, which I have in his own autograph, and other illustrations from the mass of original Serres papers in my possession.

#### THE FIGHT AT PERTH.

(5<sup>th</sup> S. i. 364, 469; ii. 69, 189.)

Perhaps I owe some apology to MR. SHAW, for not having replied at greater length in my last letter to his previous one. My main reason was that, if I had done so, I should have been chiefly reproducing arguments which have already been urged in the pages of "N. & Q."

The chief object of my last communication was to connect the origin of the fight at Perth with the skirmish at Glasclune. I had endeavoured to do this, while going into detail as little as possible. If I had written more fully, possibly so much exception might not have been taken to my statements.

In replying to MR. SHAW'S letter (ii., 189), I shall treat mainly of the antecedents of the fight. About the fight itself I have nothing new to advance. Indeed, I have never attempted more than to digest information, nearly all of which has been long before the world, and I wait for the fresh facts that have been promised us by MR. SHAW.

1. MR. SHAW asks me pertinently, on what authority I talk of Sha or Ferquhar in Brae Angus or Brae Mar before the date of the fight. Admitting, in the first place, that I have spoken of Sha, son of Ferquhar, when it would have been more correct to have said Ferquhar, son of Sha, I shall speak now merely of individual names, without raising any question as to how far they represented races or clans. I believe that it is admitted on all hands, that there were Shas and Ferquhars, Shas sons of Ferquhar, and Ferquhars sons of Sha, and Shas sons of the Toschach on Speyside, before the date of the fight at Perth. It will also be admitted that these names appear in Braemar. The question is at what date they do so. Passing by Miss Taylor's mention in *The Traditions of*

*Braemar*, that a Sha crossed over and settled there in the beginning of the fourteenth century, we have distinct evidence, according to the Chartulary of Aberdeen, that Ferquhar Mackintoshy, with his adherents, in the year 1382, not only plundered lands as far down Deeside as Birse, but that he did so in vindication of certain rights which he asserted over those lands. Ferquhar, it may be presumed, must have had some footing before this on the upper part of the Dee, if at that early date he laid claim to lands, perhaps the furthest down Deeside, that have been owned at any time by the sons of Ferquhar.

This would be equally true, whether the Ferquhar Mackintoshy in question was the head of the race in Inverness-shire or not. But, according to the ordinary genealogy in Douglas's *Baronage*, there was no Ferquhar head of the race in Inverness-shire at that date. It is, therefore, likely that this Ferquhar was an offset of the name, who had settled in Braemar.

Further, we learn from Douglas, on the authority of the Struan MS. (as good an authority, I suppose, as most such documents), that Ferquhar, son of Sha of Rothiemurcus, was settled on Deeside in the reigns of Robert II. and III., and was married to the daughter of Patrick Duncanson, who was one of the brothers outlawed for their share in the Raid of Angus.

It thus seems nearly certain that there was a Ferquhar, son of Sha, on Deeside before 1392. I advisedly use the phrase "nearly certain," as I do not see that anything is to be gained by over positive assertion in so complicated an inquiry. If there was one, it is tolerably certain, in the case of Celts, that there were more of the name.

As to the meaning of the word *parentela*, perhaps I might have stated more fully, that I now doubt whether it has any stronger meaning of relationship than the words kin or clan have, but it does not follow, that "I give up the idea that the combatant clans may have been closely connected."

(To be continued.)

UNSETTLED BARONETRIES (5<sup>th</sup> S. i. 125, 194, 252; ii. 15, 297.)—S. seems to infer that, because I made no reply to MR. PASSINGHAM'S note, I admitted its accuracy. This is very far from being the case. My silence has arisen from a growing conviction of the utter hopelessness of the attempt to impress upon the minds of English gentlemen the fact that questions arising out of the laws and customs of Scotland cannot be discussed and decided according to the laws and customs of England. Though we do not "call time" here, some of us are compelled to value time. S. appears to think that I founded upon the Statute of Limitations. On the contrary, I



have always had a vague impression that that Statute had some bearing upon a tradesman's account in England, but I never associated it with a Scottish Baronetcy.

S. talks at random as if a Service were still competent before "a jury of neighbouring country gentlemen," although the slightest inquiry would have shown him that for the last seven-and-twenty years the procedure has been in the hands of a learned Judge, from whose decision an appeal lies to the Supreme Court. If S. will refer to 4<sup>th</sup> S. xi. 325, he will find this set forth in a discussion in which he himself took part. I cannot think that the object of "N. & Q." is best served by a continual repetition of the simplest facts.

Both MR. PASSINGHAM and S. tell us that, by the law of Scotland as it now stands, a Service cannot, directly or indirectly, affect a Baronetcy. I should not be at all sorry to be able to agree with them in thinking so. But I fear I cannot in the face not only of the authorities but also of the facts. Some distinguished Scottish lawyers have gone even further, and held that a Service could affect a Scottish Peerage,—a view, however, which has been set aside by the House of Lords, no doubt with entire propriety. I have before me an Opinion given in 1813 by the celebrated John Clerk of Eldin, then the Leader of the Scottish Bar, in which, speaking of the state of the Scots law before the Union, he says:—

"The last Lord B—— was served heir to his predecessor in the Peerage in the year 17—.

"This Service, according to the Scots Law, vested in his person a right to the Peerage. The Service could have been challenged at the instance of a nearer heir within 20 years from its date. But it could not have been challenged at the instance of the nearer heir, or of any person whatever, after 20 years from its date, either upon illegitimacy in the pedigree or upon any other ground.

"No challenge of this Service was brought forward within 20 years.

"The right was therefore finally established in the person of the late Lord B—— according to the Scots Law by the Service alone.

\* \* \* \* \*

"Where a Service is unnecessary for vesting the right, it is often necessary for proving that the party claiming is the person in whom the right has vested. This happens in the case of a remote collateral to whom a title of honour descends.

\* \* \* \* \*

"A Service is not necessary to vest a Peerage in him who has right to it by his blood. But notwithstanding this, a Service may make his right better; 1st, as proof by the Law of Scotland that he is the person vested; 2d, as a title by prescription where it is 20 years old, which cannot be challenged."

Even the late Mr. John Riddell, who had as great a horror of the consequences of a judgment of "a jury of neighbouring country gentlemen" as either MR. PASSINGHAM or S., was compelled to admit, in commenting upon what he regarded as

the erroneous decision of the Court of Session in the case of *Nelson v. Nelson*, that—

"The decision not only directly compromises the ordinary status and pedigrees of families, but the right also to dignities, such as Baronetcies of Nova Scotia, which are usually assumed by a service."—*Inquiry*, vol. i. p. 143.

And it is a notorious fact that, at the present day, Scottish Baronetcies are assumed by Service, and by nothing else. Some of the parties assuming are fortunate enough to be able to induce "good Sir Bernard Burke to put them in his work," and some are not. Whether or not the latter have any legal remedy, I cannot pretend to say.

MR. PASSINGHAM says that "it is an undeniable rule that the Crown cannot suffer from neglect or laches." In reply, I can only say that it is undeniable that, according to the Law of Scotland, the positive prescription runs against the Crown.

The suggestion of MR. PASSINGHAM, favoured by S., that the jurisdiction in Scottish Baronetcies, depending, for the most part, upon questions of purely Scottish law, should be given to the English Probate Court, cannot for a moment be seriously entertained.

W. M.

Edinburgh.

MADAME ROLAND (5<sup>th</sup> S. ii. 168, 255.)—It is difficult to find a subject relating to French biography or history upon which M. Jal has not thrown some light in his *Dictionnaire de Biographie et d'Histoire*, already frequently referred to in "N. & Q." After reading his article on Madame Roland (p. 1077 of the second edition), it seems perfectly clear that what he cites as the third edition (the last published at the time he wrote this particular article, in 1855) of the *Memoirs of Madame Roland* by Barrière, 1827, is perfectly authentic. If it had not been, M. Jal would have detected the fraud and exposed it. We can, therefore, I think with confidence, assume that the above *Memoirs* are authentic, especially as the fifth edition was published in 1864. (Jal, *ibid.*, p. 1081.)

Nevertheless, there appears to be some ground for the question started by UNEDA, whether there are not some spurious *Memoirs*; and certainly such as he alludes to could not have been written by Madame Roland without upsetting all history.

The ground I find for UNEDA's question is the following. In the third volume of the third edition of Quérard's *Supercheries Litt.*, published in 1870 (col. 446), it is stated that Proudhon, in his work *De la Justice dans la Révolution et dans l'Église*, states as an incontestable fact that the *Memoirs* published under the name of Madame Roland are apocryphal.

OLPHAR HAMST.

Her *Memoirs*, the MS. of which, I believe, is in the Bibliothèque Impériale, are undoubtedly



genuine. Following the bad example of Rousseau, whose baleful influence was at its height, she wrote some "Confessions," which should never have been written, and which spoil a very interesting and beautiful book. With the exception of some three or four pages, however, the *Memoirs* are not unworthy of Madame Roland, and an English edition might (with a few necessary omissions) be given to the world. The latest French edition is, I believe, the one by M. Dauban in 1864.

H. A. B.

P.S. In a MS. of Madame Roland's which I possess, and which is probably unpublished, she says (June, 1777):—

"Rien n'est si doux, selon moi, que de se trouver avoir quelqu'analogie avec des Personnes Estimables; en lisant Rousseau ou Diderot, mais surtout le premier, j'ai souvent éprouvé des transports excessif et délicieux," &c.

I have transcribed the passage exactly as it is written.

SIR GERARD UFFLETE (5<sup>th</sup> S. ii. 149, 255.)—Although always written so, this name should be Usflete, the long *s* being taken for an *f*. The family took its name from Ousefleet,\* in the parish of Whitgift, co. York, which it held of St Mary's Abbey, York.

Sir Gerard was no obscure person, for he was at the memorable battle of Agincourt (Oct. 25, 1415), with a retinue of lances and thirty-three archers (Nicolas's *Roll*), and was probably at that date husband of Elizabeth (Arundel), Duchess Dowager of Norfolk,† then thirty-eight, widow when he married her of her third husband, Sir Robert Goushill, who died July 20, 1404. Sir Gerard left *no* issue, and in his will, dated Sept. 13, 1420, and proved Feb. 12, 1421 (*Test. Ebor.*, i. 397), he mentions his wife with great respect as "domina mea, uxor mea," without name, also *her* daughter as "my lady Margaret" (married to Sir Robert Howard, whence the present Duke of Norfolk). The Duchess survived him, died July 8, 1424, and was buried with Sir Robert Goushill at Hoveringham, Notts (Baker's *Northants*, i. 589 and 547). Sir Gerard desired to be buried in the conventual church of North Ferriby, but, as his will seems to have been made abroad, he probably died there. He was the only son of Sir Gerard de Usflete, high sheriff of Yorkshire, whose will may also be found in *Test. Ebor.*, i. 340, and grandson of Sir Gerard de Usflete, who derived his Christian name through his mother Lora or

Lorette (m. 1, John de Usflete, 2, Sir Geoffrey le Scrope of Masham, knight banneret), from her father, Gerard de Furnival, whose co-heir she was.

The name of Gerard, which can thus be traced to a Norman knight of the time of King Stephen, Gerard de Fourneville (diocese of Bayeux), lingered in this neighbourhood until modern times. In the south chancel wall of the neighbouring, but very out of the way and interesting, but little known, church of Adlingfleet, under a canopied arch, is the recumbent effigy of a lady of this date, which remains to be identified, perhaps one of the Duchess's daughters, for on the side in panels are these four shields of arms:—1. On a bend cotised between six lions rampant three mullets, Bohun, Earl of Northampton, undoubtedly, the Duchess's maternal grandfather; 2. A lion rampant, Fitzalan or Mowbray? 3. A lion rampant, Fitzalan or Mowbray? 4. Three mullets, two and one, within a bordure engrailed. Whose? A. S. ELLIS.

Chelsea.

"WILLIE WAS A WANTON WAG" (5<sup>th</sup> S. ii. 264.)—If the authorship of this highly popular song has been ascribed to Hamilton, of Gilbertfield, and to Douglas, of Fingland, it also has been claimed for another, William Walkingshaw, of that ilk, Renfrewshire, by Burns in Johnson's *Mus. Museum*, and by Robert Chambers in his *Scottish Songs* (p. 300, 1829). But the latter recalled, to some extent, this opinion in his *Songs of Scotland prior to Burns*, published in 1862, p. 165, when he found it in opposition to a different view, announced in the interval by Mr., now Dr., David Laing, of Edinburgh. Gilbertfield was born in 1680, and died in 1751; and if it be true, as said, that *Wanton Willie* was actually a *sobriquet* given him in his lifetime, and that he was a copious writer of Scottish verses, as well as a friend and correspondent of Allan Ramsay, probability would incline towards him as the author. The song first appeared in Ramsay's *Tea Table Miscellany*, published in 1724. It was there initialed "W. W."; and presumptively the author was then alive and known to Ramsay. A doubt, however, must always exist, whether Gilbertfield, if the author, could also be the hero, loading himself with, besides the title of W. W., such fulsome praises as the song contains. Nothing in the whole piece would betoken that Willie was of the character and mien of Douglas, of Fingland, as he is described by DR. RAMAGE. He could not have had "fierce and squinting eyes," nor been a swordsman, fond of, and excelling in, duelling; for in the song he is described, not only as "braw" ("And wow but Willie he was braw"), but as "The blithest lad that e'er I saw."

"Ring Dances" were, as it would appear, at the date of this song, much in vogue. None besides are mentioned in the song, which refers throughout to a bridal party engaged in dancing, that

\* I do not think this place derived its name from the river Ouse, though near it. For the form Ulvesflete which occurs, taken in conjunction with Swinefleet (Sweyn's fleet) and Adlingflete (in D. B. Adelingesfluet), points to a personal name; cf. Ouston or Osulveston Abbey, Leicestershire, and Owsthorpe, anciently Ouselthorpe (Howdenshire).

† In the battle she lost her son-in-law, Michael de la Pole, Earl of Suffolk.



it was practised out of doors upon the green. Of Willie it is said that—

“Upon the green nane durst him brag,  
The fient a ane amang them a’.”

And then as—

“Sae merrily round the ring they row’d,  
When by the hand he led them a’,  
And smack on smack on them bestow’d  
By virtue of a standing law.”

R.

In *The Songs of Scotland*, by George Farquhar Graham, this song is ascribed to Mr. Walkingshaw, of Paisley; it is also stated that the song was published in the *Orpheus Caledonius* in 1726, along with the air which now bears that name. In the same book Burns’s song, *There was a Lass, and she was Fair*, is set to the air of *Willie was a Wanton Wag*. W. J. MACADAM.

Althorpe Road, Upper Tooting.

GINGHAM (5<sup>th</sup> S. ii. 366.)—The derivation of this word is not so easily accounted for as your correspondent CIVILIS seems to think. It is one of those technical terms that get incorporated into our language no one can exactly tell when, whence, or how. Its introduction is of comparatively recent date. It is not found in Cotgrave or Sherwood (seventeenth century), nor in Bailey or Johnson (eighteenth century), nor even in Richardson’s more recent voluminous work.

CIVILIS says “its true origin is the Indian word ‘ginghām.’” He does not say what language he means out of the many dialects spoken in India. The language of India *par excellence* is the Sanskrit, and certainly it contains no such word as *gingham*, nor anything approaching to it. The Sanskrit words for the thin cotton striped or variegated fabric to which we give the name are *tūlāvastram* (cotton cloth), *rekhāchitritam* (variegated with stripes). The term with the fabric appears to have been introduced from France, where the finest kinds are still manufactured. Littré, *sub voce* “Guingan,” gives 1st “Étoffe de coton fine,” and 2nd “Toile de coton blanche de l’Inde.” He then quotes from the Abbé Raynal a passage descriptive “de mouchoirs de pagnes et de *guingans* d’un très-beau rouge que les Malabares fabriquent à Gaffnapatam, où ils sont établis depuis très-long-temps.”

The etymology he gives “*Guingamp*, ville de Bretagne où il y a des fabriques de tissus.”

The Abbé Raynal evidently uses the word *guingans* as a French, not an Indian, word, merely as descriptive of the article, not with any reference to its origin.

The word has been introduced into other languages; Ital. *ghingam*, Ger. *gingham*, Norse *gingham*. In Spanish it does not exist, but in Portuguese we have *guingaō* explained by Vieyra as “a sort of cloth from Mogol.”

In the article “Guingamp,” in the *Ency. Brit.*, it is stated that there are “manufactures of *ginghams*, to which the town gives its name.” In the corresponding article in the *Penny Cycl.*, it is said “there are manufactures of *linens* which take their name from the town.” This is evidently a mistake, *ginghams* being cotton tissues.

The French language may, however, furnish yet another derivation. *Guingois* means athwart, across, crooked. The variegated striped and crossed pattern may possibly have originated the name. It is difficult to conceive so widely spread a term taking its rise from the small manufacture of what is little better than a village. Your readers, however, must judge for themselves.

J. A. PICTON.

Sandyknowe, Wavertree.

“MONSIEUR” AND “MADAME” (5<sup>th</sup> S. ii. 205, 274.)—It is a well-known fact in French history that, since the sixteenth century, *Monsieur*, used by itself and as a proper name, has been applied to the eldest brother of the King of France. The princes who bore this title were: Henri, Duke of Anjou, under Charles IX.; François, Duke of Alençon, under Henri III.; Gaston d’Orléans, under Louis XIII.; Philippe d’Orléans, under Louis XIV.; the Count of Provence (afterwards Louis XVIII.), under Louis XVI.; and the Count of Artois (afterwards Charles X.), under Louis XVIII. *Monsieur’s* wife was styled *Madame*, or *Madame Royale*, these titles being given also to the king’s eldest daughter. In the French writers of the time Henriette d’Angleterre, the daughter of the English king, Charles I., and the wife of Philippe d’Orléans, brother of Louis XIV., is always called *Madame*. Every one will remember the famous passage of her funeral *oratio* by Bossuet:—“O nuit désastreuse! ô nuit effroyable, où retentit tout à coup comme un éclat de tonnerre cette étonnante nouvelle: Madame se meurt! Madame est morte!”

Naturally enough, in the seventeenth century, they begin to give the eldest daughter of *Monsieur* “le titre de *Mademoiselle*.” The most celebrated princess of that name was the Duchess of Montpensier, daughter of Gaston d’Orléans and niece of Louis XIII., specially known as “la Grande Mademoiselle,” to distinguish her from Marie-Louise, daughter of Philippe d’Orléans and niece of Louis XIV., who was also *Mademoiselle*.

HENRI GAUSSERON.

Ayr Academy

EASTMINSTER (5<sup>th</sup> S. ii. 369.)—The name of Eastminster was given by Edward III. to the Cistercian Abbey of St. Mary of Graces, founded by him in 1349 (Pat., 20th March, 24th Edw. III.), in the burying-ground of the Holy Trinity on Little Tower Hill, made by John Corey in the time of the Plague, 1348. It was named East-



minster, as Pennant states, "in opposition to Westminster, in respect of its situation." Newcome observes (i. 465) that the king built the Abbey, "having before, in a tempest on the sea and in peril of drowning, made a vow to build a monastery to the honour of God and the *Lady of Grace*, if God would grant him grace to come safe to land." Barnes, in his *Life of King Edward*, p. 437, says that the king "caused it to be named *East Minster*, though it was also called by the name of *New Abbey*," and in after times it appears generally to have been so called. At the Dissolution, 1539, it was seized by the king, and a very interesting letter from the Lord Mayor, Richard Gresham, is given by Burnett (*Hist. Reformation*, iii., Sup. 149), praying the king to give the Abbey to the City for the benefit of the deserving sick poor of London; and in this letter he terms it the *New Abbey of Tower Hill*. The king did not comply with this request, but granted the rich Abbey to Sir Arthur Darcy, who pulled it down. It is, therefore, clear that, five centuries ago, London had two abbeys—Westminster and Eastminster, but that their fate in the Reformation was very different, for, whilst the former became a reformed church, the latter was condemned, sold, and destroyed; and on its site a few years later, as Stowe relates, "convenient ovens were builded for baking of biskit, to serve hir Majesties shippes." On another part slaughter-houses were erected, and subsequently the Royal Victualling Offices were built.

EDWARD SOLLY.

This was the Cistercian house of St. Mary Graces, or New Abbey, in East Smithfield, without the walls of London, "Abbatia S. Mariæ de Gratiis juxta Turrim." MACKENZIE E. C. WALCOTT.

MNEMONIC CALENDARS (5<sup>th</sup> S. i. 5, 58, 179, 257, 358; ii. 233, 353.)—The series of references prefixed to my former communication (5<sup>th</sup> S. ii. 233) is again placed at the head of this present notice, in order to show that A. E. B., p. 353, is quite mistaken in surmising that he has encountered, however accidentally, the pains taken by me to deprive a venerable mental almanac of all its best features, in order to produce a "worthless *caput mortuum*" of my own! The pains taken by me have had no such object. I do not find, in the articles to which I have referred, the slightest allusion to any venerable almanac, or to any paper in a former series of "N. & Q." I was really not aware that A. E. B. had made a communication anent the "mental almanac as old as Venerable Bede" until my attention was called to the circumstance by his recent note, in which my suggestions appear to be criticized with more severity than skill. The object of my communication was simply to point out that, however useful "A Mnemonic Calendar for 1874," as proposed by a correspondent on the 3rd Jan., 1874, might appear

to be, a Mnemonic Calendar which would apply to any year within the current century would have a more practical value; and, lest any one should inadvertently apply the same rule to one of the years in the century immediately preceding, and thus be led into an error of one day, I indicated, in a footnote, the mode of avoiding such error. So much for my "unexplained preference for the eighteenth century." Had A. E. B. taken the trouble to examine the several communications indicated at the head of my paper, and then to have favoured my note of the 19th Sept., 1874, with a considerate perusal, he might probably have found a milder designation for my lucubration than a "worthless *caput mortuum*." He might also have seen that the problem of ascertaining on what week-day the 26th June, 1815, fell has been solved, according to my rule, by a simple reference to the 4th June of that year, or (as he would say) by "going direct to the month required"; whereas he has erroneously assumed that I "cannot get to any month without first having recourse to January."

The fact that I had *not even heard of*, much less "seen and studied the almanac of Venerable Bede," will, perhaps, be deemed a sufficient reply, not only to the hypothetic sarcasm contained in the concluding paragraph of A. E. B.'s criticism, but also to the insinuation founded on an apparent similarity between the two lines which he has appended *in form of a couplet*. The former of these lines is quite unknown to me, the latter has been marred by misquotation!

CARL DEAN.

Dublin.

FIELDING'S PROVERBS (5<sup>th</sup> S. ii. 209.)—I was not aware of the facts stated in MR. STEPHEN JACKSON's interesting note. As the work he refers to, *Select Proverbs of all Nations*, was published in 1824, and "Thomas" is given as the author's Christian name, Mr. Denham must have been under one of those hallucinations we are all subject to at times to mistake the work for one of Henry Fielding's. It also implies bad bibliographical knowledge. Will MR. JACKSON kindly oblige with his reasons or authority for his note, and also give the page of Mr. Denham's book (Percy Society's Publications, I presume) where the reference to *Fielding's Proverbs* is to be found, unless it is in the index (if any)?

In the first volume of the last series, p. 315, I asked for information as to W. H. Ireland's pseudonyms; I am obliged to MR. JACKSON for adding one to my store.

OLPHAR HAMST.

New Barnet, Herts, N.

REGINALD, COUNT DE VALLETORTA (5<sup>th</sup> S. ii. 368.)—There seems to be great doubt about the identity and parentage of Richard de Cornewall's mother. I have her down (I regret exceedingly that I have not marked my authority) as Beatrix,



daughter of Theodoric de Falkmorite. I should be very grateful if any one would either furnish me with a complete pedigree of Richard's descendants (now represented by the Cornwalls of Delbury) or tell me where they may be traced. I cannot complete the descent from the ordinary books of reference.

C. F. S. WARREN, M.A.

[HERMENTRUDE will reply next week.]

NEW READINGS (5<sup>th</sup> S. ii. 285.)—The pocket edition of Horace must surely have been an expurgated one. It reminds me of Byron's lines, *Don Juan*, Canto i. s. 44:—

"Juan was taught from out the best edition,  
Expurgated by learned men, who place,  
Judiciously, from out the schoolboy's vision  
The grosser parts; but fearful to deface  
Too much their modest bard by this omission,  
And pitying sore his mutilated case,  
They only add them all in an appendix,  
Which saves, in fact, the trouble of an index."

Doering's *Horace*, by Charles Anthon, LL.D. (Longman & Co., London, 1850), has "deterima" instead of "teterrima."

FREDK. RULE.

"RIGHTS OF THE CHRISTIAN CHURCH," &C. (5<sup>th</sup> S. ii. 195, 376.)—Swift was certainly mistaken in ascribing to Toland the authorship of *The Rights of the Christian Church*. Dr. Hickes, when writing his reply, although he did not actually mention Tindal's name, showed nevertheless by unmistakable allusions to him, that he felt tolerably sure that he was the author; but in a subsequent work, *Spinoza Revived*, Hickes has put the question beyond a doubt by saying that he has seen a letter of Tindal's "in his own writing, wherein he owns himself to be the author of it."

F. NORGATE.

17, Bedford Street, Covent Garden.

ERMINE STREET (5<sup>th</sup> S. ii. 348.)—Are not these two derivations identical, Irmunsal or Irminsul signifying "Divine Warrior"? And was not Odin the god thus indicated? If I am mistaken in either supposition, I shall be glad to be corrected.

HERMENTRUDE.

FRENCH PRONUNCIATION (5<sup>th</sup> S. ii. 368.)—The line of *The Rosciad* to which C. B. E. refers is twice wrong. At first, *sous*, according to the French pronunciation, could never rhyme with *house*. On the other hand, the singular word is *sou*, and not *sous*, as it comes from *solidus*, and formerly was and sometimes is yet spelt *sol*.

HENRI GAUSSERON.

AGGRY BEADS (5<sup>th</sup> S. i. 259) are beads made by the ancient Egyptians, and used by them as money throughout the interior of Africa. ASHANTEE is quite right as to their value.

J. R. HAIG.

CHARLES JAMES FOX'S DEAF AND DUMB SON (5<sup>th</sup> S. ii. 232.)—MR. W. F. RAE says, on the authority of Rogers, that Charles James Fox had a

natural son who was deaf and dumb, and adds, "I am not aware of any record of what became of this son." The following touching extract from *Recollections of the Table-Talk of Samuel Rogers*, pp. 80-1 (Moxon, 1856), will, I think, supply an answer to MR. RAE's indirect query:—

"I once dined at Mr. Stone's (at Hackney) with Fox, Sheridan, Talleyrand, Madame de Genlis, Pamela, and some other celebrated persons of the time. A natural son of Fox, a dumb boy (who was the very image of his father, and who died a few years after, when about the age of fifteen), was also there, having come, for the occasion, from Braidwood's Academy. To him Fox almost entirely confined his attention, conversing with him by the fingers; and their eyes glistened as they looked at each other. Talleyrand remarked to me 'how strange it was to dine in company with the first orator in Europe, and only see him talk with his fingers!'"

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

"VIRGIN" (5<sup>th</sup> S. ii. 248.)—I think "Virgin" is most probably the name of a man. It is not an uncommon name in Sweden, and at least one bearer of it has made himself known. Christian Adolphe Virgin, the Swedish navigator, son of a rear-admiral, born at Gottenburg, September 5, 1797. (See Vapereau's *Dictionnaire Universel des Contemporains*, Paris, 1858.)

One "Virgin" is the Reporter to the State of Maine. See the 52nd volume of the *Maine Reports*, published at Hallowell, 1866. (*Reports of Cases in Law and Equity, determined by the Supreme Judicial Court of Maine*. By Wm. Wirt Virgin, Reporter to the State.)

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

THE PEERAGE AND BARONETAGE (5<sup>th</sup> S. ii. 268.)—A list of existing peers, according to their dates of creation, and specifying the year of creation and the sovereign creating, is given at p. 87 of this year's Whitaker's *Almanack*. The editor calls the list an "Historic Peerage," but, to be truly historic, such a list should give the dates when a family was first ennobled, and, as in this case, when they received their last title. This could be compiled with but little trouble, and would, I think, be found to be of remarkable interest. Lists of baronetcies are published in many works, of which, perhaps, the *Shilling Baronetage* is most accessible. All such lists as I have seen are incomplete by their omitting peers who happen to be baronets.

R. PASSINGHAM.

"BONNIE ANNIE LAURIE" (5<sup>th</sup> S. ii. 264.)—Might I suggest to DR. RAMAGE the advisability of his referring to the *Scottish Cavaliers*, a novel by James Grant? The author gives a full account of the composition of *Annie Laurie*, and of the death of its gallant author.

J. S. STAFFORD.

BLAEU'S ATLAS (5<sup>th</sup> S. ii. 267.)—Wallace, in his *Account of the Islands of Orkney*, Lond., 1700,



makes mention of "Toists, Lyers, Kittiwacks, Gulls, &c., which build very thick on shelves of high rocks," p. 73; he remarks the two first-named are "sea fowls, very fat and delicious," p. 46.

The Toist or Tyste is the Black Guillemot, *Uria Grylle* (see Penn, *Brit. Zool.*, vol. ii. p. 163; also Yarrell's *Birds*, vol. iii. p. 356). I think "The Laver" must be the common or foolish Guillemot, *Uria Troile*,—according to Pennant, p. 160, called the Lavy, Lomvie, &c.

GEORGE M. TRAHERN.

P.S.—May not the quaint-looking fowl, "The Liver," with which the shield of arms of the town of Liverpool is charged, be, after all, merely the common Guillemot heraldically treated? I know I shall be considered a monster for suggesting such a thing.

CIPHER (5<sup>th</sup> S. ii. 305.)—MR. WARD asks, "How old is the practice of writing in cipher?" I cannot answer this query, but I can refer him to a very ably written article on the subject, by an anonymous writer, in the *Cornhill Magazine* for February of this year, who treats the matter exhaustively under the title of "Missives in Masquerade." I offer a few remarks on the modern use of cipher.

I assume that whatever is written in any language, the letters being misplaced, distorted in any way, or supplied by numerals or original shapes, is called cipher. Many mercantile firms in London have a cipher, which they make use of for telegrams, so that their private affairs may not become known, although publicly transmitted; the usual method consists of putting consonants in the place of vowels, and *vice versa*. I know several methods, but I dare not divulge them. The writer, whom I have mentioned as treating of this subject in the *Cornhill Magazine* for February last, for—

"64MF4KM134KC404KN943E4PM2404KQ25293ED  
K6N4KKM3B13ABFFPMBM2K6M913PQ25DK6N4K  
KMAB4MPC21354N4M4K2MPMB2MP4MFD434DK69  
E042R54N4M4K."

reads—

"Des Menschen Leben währet siebenzig Jahr, und wenn's koch kommt, so sind's achtzig, und wenn's köstlich gewesen ist, so ist es Mühe und Arbeit gewesen."

The way to read a cipher is to compute what letter, numeral, or sign, occurs most; then the next most frequently recurring letter must be sought for, until five letters, numerals, or signs, are discovered to be most used. Presuming these to be vowels, it will require no very imaginative person to read the whole.

The cipher—called the Morse alphabet—used in the Postal Telegraph Offices, and which the telegraph instruments, by a scientific process I cannot here discuss, mark on blue slips of paper, and which young lady telegraphists read with

astonishing rapidity, is as follows (— is called a dash, - is called a dot):—

A, — —; B, — — —; C, — — — —; D, — — —; E, —; F, — — — —; G, — — —; H, — — — —; I, — —; J, — — — —; K, — — —; L, — — — —; M, — — —; N, — — —; O, — — — —; P, — — — —; Q, — — — —; R, — — —; S, — — —; T, —; U, — —; V, — — — —; W, — — —; X, — — — —; Y, — — — —; Z, — — — —.

And the figures—

1, — — — — —; 2, — — — — —; 3, — — — — —; 4, — — — — —; 5, — — — — —; 6, — — — — —; 7, — — — — —; 8, — — — — —; 9, — — — — —; 0, — — — — —.

This is a cipher—a cipher used all over the world, and applied to great public use. Lovers and thieves use cipher. Although I cannot put forth a claim to either of these distinctions, I myself have written letters in cipher, and have received replies in the same. Shorthand, of which there are various methods, may be termed cipher, as also may the practice of speaking and purposely mis-sounding the vowels. This art has been brought to great perfection. Mr. John Forster, in the first volume of *The Life of Charles Dickens*, tells us how young Dickens and his associates invented a lingo with which they would converse in the streets, as they had the ambition to be considered foreigners. Perhaps some correspondent of "N. & Q." can refer me to a few trials where felons have been proved to use cipher in their written communications with their confederates.

WALTER BLOOMFIELD.

139, Packington Street, Islington.

SIR FRANCIS SWIFT (5<sup>th</sup> S. ii. 268, 333.)—My reply to MR. WINTER's query was, as I said, written with no surer assistance than of my memory; but I have casually laid hands on a letter, dated 28th December, 1859, addressed to me by my cousin, the late *de jure* Viscount Carlingford, which enables me to correct my recent communication. It mentions the administration to the will of the first Viscount, bearing date 19th January, 1636; whereas his decease is recorded in some of the old peerage-books as having taken place in 1642. The question, as my cousin fairly put it to me, is, *who* acceded to the title in succession to the first Viscount (as he died without male issue, its patent must have been collateral) during the aforesaid interval of six years? My cousin's letter further observes his having seen it in an old peerage-book as borne by Sir *Francis* Swift, the Sir *Edward* Swift mentioned elsewhere as one of the Herefordshire magnates at that period (in which county was our old family estate) being, in all probability, a misnomer.

This has nothing to do with the City sheriff, of whose prænomen I have no certain knowledge. I heard it said the other day that it was Richard. Be this as it may, I do not think he was of our family.

EDMUND LENTHALL SWIFTE.



PECULIAR TREATMENT OF SOME WORDS, &c. (5th S. i. 247 ; ii. 90, 197, 336.)—*Sucre d'orge*.—The re-translation of *barley-sugar*, corrupted from *sucre brûlé* into *sucre d'orge*, requires confirmation. Unless the history of the sweetmeat will furnish this, I think we must decline the enticing derivation H. A. St. J. M. gives. One would expect *sucre brûlé* to turn up as *sugar-barley* rather than *barley-sugar*, no inversion (as *butter-scotch* shows) being needed to English it. Littré says *sucre d'orge* is clarified sugar flavoured with barley (*orge*) and tinted with saffron.

HENRY ATTWELL.

Barnes.

HERRING COUNTING (5th S. ii. 167, 215.)—The following is the manner in which herrings are counted in the Isle of Man. The mode of reckoning is by scores, of which six score form the hundred, and five hundred the *meaish* (Gaelic), mease or maze, as spelt in some of the old Manx statutes, by which term they are sold, consisting of 620 herrings made up in the following way.

In counting the herrings from a boat, two of the fishermen are almost invariably employed, each of whom alternately takes up a *warp* (namely three fish), and throws them into a basket, calling out aloud in Manx the number of warps thrown in. Thus, the first man calls out, as he throws in his warp, "unnane" (or, as it is generally contracted, "nane"); the second calls "jees," the first "three," the second "kiare," and so on until the number reaches forty or "daeed," whereupon the first man throws in three extra herrings, calling out "warp," and the second, throwing in a single fish, cries out "as tailley," that is "and tally."

The rapidity with which a couple of experienced men will count out a large quantity of herrings is surprising. The counting in English is attended with the same forms, forty warps of three fish, and the extra four to the hundred.

By an Act of Tynwald, passed in 1817, it was declared that the "cran" should contain forty-two gallons English wine measure; but it very shortly fell into disuse, and herrings are now sold by tale, as heretofore. WILLIAM HARRISON.

Rock Mount, Isle of Man.

"Cran" is used for a measure of rather more than a barrel of herrings, and is, I believe, peculiar to the Scotch trade. W. WHISTON.

Bailey's *English Dictionary* defines—"a last of red herrings, twenty cades; a *cade*, a vessel containing 500 red herrings, 1,000 sprats," making, therefore, the last to contain 10,000, and not 20,000, as stated by Tomlin in his *Law Dictionary*.

THOS. BIRD.

Romford.

AN OLD CLAYMORE (5th S. ii. 169, 256.)—If the sword inquired about has a basket hilt of copper

or gun-metal, it was probably worn by some sergeant in the English foot-guards early in the reign of George III., or late in that of his predecessor. There are several in the Tower of London, and two in my possession. One of the latter bears the same inscription as that on the blade described by SCOT. The other is an Andrea Ferrara. As for J. J. Runkel, I believe him to have been an armourer at Solingen, about the end of the seventeenth century. I do not find his name in Demmin *On Weapons of War*, but think I have seen more blades than my own inscribed with it.

W. J. BERNHARD SMITH.

Temple.

"UNACCUSTOMED AS I AM," &c. (5th S. i. 367 ; ii. 273.)—I think if MR. DANBY-PALMER will look again, he will find that his quotation is not quite relevant. Ajax, as I read the passage, does not say that he is "unaccustomed to public speaking," for he did his full share of this when occasion served, but that he was more forward to *act* than to *speak*. My motto, he would say, is "Facta non Verba," but that of Ulysses the reverse:—

—"Quantumque ego Marte feroci,

Quantum acie valeo, tantum valet iste loquendo."

EDMUND TEW, M.A.

SHADDONGATE (5th S. i. 328, 395, 517 ; ii. 275) may mean "gate or opening of the Shaddon," perhaps the old appellation of one of the three circumcinct rivers. The name Caude (*i. q.* the Caldew) might in time become Caudn, Cadn, and finally Shaddon.

R. S. CHARNOCK.

Gray's Inn.

"SINOPE" (5th S. ii. 88, 155, 277.)—In the *Manipulus Vocabulorum*, 1570 (Camden Soc., 1867), occur the following notices of this word:—

"Synople, *sb.* ruddle. *Synopyr*, colowre, sinopis."—*Promptorium Parvulorum*.

"*Synoper*, stone red of coulour; sinopis. *Synyopie*, coulour redde, miniacius. *Synople*, or red lede, minium."—*Hulvet*.

A. L. MAYHEW.

Oxford.

N.B. This transcript is *verbatim et literatim*.

LATIN AND ENGLISH QUANTITY (5th S. i. 464 ; ii. 13.)—I think MR. OAKLEY, in quoting the story of the Scotch advocate who, in deference to the judge, followed, as he thought, the Latin quantity when he pronounced senator *senātor*, and orator *orātor*, must have overlooked this fact,—and it is one little known, and still less written about,—namely, that nearly all English words (I admit there are exceptions) derived from the Latin, when pronounced correctly, have the accent placed on the *root* of the derivative. Thus, when we say or'ator, and not orātor, we accentuate the syllable which contains the root, *os*, *oris*, the mouth, and *oro*, to pray. And so with the following words:



—Interminable (*terminus*); intermit'tent (*mitto*); interne'cine (*neco*); sa'cristan (*sacra*). Elegant speakers always say contemplate (*templum*), not *contemplate*. This latter form, however, I admit is used by "the million." J. L. C. S.

JOHEL DE TOTNES (5<sup>th</sup> S. ii. 268, 308, 334.)—Vide *Mon.*, iv., 628, 630, and v., 196, 198; Ellis's *Introduction to Domesday*, i., 109, 141; *Quarterly Review*, ccx., 439; Madox, *Firma Burgi*, 16, and *Baronia Anglica*, 45, 64, 91, 92. F. L.

ARTHUR MAYNWARING (5<sup>th</sup> S. ii. 288, 374.)—An account of his life will be found in *The Memoirs of the Members of the Kit-Cat Club*, published in 1821; see also Noble's *Continuation of Granger* (1806), vol. ii., p. 290.

CHARLES WYLIE.

J. T. SERRES (5<sup>th</sup> S. ii. 289, 364, 397):—

"Thursday died Dominic Serres, Esq., Royal Academician and Marine Painter to His Majesty, father of Mr. Serres, drawing-master of this city. He was one of the first forty artists who established the Academy."

The above is copied from the *Bath Chronicle* for the 14th of November, 1793. W. P. RUSSELL.  
Bath.

"THE BUTTERFLY'S BALL" (5<sup>th</sup> S. ii. 327, 352, 372.)—I beg to correct an inaccuracy in my reply to this query. I wrote hastily, having just returned to town. Mrs. Dorset was undoubtedly the authoress of *The Butterfly's Ball* and *The Peacock at Home*, but she was not "Charlotte Smith." Mrs. Smith was her sister, a notice of whose death, and that of her husband, will be found in the *Ann. Reg.*, xlviii. 515 and 563. I believe Mrs. Dorset's maiden name was Turner. My family was acquainted with her, and I can just recollect her in her house in West Street, Brighton.

S. D. S.

There must have been a perfect mania for imitating Roscoe's *Butterfly's Ball* about the year 1808, for, in addition to those already mentioned, I have seen *The Horse's Levee*, *The Whale's Jubilee*, and *The Wedding of the Flowers*. Most of them have some clever lines; but those are exactly what the children, for whom they profess to be written, would not be able to see the point of.

P. P.

SIR EDWARD HUNGERFORD (5<sup>th</sup> S. ii. 229, 293.)—BECKINGTON will find the old story of Sir Edw. Hungerford having lived to the age of 115 disposed of, it was hoped for ever, if he will refer to "N. & Q.," 4<sup>th</sup> S. vi. 454. J. E. JACKSON.

"LUCUS A NON LUCENDO" (5<sup>th</sup> S. ii. 205, 272.)—To my mind neither SHEM nor MR. CHARNOCK has hit the blot. I much rather symbolize with *White and Riddle*. They say, *sub voce*, "akin to Sanscrit, root *lû*, Gr. *λύω*, scindere; cf. Pott,

*Etym. Forsch.*, i. p. 209. A place cleared by cutting, &c., hence an open wood." In *λύω* we get the religious notion = to loose, in the sense of ransom or redeem:—

Παῖδα δέ μοι λύσαιτε φίλην, κ.τ.λ.

Il. i. 20.

Whence *lucus* came to mean a *sacred grove*—"lucus est arborum multitudo cum religione," as *Servius Maurus* explains it.

The quotation from Livy, the wording of which SHEM pronounces not "exact," seems to me as *exactly* to describe this *lucus* as the quotation from Cicero has nothing in the world to do with it. Cicero is relating how he found the tomb of Archimedes at Syracuse, which, by long neglect, had become so overgrown with thorns and brushwood that its very existence was unknown to any of the citizens, upon which he moralizes in the usual strain of "sic transit gloria mundi,"—"Ita nobilissima Græciæ civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset."

EDMUND TEW, M.A.

BEDELL FAMILY (5<sup>th</sup> S. ii. 8, 334.)—The will of a James Bedell was proved in London on January 3, 1574. By it he left some land in the village of Duxford, Cambridgeshire, the rent of which was to purchase herrings to be distributed among the poor of the parish in the season of Lent in every year. The above peculiar charity was discontinued for about ten successive years; but ten years ago, through the exertion of some kind friend of the poor, it was made known to them and revived. Probably the donor may be of the same family as the Bedells mentioned in the Parish Register of Wooton, Beds.

H. C. LOFTS.

Y. S. M. may add the following entries from the Wooton Registers, co. Bedford, concerning the Bedell family:—

"Baptisms.

- 1570-1. Feb. 22. George Bedells.
- 1592. Sept. 24. Marie Bedells, dau. of Henrie Bedells, the yonger.
- To "1593. Nov. 25. Marie Bedells," add dau. of George Bedells.
- 1597-8. March 9. Jane, dau. of Thomas Bedells.
- 1598. May 7. Winifred, dau. of Thomas Bedells.
- 1598. Oct. 1. Ann, dau. of George Bedells.
- 1599. June 3. Ann, dau. of Thomas Bedells.
- 1605. Oct. 10. John, son of Thomas Beedles.
- 1607. Aug. 9. Sarah, dau. of Willm. Bedel.
- 1610-11. Jan. 27. Henrie, son of Henrie Beadles.
- 1610-11. Feb. 17. Charitie, dau. of George Beadles.
- 1612. July 5. George, son of George Beadles."

"Marriages.

- 1579. The xxth daie (no month). Willm. Bedles and Mary Cartwright.
- 1592. July 29. Henry Bedells and Jane Godfree.
- 1618. Oct. 29. Tubal Grimsditch and Susan Beele (? Bedle).
- 1620. Sep. 12. John Barker and Charitie Bedells."



## "Burials.

1600. May 25. Edward, son of Thomas Bedells.  
 1607. April 3. John, son of Thomas Bedells.  
 1611. March 31. Joan, wife of George Beadles.  
 1612. July 25. George, son of George Beadles."

D. C. E.

The Crescent, Bedford.

THE ARMS OF SIR FRANCIS DRAKE (4<sup>th</sup> S. xi. 464, 514; xii. 35; 5<sup>th</sup> S. ii. 232, 371.)—I am indebted to Sir William Drake for pointing out that I was wrong in stating that the eagle crest was over each of the wyvern shields, on the triple Drake monument in Musbury (p. 372, *ante*). I should have said, it surmounted a wyvern shield fixed against the wall over the monument itself. The mistake arose from my having referred to a sketch of this shield appended to the entry of the epitaphs in my transcript book here, the original sketches, taken about twenty years ago, being in Cornwall. After so long an interval, my recollection of details was at fault. The eagle crest is engraved on the church plate at Musbury, and also occurs tricked in the original visitation of Devon for 1620. Harl. 1163, fo. 221.

HENRY H. DRAKE.

London.

THE COUNTS OF LANCASTRO (5<sup>th</sup> S. ii. 304.)—The Counts of Lancastro are an illegitimate branch of the Royal House of Portugal, deriving their descent from D. George de Lancastro, natural son of King John II.

The name was assumed in remembrance of the descent of the Portuguese Royal family from John of Gaunt, Duke of Lancaster, through his daughter Philippa, wife of King John I.

The title, then, is not one conferred by "a foreign power" "on a British subject," nor am I aware that any "foreign Governments" have been led to "take such liberties with us" in any other case. I may be permitted to remind S. that his "kinsman" Sir John Lawrence is by no means the only person of whom it may be justly said that "he was apt to take his premises for granted, and then build upon them excellent arguments!" I add an extract from a Portuguese work which refers to the subject of this reply:—"Lancastros. Procedem del Rey D. Joaõ II. por seu filho D. Jorge de Lancastro, em quem teve principio a Casa de Aveiro, derivando o appellido da Rainha Dona Filippa, mulher del Rey D. Joaõ I., filha de Joaõ, Duque de Lancastro en Inghilterra. Usaõ das Armas Reaes deste Reyno, com a quebra de bastardia."—*Nobiliarchia Portuguesa*, 1754, page 293.

J. WOODWARD.

Montrose.

GOSPATRIC (5<sup>th</sup> S. ii. 87, 175.)—The name Gospatric or Cospatric is a probable corruption of *Comes Patricius*. In Rymer, *Fœdera*, Lond.,

1704, tom. i. p. 252, A.D. 1221, Hen. III., under "De Dote concessa a Rege: Scotiæ sponsæ suæ Johannæ sorori Regis Angliæ," one of the witnesses is *Comite Patric*; and at p. 374-377, A.D. 1237, an. 21 Hen. III., Pat. 21, Hen. III., n. 2 d., "Omnium querelarum inter Angliæ et Scotiæ Reges finalis concordia coram Ottone Cardinali Legato apud Eboracum," one of the witnesses is *Comite Patricio*.

R. S. CHARNOCK.

Gray's Inn.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Religion of the Christ; its Historic and Literary Development considered as an Evidence of its Origin. The Bampton Lectures for 1874.* By the Rev. Stanley Leathes, M.A. (Rivingtons.)

WHERE the merits of a work are not a few, as in this instance, they can only be hinted at in a brief notice. The scope of the Preface alone may convey some idea of the extensive, yet careful, survey of Christianity which the lecturer has made. That the distinguishing mark of Christianity from its origin has been the belief that Jesus was the Christ is no mere truism; the Conception of Christ and its consequences are involved. The life of Jesus was adequately to set in motion the machinery latent in the Christ-conception. Within a period of some eighty years, the literary monuments in proof of this were produced. Such a belief in Jesus the Christ created the unique literature of the Christian society. A new and original literature was formed. This is no insignificant phenomenon; Christianity supplanted the dominion of the Cæsars, and penetrated the whole framework of society. However unsatisfactory this Christ-religion and literature may be deemed by science, their tremendous consequences are facts. In the long run, the work proves the workman, and this movement will eventually be found to have had no inherently defective origin. The effects produced are beyond human agency, and demand their own solution. Not of human source, they spring either from Nature or God. If the phenomenon naturally arises, the Christ-religion is no special exponent of the Divine will. God and Nature are not convertible terms. If the religion of the Christ be a mere expression of natural religion, its founder is an anomaly in Nature; its message is opposed to that of other religions. The point of collision is the central idea of the Christ-religion. The Christ-character is not peculiar to Christianity; it grew out of the seed of Judaism. The position claimed for the Christ-religion is clear. It is not the product of Nature, though it naturally takes its place among other religions, being born of one of them. Mr. Stanley Leathes's Lectures form an able sequel to his *Boyle Lectures*, and his method of argument is logical throughout. In parts, his style



is not unlike that of Paley. In these "Eight Divinity Lectures to confirm the Christian Faith," the will of the Rev. John Bampton has been profoundly carried out. It is in no superficial way that through history, poetry, and prophecy, Oxford men have been led by the first Cambridge Bampton Lecturer to dwell thoughtfully on the origin of the Christ-religion.

*America not Discovered by Columbus: a Historical Sketch of the History of America by the Norsemen in the Tenth Century.* By R. B. Anderson, A.M., of the University of Wisconsin. With an Appendix on the Historical, Linguistic, and Scientific Value of the Scandinavian Languages. (Chicago, Griggs; London, Trübner & Co.).

THIS pleasant little volume is a valuable addition to American history. Its object is fully described in its title-page, and the author's narrative is very remarkable. No one, however, doubted the fact that American soil had been trodden by outsiders before Colon carried out his project, the glory of which no one can tarnish. Even Mr. Anderson suggests that the Norsemen may not have been the first discoverers. In the year 1029, Gudlangson, a Norse navigator, bound from Dublin for Iceland, was driven on to the east coast of America, the people of which (says Mr. Anderson) "rather appeared to them" (the Norseman's crew) "that they spoke Irish." A saga, we are told, affirms that this part of the continent was then called "Irland edh Mykla," that is, "Great Ireland," and that "the country had been colonized long before Gudlangson's visit." The book is full of similar surprising statements, and it will be read with something like wonderment.

*The Last of the Derwentwaters.* A Paper read to the Keswick Literary Society. By J. F. Crosthwaite. (Cockermouth, Bailey.)

MR. CROSTHWAITE'S paper is full of matter which demands and wins the utmost sympathy, and it is rendered doubly interesting by its pictorial illustrations. It should be bound up with any history of the event of which Lord Derwentwater was one of the victims. We add to these few words a communication, from a well-known correspondent of "N. & Q.," which is closely connected with the subject:—

"DILSTON HALL, NORTHUMBERLAND.—The Lords of the Admiralty, as Commissioners of Greenwich Hospital, having granted to Lord Petre, the direct representative, in the female line, of the chivalrous and ill-fated Earl of Derwentwater, permission to remove the remains of his ancestors from their family vault at Dilston, his Lordship has removed the body of James, third Earl, to Thorndon Hall, Essex, and has placed the bodies of the first two Earls, and of three members of the family, in a new vault in the Catholic cemetery at Hexham.

"The historic domain of Dilston, with its grey, shattered ruin and romantic stream, the Devil's (D'Eiville's) Water, has since been purchased by W. B. Beaumont, Esq., M.P. for South Northumberland, by whose family and all inhabitants of 'fair Tynedale' the traditions and associations connected with the place will be alike preserved and venerated. J. MANUEL.

"Newcastle-upon-Tyne."

*Scripture Proverbs, Illustrated, Annotated, and Applied.* By Francis Jacox. (Hodder & Stoughton.)

MR. JACOX so well describes his own method of work in this volume, that we cannot do better than transcribe it. "A text is taken, and in the illustrations, annotations,

and applications which he proceeds to accumulate upon it... he allows himself such latitude as sometimes seemingly to get out of his latitude altogether; such longitude as may be got out of that term as a graphical rather than a geographical expression." In this humour this very readable volume is put together by Mr. Jacox. They who "know him of old" will be glad to renew the acquaintance. They who have not that knowledge will do well to begin it in *Scripture Proverbs*.

*Histoire de la Littérature Contemporaine en Angleterre.*

Par Odysse Barot. (Paris, Charpentier).

WE are able to extend high praise to this admirable hand-book to modern English literature, which is a complete view of contemporary English letters, except so far as theology is concerned. This last is omitted, as not concerning French readers; but if a chapter on the theologians were added, the work would repay translation. The translator would, probably, be better able to do justice to theology than would the author.

### Notices to Correspondents.

C. P. E. writes:—"Some months ago, a writer in the *Guardian* newspaper opened the question of the mediæval pronunciation of Latin; has it occurred to him how many hints may be gained from the mediæval Hymns (see Abp. Trench's interesting little volume) through the rhymes and *ictus*?"

INNER GUARD.—In 1776, the Freemasons' Great Hall, in Queen Street, Lincoln's Inn Fields, was first opened. Lord Petre, the Grand Master, was a Roman Catholic.

MR. CHARLES MASON (P. 377, "Paris Prisons") gallantly points out, on behalf of MRS. M. VAN EYS, that P. P. (p. 397) was anticipated by that lady (p. 154) in referring to Maxime du Camp as an authority to be consulted on Paris prisons.

R. W. CORLASS.—Cler. Parl. Dom. Com. = Clerk of the House of Commons. The House of Commons granted licences for new inventions, which, as well as their orders, were signed by the Clerk of the House.

C. O. B.,—"Field" (5<sup>th</sup> S. ii. 377),—corrects a "slip": "The Sanscrit personified name for the Earth," he says, "is Parthivî, the feminine substantival form from *Parthiv*, broad, and might be rendered 'The Broad One.'"

BELTHORN.—You had better take the advice of one of the many leading London publishers, and consult a drawing master.

W. BISCOE (Exhall Rectory).—Thanks for the letter now returned. It is not a MS. You will find it printed in *Cromwell's Letters and Speeches*, Carlyle, vol. i. p. 136.

W. S. S.—The *Hamlet* might be of some value. The second-named play is more doubtful.

G. W. W. (P. 370).—We have a letter for you.

F. J. M.—Drawn = disembowelled.

LL.—They were contemporaries.

A. L. MAYHEW.—Received.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, NOVEMBER 23, 1874.

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## Notes.

## THE GIPSIES.

It is somewhat singular in a publication so much connected with Scotland as Chambers's *Encyclopædia*, that under the heading of "Gipsies" a great number of the various national and other names of that people should be given, to the extent of about nineteen or twenty, and reaching as far east as Persia and India, and yet one of their names in Scotland,—a well-known name; it may, indeed, be said their special name in that country,—is omitted. The name referred to is that of the Cairds or Cards. I am far from wishing to appear as afflicted to any extent with Scotch or British narrow-mindedness, yet I cannot help thinking that, while we seem, judging from meetings of Orientalists and otherwise, to be much taken up with Sanscrit and other Oriental languages, and most justly so, we also seem to forget that the United Kingdom is a country which, considering its size, is unequalled in Europe, perhaps in the world, for its own inherent philological wealth, possessing, as it does, so many deeply interesting native languages, namely, the English, the Gaelic or Irish, and the Welsh. And it will yet be seen, when the matter is rightly gone about, that the vocables of these languages, more especially those known as proper names, throw as much light, perhaps more, and as autho-

ritatively, as those of any language whatever, not excepting the Sanscrit, on the history and progress of mankind; and the name of Caird will yet be seen to be as important as any in pointing out who the gipsies really are.

But in Scotland the gipsies had another name—a name also not mentioned in the *Encyclopædia*. But this is not so very surprising, as, so far as I know, it has long been obsolete; though when rightly viewed it will also be seen to be as important as any in determining who the gipsies are. The name now referred to is that of the Faas. In Lowland Scotch, as your readers are probably aware, ball is pronounced ba', call, ca', fall, fa', hall, ha', and so on; and it is thought that they will thus concede that Faa was, in all probability, contracted from Fall or Phal. I would here remind your readers of the interesting old ballad of *Johnnie Faa and Lady Cassillis*. The unfortunate hero of the ballad has always been recognized as having been a gipsy; and it was no doubt the fact that he was so that gave to our remote ancestors their chief element of interest in the ballad.

Then there are other two names, or modifications of one and the same name, used in Britain, which I have always understood to denote the gipsies, namely, the Scotch name of "the Tinklers," and the English name of "the Tinkers." Of neither of these names is any mention made in the *Encyclopædia*. I do not suppose that any one doubts that these names denoted the gipsies. The Welsh language has tinker in the form of *tincerrd*. The last syllable, *cerrd*, is evidently the Scottish *caird*. In Highland Gaelic, *caird* occurs in the form of *ceard*; and I presume it will also be found to exist in the Irish dialect of the Gaelic. Be that as it may, the extensive prevalence of the word *caird* in its different forms as a name of the gipsies is beyond dispute from what is clearly ascertained.

Tinker being thus a name of the gipsies, there can be no doubt of the truth of the statement which has been made (and there is no reason why we should doubt its truth) that the tinker, John Bunyan, the author of *The Pilgrim's Progress*, was a gipsy by extraction. Thus our brethren the gipsies have the honour of having produced one of the most religious, one of the most instructive, and one of the most popular writers that Great Britain ever saw—a writer whose works will always possess undying interest. And it may also be mentioned that in the present day we have, in Scotland, two men of very high and acknowledged ability, whose patronymic clearly denotes the same descent. In point of fact, there can be no doubt that our brethren whom we style the gipsies possess natural abilities equal to those of any other section of the human race, let it be called by what name, and let it be as self-conceited as it may.

In the reign of James I. of Scotland, in the fifteenth century, a man named Paul Craw, who



is stated by the historians to have been a Bohemian, was burnt at St. Andrews for heresy, whatever that, in his case, might mean. Now, we know that : French name of the gipsies is *Bohémiens*; and it is thought that we are therefore justified in inferring that the unfortunate man was a gipsy, this conclusion being confirmed by other considerations, into which we cannot now enter.

Further, in direct connexion with John Bunyan and Paul Craw, and their doings, we would ask, Who were the Lollards originally? The origin of this name has been a great puzzle to etymologists. Is not the name a contraction of Loll-cards, *card* having been contracted into *ard*, in the same way as *guard* has been contracted into *ward*? The syllable Loll may have originated from the apparently idle life led by the cards or gipsies. On these grounds, must we not conclude that the gipsies were, at least originally, those who are known in history as the Lollards?

The relative term, the Huguenots, used to denote in France those who were termed Lollards in Britain, has also been a perfect puzzle to etymologists, yet it is believed it might be traced as having originally denoted the gipsies, but the doing of this must be deferred in the meantime.

In confirmation of what has now been stated in the last four paragraphs, I may be allowed to make the following short quotation from a writer in *Blackwood's Magazine*, in a communication entitled "On the Gipsies of Hesse Darmstadt," in the number for January, 1818, page 410. It is there said—

"It is not the least puzzling part of the gipsies' history to find that, on their very first appearance in all countries in Europe, what little religion they had amongst them was founded upon the Christian doctrine."

To guard against misconception, I must here state that I quote this passage merely to show that the gipsies were Christians. The writer depreciates the amount of their religion at the time referred to—the fifteenth century; that is, it is to be supposed, the amount of their *practical* religion. But had any other people any more then, or even so much? Practical religion, generally, has been scarce in all ages. Even in "religious" Britain, in the nineteenth century, is the amount of practical religion so great? Are there in Britain no murders, assaults, thefts, and other shortcomings even now, and were there none in 1818, when the depreciatory remark under consideration was written? It is surprising how people living in glass houses will insist on throwing stones. The same writer in *Blackwood* held what may be termed the old orthodox view, that the gipsies came into Europe in or about the fifteenth century; but my remarks in this and on certain other points must be reserved for a future communication, when I shall lay before your readers conclusions regarding the gipsies considerably different, so far as I am aware, from those hitherto entertained. HENRY KILGOUR.

#### THE FOUR MARYS.

The last line in Mr. Swinburne's tragedy of *Bothwell* is a declaration by one of the four Marys, attendants on the Queen of Scots:—

"*Mary Beaton*.—But I will never leave you till I die." Should not Mary Seyton have had this post of honour assigned to her? She appears to have been the most devoted of the quaternion of beauties, the chosen associates of the Queen in France, and who returned with her to Scotland. They were all of noble families, all about the same age (as was also the Queen), and from childhood till past their twentieth year were inseparable companions. Mary Beaton seems to have been the most literary or scholarly of the group; for when the Queen made her will, immediately before the birth of her son James, while she bequeathed costly jewels to all the four, she specially left to Mary Beaton her French, English, and Italian books. Hence Mr. Swinburne, with dramatic propriety, makes Mary Beaton discourse learnedly with John Knox. It is interesting to trace the fortunes of the fair band of Marys, and we are able to do so by means of the masterly Introduction by the late Mr. Joseph Robertson prefixed to one of the Bannatyne Club quartos, *The Inventories of Mary Queen of Scots*, 1843. It appears that Mary Beaton (or "Marie Bethune," as she wrote her name), about five years after her return to Scotland, became the wife of an Aberdeenshire laird, Alexander Ogilvy, of Boyne, and outlived her royal mistress and all her fair associates of the Court, dying in 1606—nineteen years after the poor Queen had laid her "grey discrowned head" on the block at Fotheringay. (2). Mary Livingston ("Marie Leuison") married on Shrove Tuesday, March 6, 1564-5, John Sempill, of Beltrees, the progenitor of a line of Scottish poets. John Knox terms this pair "John the Dancer" and "Mary the Lusty," and hints at certain scandals which have been fully disproved. The Queen gave the bride a dowry in land, furnished her bridal dress, and gave a masque in honour of the marriage. This Mary was living in 1592, but her husband, "the Dancer," had died thirteen years before that date. (3). Mary Fleming ("Marie Flemyng") settled down as the wife of an old and persevering suitor, Secretary Maitland, of Lethington. She had previously captivated the English envoy, Thomas Randolph,—an amusing gossiping official, to whom we owe many interior glimpses of the Scottish Court,—who thought Mary Fleming was a fit match to contend with Venus in beauty, with Minerva in wit, or with Juno in wealth, referring to the jewels and splendid dress she wore at the masque. Secretary Maitland said, "Those that be in love are ever set upon a merry pin,"—a doubtful axiom by the way, for lovers are often too anxious or too ecstatic to be set upon mirth. But regarding this old phrase, "a merry pin," we may



quote an explanation from that curious storehouse of facts and fancies, Fuller's *Church History*. There was a grand synod of the clergy and laity in the 3rd of Henry I. (A.D. 1102), at which, among other wise enactments, priests were prohibited from drinking at pins, *i. e.* drinking out of a cup marked with certain pins, "he being accounted the best man who could *nick the pin*, drinking even to it, whereas to go above or below it was a forfeiture." But to return to the four Marys. When the Queen, after Chastellard's outrage in 1563, deemed it unsafe to sleep alone, she chose Mary Fleming for her bedfellow. And the latter, as "Madame de Lethington," did not forget the Queen in adversity. She found means to convey to her prison, in Lochleven Castle, a ring with a motto, encouraging the Queen with hopes of escape: "The writing was ane fable of Esop, betwixt the mouse and the lion; how the mouse for ane pleasure done to her by the lion, after that, the lion being bound with ane cord, the mouse shore the cord and let the lion loose." But Fortune did not smile on either mouse or lion! Mary Fleming, like her mistress, had many troubles. Her husband, the able and scheming Secretary, was alternately for and against the Queen—public accuser or secret supporter. Ultimately, when the cause was hopeless, he was chief leader of the Queen's party, was declared a rebel, deprived of his lands, cast into prison, and died (in 1573, while the Queen was immured in Sheffield Castle), "not without a suspicion that he 'took a drink and died as the old Romans were wont to do.'" His dead body lay long unburied, for it was then the law of Scotland, in cases of treason, that the crown could move for doom against a dead man, the body being produced in court; and Lethington's widow, twelve days after the death of her husband, wrote imploringly to Burleigh, that the "poor remains" of her husband might "suffer no indignity," but be committed to the tomb. The request was granted, Queen Elizabeth having interceded, and some years afterwards the widow obtained a reversal of his forfeiture. (4). Mary Seyton ("Marie de Seton") was the only one of the four maids that remained unmarried. She early vowed herself to a life of celibacy, but repented when she was about thirty-five:—

"Ladies, stock and tend your hive,  
Trifle not at thirty-five."

So said Dr. Samuel Johnson, and so apparently thought Marie de Seton. She sought release from her vows, the Queen assisting, but it was too late. Her suitor, Andrew Beaton, Master of the Queen's Household, died, and Mary continued, perforce, her maiden pilgrimage. For fourteen years she shared the prison-life of the Queen in England, and then retired to a convent in France—St. Peter's at Rheims—where she ended her days. And so the little drama of the four Marys was

closed. Mr. Swinburne has Mary Carmichael among his *dramatis personæ*, for which he has the authority of a pathetic old ballad:—

"Yestreen the Queen had four Marys,  
This night she 'll hae but three;  
There was Mary Beaton and Mary Seaton,  
And Mary Carmichael and me."

But Mary Carmichael has no place in authentic history. Mr. Burton, in his *History of Scotland*, starts a point worthy perhaps of consideration in "N. & Q." John Knox reports several interviews between himself and Queen Mary, in which the stern old Reformer undertook to show very plainly how the Church of Rome had declined from the ancient purity, and how deficient Mary was in "right knowledge." Now, were these dialogues held in the language in which Knox reports them? Mary, according to the historian, had very little English; her habitual language was French, and, as Knox was sometime in France and preached in French, Mr. Burton concludes that the dialogues were in that language, and that Knox afterwards wrote them out in English, or rather Scotch. I doubt this conclusion. Knox, I think, would have told his readers if such had been the case. Did Mary ever lose her Scotch? She was approaching seven years of age (six years eight months) when she sailed, from Scotland, for France; her four Marys were Scotch girls, like herself; and, though all remained twelve years in France, they must have kept up the old childish Scotch stories in the old speech, and, when they returned to Scotland, the Queen and attendants would naturally resume the vernacular which they heard daily around them in Court and society. C.

Inverness.

#### THE HERMIT OF RED-COAT'S GREEN.

A most interesting biographical sketch of this remarkable individual, from the pen of Dr. D. H. Tuke, will be found in *The Journal of Mental Science*, October, 1874, pp. 361-372, of which I present the following short abstract.

James Lucas, the so-called Hermit of Red-Coat's Green (and the object of Charles Dickens's vigorous denunciations in *Tom Tiddler's Ground*), was born in 1813, and was the son of an opulent West India merchant residing in London. He manifested considerable eccentricity of dress and manner during his youth.

After his father's death, in 1830, the family removed to the house in which the Hermit ever afterwards lived and died, situated at Red-coat's Green, near Hitchin, Hertfordshire.

It was not until after his mother's death that his hermit-life began; previous to which we find him hunting occasionally in a most extraordinary costume,—“he rode either with his shirt outside, or in a nankeen suit, barefooted, and wearing a small cap, [or bare-headed, his long uncut hair



streaming in the wind," with a rope for his bridle and stirrups. About this time he felt a passion for a young lady, which, unfortunately for him, she did not reciprocate.

On the death of his mother he kept her body in the house from 24th October, 1849, to the January of 1850. Each day he would say she might be buried to-morrow. He spent the greater part of the time beside the corpse. At last his brother, as executor, interfered, and insisted upon the body being interred.

For a quarter of a century after his mother's death Mr. Lucas continued to live alone in the same house (his brother and sisters could not stay in it), which, as you approached it, told a tale respecting the occupant. Every window, and even the doors, were carefully barricaded, and the house was allowed to go to rack and ruin. So was the garden. Dr. Tuke says:—

"When I paid the hermit a visit some years ago, I went up to the window of what had been the kitchen, the glass and casement of which had long disappeared, the strong upright iron bars alone remaining. Here the possessor of ample means, and a man of at least fair education, lived day and night. He appeared to emerge from a bed of ashes (he had not slept in a bed for many years). . . . His aspect was quite in keeping with his abode. Unwashed for many years, his skin was not in a desirable condition. . . . Clothes he had none, only a dirty blanket thrown loosely over him. . . . In the room were a fire, an old table, and numerous bottles. There was also a chair, and I understand that a basket was suspended from the ceiling, in which he kept his food, to protect it from the rats which abounded in his establishment.

"He spoke to me in a low, rather plaintive tone of voice, and gave me the impression that he was labouring under a certain amount of fear or apprehension. Part of his conversation, which otherwise was perfectly rational, conveyed the same impression." . . .

Lucas was not by any means a miser. He was visited by swarms of tramps, to whom he gave a great deal away in coppers, as well as gin. It is said that on last Good Friday he doled out sweetmeats, coppers, and gin and water to 200 children. For some years he gave a poor old woman in the neighbourhood four shillings a week.

His own diet was very simple, though he did not starve himself. He ate bread and cheese, and red herrings, and drank both milk and gin. He avoided milk for some time, suspecting that it might contain poison. At one time he charged a farmer, who supplied him with eggs, with having put poison into them. The same fear of poison led him to change his baker frequently, and he carefully selected a loaf. In his room was found nearly a cartload of hard unused loaves, which it is supposed he suspected of containing poison, and durst not use.

Mr. Lucas died of apoplexy, at the age of sixty-one years, on the 19th April last; and there is reason to suppose he drank largely of gin the evening before his death, after feeling much depressed.

A gentleman, who saw him a week before his death, informs me that he appeared in his usual health, and in fact very lively and communicative. He behaved most politely, and did not betray any unfriendly spirit or delusion in regard to his friends.

One singular trait deserves notice. He would not attach his name to any deed or paper bearing Her Majesty's stamp, the reason assigned being that she was not the rightful heir to the throne. Nothing would induce him to use either a postage or receipt stamp, lest he should seem to admit the Queen's supremacy. He even allowed a sum of money (the proceeds of a sale of some landed property of his under the compulsory clauses of the Liverpool Improvement Act) to lie in the Bank of England to the day of his death, as drawing it out would have required a stamped receipt.

HUGH JAMES FENNELL.

Havelock Square, Dublin.

#### RELIGIOUS ECHOES FAINTLY HEARD IN NURSERY STORIES.

Those persons to whom modern Hebrew devotional books are well known are familiar with the parable contained in one of these books, and which is sung on the first night of the Passover. The story of Judæa is here figured, or, as some think, the lesson that Death has no victory is here taught in at least a remarkable manner. How long the lesson has been taught in this way is a question for others. When it slipped out of such teaching into one of the commonest of nursery legends told for the delight of babies, is a matter that may interest the curious. The following version of this opening Passover song is one which we find quoted by the Rev. G. P. Grantham, in the November number of the *Yorkshire Magazine*:—

"One only kid, one only kid, which my father bought for two zuzim; one only kid, one only kid.

"And a cat came and devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"And a dog came and bit the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then a staff came, and smote the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then a fire came, and burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then water came, and extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then the ox came, and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then the slaughterer came, and slaughtered the ox, which had drunk the water, which had extinguished the



fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then the angel of death came, and slew the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"Then came the Most Holy, blessed be He, and slew the angel of death, who had slain the slaughterer, who had slaughtered the ox, which had drunk the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzim; one only kid, one only kid.

"A good exercise this for the ingenuity of those who are tolerably conversant with their *Jewish History*, and who delight in 'dark sayings' and 'witty inventions'; and we refrain, therefore, from giving the most commonly received interpretation of this mysterious parable."

ED.

**TAAFFE PEDIGREE.**—In the tabulated pedigrees of this family, taken from those in the "Ulster" Office, which appear in a *History of the Family of Taaffe*, privately printed at Vienna in 1856, there are many omissions which should be noticed.

From 1373 to 1626, the descendants of the following are not traced: Richard (eldest son), Nicholas, Richard, George, Nicholas (*s. p.?*), Patrick. Then Stephen of Ballybragan had probably another son besides Peter. This Peter was father of Nicholas, but had he no other son? The latter was father of (1) Christopher (the elder), and (2) John, who married Anna Plunket. But the descendants of Christopher are not traced, nor are those of their brother (3) Laurence. Possibly the latter was the progenitor of Stephen Taaffe, of Dowanstown, who mentions his "father, Laurence," in his will (1730). Laurence Taaffe was of Peppardstown in 1624.

Again, I am inclined to believe that Luke Taaffe, an officer in the army of James II., had a brother, probably the Gerald Taaffe who appears in the Par. Reg. of Barbadoes.

There is another Christopher, son of James Taaffe, of Peppardstown, but his descendants are not traced. He may have been the Christopher of Derry, father (1720-3) of Arthur, Henry, and Anne, of Jamaica; while Christopher mentioned in the will of Stephen Taaffe (1730), and who bequeathed certain goods to Theobald Taaffe, son of Stephen, in 1736, was the son of George. The latter was, perhaps, George, second son of Christopher, of Ballynalegh, by his wife Mary Brett.

The issue of the brothers of the first Taaffe, Earl of Carlingford, are, with the exception of William, stated to have died *s. p.*, viz., Edward, Christopher, Charles, James, and George. But I do not feel satisfied that Charles, at any rate, died without issue. The above William had three

sons, Luke, Theobald, and Charles, but their descendants are not shown.

Again, it is not probable that, in four generations, there should be only one son to carry on the line, yet we find it so stated in the case of Luke (son of John Taaffe, of Ballybragan, and his wife Anna Plunket), father of Christopher, father of Luke, father of Abel.

Finally, there are many Taaffes conspicuous in the R. Cancell. Hib., &c., who were in possession of well-known Taaffe estates, who are omitted, and these were connected with the Plunkets, Dowdalls, Donellys, &c.

Of the other Taaffes connected with Jamaica, Arthur had an only son named George, and his brother, the Rev. Henry Taaffe, had four sons, viz., Arthur, John, Richard, Thomas. Arthur and Henry were the sons of Christopher and Anne, whereas Michael Taaffe, of Jamaica, was the son of Christopher and Mary.

I do not think that there are any traces of these sons of Henry Taaffe in that island, and am disposed to believe that their descendants are, at the present moment, in Ireland, but unrecognized.

It is frequently difficult to obtain information in the pure spirit of genealogy, for this reason, that those who possess it either require to be paid for it, or fear that some sinister motive is at the bottom of the inquiry. I can well understand both difficulties—1st, in the case of one who is simply a genealogist and no more, and 2nd, where an inheritance descends without an accurate pedigree.

In the family of Taaffe, the head of the house amassed a large amount of property by being granted the escheat of his kinsman's forfeited estates about the end of the seventeenth century. In this way, probably, a great deal of genealogical confusion has arisen, and perhaps nothing short of an exhaustive investigation of the public archives of Ireland, and also of private muniments, would be sufficient for the purpose of constructing a *really valuable* pedigree of this ancient family. S.

P.S. I merely throw out these suggestions with a view of inducing others to complete so valuable a pedigree.

**FRAGMENTARY LINES OF POETRY ASCRIBED TO BURNS.**—It is well known that Burns used to be often at the house of Mrs. Flint for the purpose of hearing how his songs sounded, sung with her melodious voice. Her daughter, still alive, and living in the parish of Closeburn, has preserved the following lines, which she recollects her mother to have sung, and which she believes to be some fragments of Burns. I give them as they were recited in a fragmentary style to my friend Dr. Grierson of Thornhill, well known to all in the south of Scotland for his antiquarian tastes and for the valuable museum which he has accumulated,



and which may be regarded as a model provincial museum. The following are the fragments:—

"The house, that was my father's ain,  
Is levell'd wi' the breckan."

And again:—

"O where shall I go hide my head?  
O where shall I go wander?  
O where shall I go beg my bread?  
For here I'll bide nae langer."

Now, as Mrs. Flint possessed a retentive memory, and sung many old Scottish ballads, I think that some of your correspondents, who are well acquainted with the early lyrics of Scotland, will be able to show that these lines are found in some ancient song. Mrs. Flint, popularly known as Kirsty (Christina) Flint, died in her seventy-second year, 4th February, 1838. It was Mrs. Flint who got the chair on which Burns had been nursed from his mother, when she was leaving Dining farm, and which is now at Mansfeld, near New Cumnock, the seat of the late Sir James G. Stuart-Menteth, Bart.

C. T. RAMAGE.

OSBERNE, BISHOP OF EXETER.—A note relating to a grant said to be signed by Leofric as Bishop of Exeter in 1085 (5<sup>th</sup> S. ii. 304) leads me to observe that in a public document of much interest and importance, given by William of Malmesbury, namely, the order of the great Council held at Windsor on the feast of Pentecost, 1072, appears the signature—" + *Ego Osbernus Exoniensis Episcopus consensi.*" This, I think, would prove that Leofric could not then hold the Bishopric.

In reference to Bishop Osbert, or Osberne, I should like to ask whether he was not the same person as Osbernus, the Precentor of Canterbury and biographer of St. Dunstan, who is described by Pitisci, circa 1074, as the intimate friend and councillor of Archbishop Lanfranc, and who is stated to be an Englishman? I do not find anything proving this to be impossible or even improbable.

EDWARD SOLLY.

Sutton, Surrey.

IRON IN OAK.—The frequent effect of lightning upon this monarch of the forest has excited the attention of the philosophic mind. After citing several examples of the manner in which the oak has been singled out from other trees immediately adjoining, and of equal height, a writer upon the subject says:—

"It is well known by chemists that oak contains a considerable portion of iron in its composition. This metal, it may be presumed, is held in solution by the sap, and equally distributed throughout the whole tree. May it not be owing to this circumstance that the oak is so frequently a victim to that power, which in fact it solicits with extended arms, to its own destruction?"

If the above be true, it is worthy of notice.

FREDK. RULE.

MANY ENGLISH WORDS IN ULSTER are used in senses wholly different from their established mean-

ings. Thus I have heard it said of a charitable and bountiful lady, who was, of course, beset by beggars, "she is *polluted* with them," meaning merely that they crowded about her. Poor persons, though of good character, if they become mendicants, are said to be "*profligates.*" Diseases are often called by names of quite different ailments, e. g., a catarrh is called *founder*. A disease not infectious in cattle is called *murrain*. A painful disease of females is called a *weed*; and an inflamed sore a *rose*.

S. T. P.

TOUCHING FOR THE KING'S EVIL.—This certificate, if not unique, is at least curious, and may be found embalmed in the old register of Waterfall, near Leek:—

"To the King's most excellent Majesty.

"We, the Minister & Churchwardens of the parish of Waterfall, within your county of Stafford, doe hereby certifie your princely Majesty that Alice Smyth, the daughter of Edward Smyth, of Waterfall aforesaid, yeoman, hath not at any time heretofore had the sacred touch of your Sacred Majesty, to the Intent to be healed of the Disease called the King's evil; having first carefully examined into the truth thereof, as your gracious Majesty of your Royal will & pleasure hath lately commanded us. Witness our hands the 25th day of October, A<sup>o</sup> Dom<sup>o</sup> 1684.

"Thomas Malbone, *curat. ibi.*

"Samson Parks, }  
"James O Berisford, } Churchwardens."  
(his mark.)

JOHN SLEIGH.

Highgate, N.

"WASTE-RIFF."—Lady Barker, in her little book on the *Principles of Cooking*, uses this word, and describes it as a north-country word. Whence the last syllable? Like the Welsh *gwastraff*, the whole word seems to mean simply *waste*.

T. C. U.

"THE END JUSTIFIES THE MEANS."—This, like many other points of belief and practice, may be clearly traced to pagan sources. Speaking on this point, Lactantius says (*De Falsa Sapientia*, lib. iii. 15): "*Faciet sapiens (inquit idem Seneca) etiam quæ non probabit, ut etiam ad majora transitum inveniat.*" The wise man, says the same Seneca, will do things which he disapproves of, in order to compass higher ends.

EDMUND TEW, M.A.

THE ROYAL VETO.—It is often said that there is no instance, since the reign of William III., of the Royal veto being put on a Bill which had passed both Houses of Parliament. But, according to Sir John Bowring (Bentham's *Works*, x., 211), George III. vetoed Bentham's Panopticon Bill in that predicament.

Perhaps this may not be strictly correct; the Bill may have been withdrawn, or not passed through the last Parliamentary stage.

LYTTELTON.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SEMPLE, SEMPILL (THE SURNAME).—Taylor, in his very valuable work on *Words and Places* (ed. 1864, p. 403, note), in animadverting on the changes and errors in names, and the tendency to contract their original forms, mentions (as does Lower, in his *English Surnames*), that Semple is a corruption of *St. Paul*. For this opinion, will some of your learned contributors say whether there is any sufficient authority, or what are the examples of this change? None are known to me.

The Semples (of Scotland), whose chief seat was indifferently called Elziotstoun, Elliotstoun, or Ellistoun, in Lochwinnoch parish, Renfrewshire, are a very ancient, and, at one time, were also a very potent family. They were first ennobled in the end of the fifteenth century, by James IV., in the person of John, then Sheriff of Renfrew, who was created Lord Semple. The first of the family known is said to have flourished in the time of Alexander III. of Scotland; and at least one of them, Robert by name, is, in a charter to him by King Robert Brus in the beginning of the fourteenth century, of the whole lands within the tenement of Largs, Ayrshire, belonging to, and which were forfeited by, King John Baliol, called "Roberto, dicto Sympil." Sympil, in after times, assumed more than one orthography, but latterly, and chiefly, the forms of Sempill and Semple. It must be mentioned, however, that, by a tradition in Renfrewshire, the origin of Sympil, &c. was the adjective *simple*; inasmuch as it is said that the first of the family, this Robert, or some ancestor, was only a *simple*, or *common* man, one holding no lands, until the time of his elevation into note, in consequence of a successful feat in surgery, by which the life of Robert II. was saved through his performing the Cæsarian operation upon this king's mother, the Princess Marjory Bruce, wife of Walter, High Stewart of Scotland. The Princess in hunting, or in returning from it to her husband's castle of Renfrew on the Clyde, fell from her horse at a spot between Paisley and Renfrew, which was marked in after times by a cross—"Queen Blearie's Cross" as it was called—and thereby had her neck dislocated. Robert II., the Cæsar-child, from his having had red, or blood-shot eyes, was called and known as "King Blearie"—blear eye; and a tradition, which is uniform, would have it that this arose from the eyes of the child being accidentally injured in course of an operation. In one MS. the operator is called Sir John Forester. That the Semples were vassals of the High Stewarts of Scotland is undoubted. As patronage arms, they bear the *cheveron cheque* (the

Stewarts' chief bearing being the *fess cheque*) between three hunting horns, with bratches as supporters, and the motto "keip tryst"; and in consequence, and even otherwise, it is pretty generally allowed, that at first they must have filled the office of hunter, forester, or fowler, under the High Stewarts, who received vast possessions from David I. and his immediate successors, and among others the barony of Renfrew, which was co-extensive with the present shire, and within which was the extensive and "prohibited forest" lying south-east of Paisley, as well as others in Strathgryfe, the name of that portion of the barony which is situated westwards of the Black-Cart, or Kert-Lochwinnoch. R.

BUGBY, OR BUGBEE, FAMILY.—The writer is anxious to hear of any members of this family in the sixteenth and seventeenth centuries. The traditions are that the family was settled in the Midland Counties and about London. The American branch descends from two brothers, who sailed from Ipswich about 1630.

JOHN E. BAILEY.

Stretford Manchester.

FAMILY RECORDS, &C., ENGRAVED ON COINS.—Through the kindness of Mr. Lincoln, of New Oxford Street, I have before me three pieces of English money which have had their reverses filed smooth, and inscriptions engraved thereon. The first piece is a shilling of Queen Anne, and the record inscribed is "Ann Hopes, born Nov. 10th, 1777." The second piece is a fourpenny bit (Maundy money) of George III., date 1762, on which, replacing the figure 4 erased from the reverse, is this inscription: "Martha Ellis, born Augt. 17, 1785." The third piece is another Queen Anne's shilling, the reverse bearing the following amatory sonnet:—

"To  
My soul  
Ev'ry word conveys a Dart,  
Thro' y<sup>e</sup> Ear into y<sup>e</sup> Heart;  
Every Feature gives Desier,  
Ev'ry Breath blows up the Fire;  
Ev'ry Motion charms y<sup>e</sup> Sight,  
Oh! thou Heav'n of all Delight.  
Sarah Wint.  
London."

On a fourth circular piece of silver, the size of a shilling (I cannot exactly determine whether it was originally a coin), both sides are covered with engraving. On the obverse is a representation of a female, cross in hand, weeping at a tomb; this latter displaying these words, "Flora Plant, of Leake, died April 10, 1845, aged 56." On the reverse appears, "A Present from his Uncle and Aunt Edw. and Elizabeth Evans to Will. Baker, in remembrance of their beloved Sister and his affectionate Aunt. Lincoln, Nov. 1, 1845." I would fain learn something about these and similar pieces,



whether such inscribed coins are rare, or, as I fancy, plentiful; and if the latter be the case, what custom obtained with regard to their distribution.

CRESCENT.

Wimbledon.

SCULPTOR POET.—Dr. Wharton, in his *Essay on Pope*, says:—

"The Persians distinguish the different degrees of the strength of fancy in different poets by calling them painters or sculptors. Lucretius, from the force of his images, should be ranked among the latter. He is in truth a sculptor poet."

I should be glad to know whence he derives this reference to the Persians. C. A. WARD.

Mayfair.

SEAL OF ALEXANDER, PRINCE OF LIVONIA.—The seal of Alexander, Prince of Livonia in 1502, bears, besides the main shield of the quartered arms of Poland and Lithuania, a series of six separate escutcheons, as follows:—

1. A bull's head caboshed accosted by a sun, and a crescent; an estoile between the horns.

2. A lion and eagle dimidiated.

3. A man's head affronté crowned, and gorged with an open crown reversed.

4. A beast (griffin or lion) rampant.

5. Barry . . . and . . . impaling . . . twenty estoiles . . .

6. Hungary (the patriarchal cross).

I shall be obliged if any correspondent of "N. & Q." can assist me to the tinctures and owners of these arms. J. WOODWARD.

WELSH PARISH REGISTERS.—An abbreviation looking like "vz" (the *z* having a long tail) is found frequently in Welsh registers. For what word does it stand? It seems to mean "daughter of," while the more familiar "ap" is strictly confined to the masculine gender. Thus under date 1st Dec., 1587, is an entry:—"Dauid ap Edd [Edward] et Katherina vz Rondle disponati sunt."

From 1644 onwards the abbreviation consists of three letters; the first like a Greek  $\chi$  or  $\psi$ , and the last two plainly *ch*. The vicar of the parish, a thorough Welshman, could suggest no word in his language. W. D. SWEETING.

Peterborough.

ANCIENT GRANTS OF LAND BY PORTUGUESE AUTHORITIES IN INDIA.—

"En mesme temps (A.D. 1546) on receut nouvelles de la Declaration du Roy Iean, touchant les belles actions faites à Dio; en vertu de laquelle on assigna divers prix aux braves qui avoient bien servy; et on distribua aux soldats vne certaine quantité de terre autour de Baçain."—*Histoire des Indes*, par R. P. Iean Pierre Maffée, Part II. p. 190, Paris, 1665.

Were any of the Portuguese grants of land engraved on sheets of copper? In what language were they usually written? And are any of those for land at Bassain, twenty-seven miles north from Bombay, still in existence? E.

"THE UNIVERSE." A poem by the Rev. C. R. Maturin, author of *Bertram*. London, Henry Colbourn. Maturin's *Romances*, &c.—Some years ago a poem with the above title was published. Since Maturin's death it has been ascribed to a Rev. Mr. Wills. There is a mystery about this that I do not understand. Did Maturin lend his name, and was a trick played off on Colbourn? Or is the pretended authorship of Wills a piece of *blarney* of the same mint which tried to deprive Campbell of the authorship of *The Exile of Erin*?

The question about *The Universe* induces me to ask whether there is any modern or recent edition of Maturin's most extraordinary romance, *Melmoth the Wanderer*. It is an eloquent and imaginative effort of genius, and of more value than all the sensational romances of the present day put together. A French translation has recently appeared at Paris. A few years ago *The House of Montorio*, a youthful production by Maturin, was reprinted in London, but the publisher (probably owing to copyright law) did not interfere with *Melmoth the Wanderer*. The *House of Montorio* is a romance of the Radcliffe-Minerva school, and Maturin was ashamed that he ever perpetrated such a puerility. N.

MUFFLING KNOCKERS WITH KID GLOVES.—Is there any significance in the use of a white kid glove for muffling the door knocker when an "interesting event" has taken place in a household? Dickens describes the process with great humour in one of his novels. The right hand glove (I have heard) is or was used in the case of a male infant; the left for a girl. Can any reader of "N. & Q." account for the selection of a rather unsuitable article for this purpose, and say if the alleged use of the right and left is invariable or arbitrary? F. D. F.

Belfast.

GILBERT WHITE, OF SELBORNE.—I possess one of his sermons written in that caligraphy for which he was so famous. From the style, however, and the very few erasures in it, I cannot help suspecting it is not original. It is on the text Matt. xxv. 30, and commences, "These words are the conclusion of the Parable of the Talents, and designed by our Saviour to stir up all Christians to faithfulness and zeal in the exercise of all those powers and means," &c. Perhaps some one can trace it for me from this beginning. It was first preached at Selborne Aug. 6, 1758, and, between that date and Aug. 19, 1792, did duty at that village seven times, and at Farringdon no less than twelve times. PELAGIUS.

THE LONG PARLIAMENT.—Thomas Raikes (see *Journal*, 1858, vol. ii. p. 337), when in Paris, called, 14th Nov., 1842, on "Montrond" (in the Index he is called *Count*), who "was full of anecdote of past times. He produced an old book



from his library written by his mother in 1790 on the Long Parliament in our Charles I.'s time, which he begged me to read. . . . I brought away his mother's book to read." Has the book been described by any of the French bibliographers?

OLPHAR HAMST.

MEZZOTINT: SIR T. LAWRENCE.—I have a mezzotint engraving entitled "*Rural Amusement*. Sir T. Lawrence, P.R.A., Pinxt. John Bromley fecit." Published by "Robert Simpson, 20, St. Paul's Terrace, Camden Town." The picture represents two handsome boys playing with an ass. I wish to ask if the pictures of the boys are portraits, and if so, whom do they represent? I fancy, from the pose of the figures, that they are portraits.

W. H. PATTERSON.

"THE NEW STATE OF ENGLAND, 1691."—*The New State of England under their Majesties King William and Queen Mary*, by G. M. Who is the author, and is anything known of him? The book is printed by "H. C., for John Wyat, at the Golden Lion in St. Paul's Churchyard, 1691," and is dedicated to the Duke of Leeds (then Marquis of Caermarthen).

R. PASSINGHAM.

NEWBY.—In the county of York are at least nine places bearing the name of Newby, viz., Newby in the parish of Scalby, near Scarborough; Newby, near Stokesley; Newby, near Gisburn, West Riding; Newby, near Harewood; Newby, near Clapham, Settle; Newby Cote, in the same neighbourhood; Newby Hall, near Ripon, seat of Lady Mary Vyner; Newby Park, near Topcliffe; and Newby Wishe, near Northallerton. Not one of these places is mentioned in the Domesday Survey. As the names of all places terminating in "by" are admittedly of Danish origin, how can their omission in the great survey be accounted for? It cannot be reasonably supposed that they all have originated since the Conquest. W. G.

### Replies.

CATULLUS: "HOC UT DIXIT," &c. (SNEEZING).  
(5<sup>th</sup> S. ii. 396.)

Neither Mr. Landor nor any other man can make sense of this passage of Catullus as Mr. COLLINS (or his copyist) has written it. The parenthesis, which is in no case wanted, makes the passage nonsense as it is here placed.

If Baskerville's is the only edition MR. COLLINS has, and if he has printed it in this way, I can understand MR. COLLINS'S perplexity; for Baskerville's editions (I think) never have any notes. Otherwise, there is no occasion to go to Landor; any of the common practitioners sufficiently explains the passage, though there is certainly some doubt as to the exact meaning.

To sneeze (like the *neighing* of the horse in the

well-known passage of Herodotus, &c.) was taken as a sort of omen, or supernatural token: see the passage in Propertius, quoted by the commentators. And here it simply means that Cupid, who was naturally in attendance on the lovers, showed his approval of their endearments by sneezing.

The peculiarity of the passage is that, by its construction, it may mean that the approval was signified either by a sneeze *dexter* or a sneeze *sinister*; and that both as to grammar and sense either reading is defensible. (Compare the very ungrammatical variations, in the *Art of Pluck*, on the words "Hannibal transivit Alpes summa diligentia.")

1. Written and punctuated as follows—"Amor sinistram, ut ante dextram, sternuit approbationem"—it means, "Cupid, who *before* (the return of Septimius) had sneezed on the right (meaning *disfavour*), now sneezed sanction (by sneezing) on the left." This is the more elegant as to language, and is quite correct in sense; for it is well known (as illustrated by the Greek word *ἐνώνυμος*) that the left hand was, in omens, considered lucky. The commentators profoundly explain this so as to reconcile it with the general sense of *dexter* as favourable, by reminding us that that which was on the left hand of a man on earth was towards the right hand of the god peering down on him from the sky.

2. Written as follows—"Sinistram ut ante, dextram," &c.—it means just the reverse; *sinistra* and *dextra* being taken in their more ordinary sense, and it is hard to say that they may not be so. The modern translators (Cowley's is a contemptible version), Mr. George Lamb and Mr. Theodore Martin, assume this sense as a matter of course.

3. I must admit I have always rather fancied a third sense: that *both* positions were favourable, the whole sense resting on the *sneeze*, and the meaning being merely that Cupid was favourable throughout the interview (in which no such definite change, *at the time*, is indicated as in Horace's famous parallel one of Lydia), and that both before and after the lovers had spoken they were of the same mind, and Cupid, hovering *all round* them, gave his approval. But none of these points are very material.

The parenthesis would be consistent with sense and grammar if it included *dextram*; but it is at best wholly needless, and better away.

LYTTELTON.

P.S. It is needless to explain the sort of elliptical *πρὸς τὸ σσημαινόμενον* which is required for the *first* two of the above versions.

Let Cowley, who is most successful in his translations, explain these lines from Catullus:—

"The God of Love who stood to hear him  
(The God of Love was always near him),



Pleased and tickled with the sound,  
Sneezed aloud, and all around  
The little Loves, that waited by,  
Bow'd, and bless'd the augury."

"*Amor sicut antea sternuendo ediderat (sinistram approbationem) omen sinistrum (infaustum) ita nunc sternuendo edidit (dextram approbationem) dextrum (faustum) omen,*" is Doering's correct explanation; while J. Scaliger, who has imitated this poem in elegiacs—

"Hæc effatus ubi, læva de parte secundis ]  
Alitibus dextrum sternuit omen amor,"

has confused the two sneezings and destroyed the sense.

W. E. BUCKLEY.

The presumed sacred significance of sneezing, and the habit of confirming the sneezer, both seem to be at least as old as Homer. Telemachus wishes that his father would return to punish the insolence of the suitors, and has no sooner expressed the wish than he is seized with a sneezing fit that makes the apartment ring. Whereupon Penelope calls the attention of Eumæus to the fact of her son having sneezed *at those words*, and laughs out with joy at the good omen. The entire situation is remarkable; but here is the substance of it:—

Ὡς φάτο Τηλέμαχος δὲ μέγ' ἔπτарεν ἀμφὶ δὲ  
δῶμα

σμερδαλέον κανάχησε· γέλασσε δὲ Πηνελόπεια·  
αἶψα δ' ἄρ' Εὐμαιὸν ἔπεα πτερόεντα προσηύδα·  
Ἐρχέο μοι, τὸν ξεῖνον ἐναντίον ὧδε κάλεσσον.  
οὐχ ὀράας, ὃ μοι νῖδος ἐπέπτаре πᾶσιν ἔπεσσι.

*Od.*, xvii. 541.

J. L. TUPPER.

Rugby.

#### DANTE AND HIS TRANSLATORS.

(5<sup>th</sup> S. ii. 364.)

The strictures of EREM on the translation of the passage from the *Purgatorio*, Canto iii. 28-30, seem scarcely borne out by a careful consideration of the text. The poet relates that, in ascending the mountain with his guide, the sun flamed ruddy behind him, and he perceived his shadow cast in front. Not seeing any other shadow but his own, he begins to fear that Virgil has abandoned him, but his faithful companion assures him of his presence, and alludes to the fact that it is evening at Naples, where his body which *did* cast a shadow lies buried. Then comes the passage in question, explaining how it is that his spiritualized body casts no shadow. "Do not marvel at this," says he, "any more than at what exists in the skies, where one ray of light does not obscure another." The sense is plain and simple, and exactly resolves the poet's doubt. The idea of two heavens, one translucent to the other, seems far-fetched and entirely unnecessary, nor would it be an apposite illustration of the difference between the spiritual and corporeal body, which is the gist of the passage.

The only difficulty is the introduction of the article *il* between "altro" and "raggio." This is a question of authorities. Cary translates the passage—

"Nor thou  
Marvel if before me no shadow fall,  
More than that in the skyey element  
One ray obstructs another."

This corresponds exactly with Longfellow's translation, and shows that in the texts they both followed the *il* was omitted.

In the critical edition of Carlo Witte, in which every possible care was taken to ensure correctness, *il* is not found.

In Mrs. Ramsay's translation (3 vols. 1862-3) the passage stands thus:—

"If here no shadow by my form is made,  
Thou shouldst not marvel more than at the skies,  
Because on them the sunbeams are not stayed."

This is unsatisfactory, and shirks the difficulty.

The version of Maria Francesca Rossetti (1871) corresponds almost literally with that of Cary:—

"Now if in front of me no shadow falls,  
Marvel not at it more than at the heavens,  
Because one ray impedeth not another."

At the same time it is only fair to state that there are authorities leaning towards the view taken by EREM. In the Venetian edition of 1568, printed by Pietro da Fino, and edited with notes by Bernardino Daniello da Lucca, although the article *il* is omitted in the text, the commentator gives the following exposition of the passage:—

"Hora se tu non vedi, dice, seguitando Virgilio dinanzi à me alcun' ombra, non ti dei maravigliare più che faresti de' Cieli; che perche l'UNO cio è cielo, non INGOMBRA, non occupa all' altro il RAGGIO, la luce; che se fosse altramente, cio è che l'un cielo occupasse il lume all' altro, non potrebbe esso lume penetrando per qualli mostrarsi alla veduta nostra; ed i cieli non diafani e trasparenti sariano, ma per il contrario, sodied oppachi."

The capitals are in the original.

"Now, saith he, if thou dost not see any shadow following Virgil in front of me, thou must not marvel any more than thou wouldst at the heavens, because the one, that is the sky, does not hinder, or usurp the ray, the light from the other; if it were otherwise, that one (part of the) sky took the light from the other, it could not be the penetrating light by which all things are manifest to our view, and the heavens would not be diaphanous and transparent, but, on the contrary, solid and opaque."

This deliverance is rather obscure, and if EREM thinks it favours his view he is entitled to the benefit. I have not met with any edition in which the *il* is inserted, and it would appear that all the translators I have quoted have been equally unfortunate. The codices in the Vatican, if they could be consulted, would settle the question.

J. A. PICTON.

Sandyknowe, Wavertree.

I hope EREM will excuse me if I venture to call in question the correctness of his interpretation (as



opposed to Longfellow's) of the passage in Dante's *Purgatorio* already quoted and repeated below. EREM is so evidently an Italian scholar that I think he might not have suggested such an interpretation had he taken the passage from the Verona edition of 1750 with Pompeo Venturi's commentary, a copy of which is now lying before me. I have always understood that edition to be a valuable and reliable one, and in it the three lines are printed thus :—

"Ora se innanzi a me nulla s'adombra,  
Non te maravigliar più che de' cieli,  
Che l' uno all' altro raggio non ingombra."

Now, it is important to observe that there is here *no* article before the noun "raggio," but there is a *second* "che" beginning the sentence contained in the third line; and I feel confident that, reading the two last lines as they stand above, according to the strictest grammatical construction, their plain and substantial meaning is to this effect: "Do not marvel more at this than that, in the firmament (amongst the heavenly bodies), one ray of light does not obstruct another."

Dante's philosophical and, more especially, astronomical similes and allusions are so frequent (dare I say *usque ad nauseam*?), that this interpretation appears to be quite natural and *Dantesque*. I confess that, on the other hand, I cannot understand EREM's opposition of one *heaven* to another *heaven*. In English we call the firmament "the Heavens," and surely the Italian "cieli" is here used in that sense. But "cieli" in this passage is in the *plural* number, and if EREM's interpretation were correct, the verb ought to agree with it and be in the plural also; whereas we have seen that "ingombra" is in the *singular*, and must have "raggio" and *not* "cieli" for its nominative. And again, if EREM's construction were the right one, the second "che" beginning the third line would be superfluous.

I may be permitted to add, as a general opinion, that Dante's Italian is compressed and condensed in such an extraordinary degree as to defy any English poet to translate the *Divina Commedia* line for line; and that great indulgence as to *minutiæ* of expression may well be afforded to those who make the attempt.

M. H. R.

REGINALD, COUNT DE VALLETORTA (5<sup>th</sup> S. ii. 368, 414.)—W. G. T. is on an entirely wrong track in his attempt to connect this noble, whoever he might be, with Beatrix von Falkmont, the third wife of Richard, Earl of Cornwall. It is strange that to this day it should still be supposed an open question whether Beatrix were Richard's wife or not, when the Chronicle of Hayles, his own foundation, records the year of her marriage, and the Patent Roll of 5 Edw. I., as well as an Inquisition of 4 Edw. I., describes her as "Beatrix

Regina Alemannia," the latter adding "quæ fuit uxor Ricardi Regis Alemanniæ." I doubt also whether "the Royal House of Cologne" be a correct term. Beatrix was the daughter of Theodore von Falkmont or Falquemont, and niece of Conrade von Hohentetten, Archbishop of Cologne, who was succeeded in his see by Engelbrecht von Faquemont, probably a relative. She died issueless. It is questionable whether Richard de Cornewall, natural son of Earl Richard, be not a fictitious person altogether. Richard had (with five other children who died in infancy) three legitimate sons who attained manhood, and two illegitimate sons. The former were Henry, son of his first wife, Isabel Marshal, who married, but died childless; Edmund, son of his second wife, Sancha of Provence (by various writers miscalled Scientia, Cynthia, Cincia, and even Crucia), who succeeded his father as Earl of Cornwall—not as King of the Romans—married, but died childless; and Richard, also son of Sancha, killed at the siege of Berwick in 1296. It is certain that this legitimate Richard left no son, or he would have become Earl of Cornwall on Edmund's death in 1300; but he may have left daughters; and apparently he did leave a widow, unless "Johanna quæ fuit uxor Ricardi de Cornwaille" (*Rot. Pat.*, 15 Edw. II.) were the widow of his supposed illegitimate brother, a person of whom I find no trace in contemporary records. The illegitimate sons of Earl Richard who are thus recorded were (1) Geoffrey, termed "consanguineus noster" (*Rot. Pat.*, 4 Edw. III.), whose wife was Margaret, and who left two sons,—Richard, died childless, and Geoffrey (*Inq. Post. Mort. Ricardi de Cornwaille*, 17 Edw. III., i. 50); and (2) Walter, to whom Earl Edmund made a grant as "frater meus," 1293 (*Accounts of Exchequer*, v. 8), and whose Inquisition was taken March 12, 1313 (6 Edw. II., 16), when his son William was returned his heir. In Harl. MS. 1140, it is asserted that the doubtful Richard de Cornwaille was "nothus Edmundi Comitiss," and that he left a son Edmund (fol. 123). The first assertion seems rather improbable, since Earl Edmund was a very prominent member of the sect of the Boni-Homines (the Protestants of his day), and they were usually particular about their morality. But a pedigree given in Harl. MS. 3288, fol. 50, states that "Joan, daughter of Edmund, Earl of Cornwall"—query, if not Richard rather?—married Ralph Valletorte, and her daughter Joan married Richard Champernoun. Here is a connexion between Cornwall and Valletort; but whether it throws any light on the subject, or "makes confusion worse confounded," I leave to your correspondent. One point at least is certain; that Beatrix von Falkmont was mother of no son, legitimate or illegitimate, of Richard, Earl of Cornwall.

HERMENTRUDF.



THE PRETENDER IN ENGLAND (5<sup>th</sup> S. ii. 408.)—KARL inquires for Thackeray's authority for representing, in *Esmond*, that the Pretender was in England at the time of the death of Queen Anne. Without regard to what are called "facts," I can supply evidence of contemporary belief that the Prince Charles Edward Stuart was in London at the period in question. There is a tract in the British Museum, styled—

"An Account of the Whole Procession (of Pope, Devil, and Pretender), As it was carried thro' the City and Suburbs, and burnt at Charing-Cross on Saturday-night last, &c. London: Printed and Sold by J. Read in White-Fryers, and J. Baker in Pater-Noster-Row, 1717. Price Three Pence." (Collection of Satirical Prints, No. 1607.)

This tract comprises letter-press and woodcuts. The latter need not detain us; the former consists of a description of the alleged procession from the "Roe-Buck" in Cheapside to the "Young Man's Coffee-House" at Charing Cross. At the latter place certain effigies representing the three personages named in the title, and other individuals, were committed to a "sumptuous Bonfire." The Pretender makes a sort of biographical confession, such as Paul Lorraine (see Swift's *Essay on English Bubbles*) and his successor in office as Ordinary of Newgate, Guthree, who

—"saves half Newgate with a dash,"

were only too well accustomed to publish. The Pretender declares:—

"Old Lewis assur'd me he wou'd never desert my Interest, and he kept his *Bona fide*, till he was drub'd into the humble Condition of suing for Peace; and I was seemingly to be Sacrific'd to the Resentment of my Enemies, but our dear Sister, and the Tories, concerted privately to elude the Force of the Treaty, and kept me at Barleduc, from whence I made a trip to Somerset House, but was soon Frighten'd away again by the Sound of a Proclamation, at which Sir Patrick and I scow'r'd off. Soon after dear Sister departed this mortal Life, but the Schemes not being yet entirely finish'd, and my good Friends not having the Spirit of Greece, *Hanover* whipt over before me," &c.

It may be noteworthy that a similar belief was entertained at an earlier date, and with regard to an alleged visit to London by a much more formidable person than the Pretender, i.e., the Marshal Duke of Berwick, who, according to *The Triumphs of Providence over Hell, France, and Rome*, No. 1296 in the above-named collection of satires, was in London shortly before the so-called "Assassination Plot" against William III. The Marshal's advent is thus quaintly described:—

"But to prepare things, Berwick first must go,  
And there remain awhile *Incognito*;  
Who, reckoning that the Plot was firmly laid,  
Dances at Drapers' Hall in masquerade;  
With High-Crown'd Hat, and 'bout his neck a Ruff;  
Better becoming Him than Steel, or Buff;  
And tho' the rest in Ignorance did lie,  
WELCOME TO TOWN was still the Plotter's cry.  
But hoping now all things would well succeed,  
He back again to France returns with speed," &c.

A woodcut shows the Duke dancing at Drapers' Hall "in February last" (1695).

F. G. STEPHENS.

"AULD ROBIN GRAY" (5<sup>th</sup> S. ii. 205, 271, 392.)—MR. J. HUBAND SMITH is under a wrong impression as to the English composition to the ballad of *Auld Robin Gray*. The music is by the Rev. William Leeves (not Leaves), and it is not "in imitation of the Scottish melody, *The Bridegroom grat when the Sun gaed down*." As to the last, the late Charles Kirkpatrick Sharpe says, in *Illustrations to Johnson's Scots Musical Museum*, iii. 310:—"I had heard the two lines, quoted here, long ago, but since have met with a copy of the ballad, which, if genuine, could never have been sung to the air now called *Auld Robin Gray*." Also the Rev. William Leeves says, in the Preface to *Six Sacred Airs or Hymns*, that "in the year 1770, when residing with his family at Richmond, in Surrey, he received from the Honble. Mrs. Byron a copy of Lady Ann Lindsay's verses, which he immediately set to music." He adds that "it may not be unsatisfactory to declare, which can be done with the clearest conscience, that he never heard of any other music than his own being applied to these interesting words." Mr. Leeves's composition is a Recitative and Air, and is quite dissimilar to the Scotch air now printed under the name of *The Bridegroom grat*. Compare in Wood's *Songs of Scotland*, i. 20 and 22. I heard, many years ago, that Mr. Leeves was preferred from the Rectorship of Wrington, near Bath, to the Bishopric of Jamaica.

WM. CHAPPELL.

CLOCK-STRIKING (5<sup>th</sup> S. ii. 268.)—I think that MR. MILLER has, perhaps, miscounted the *strikes*. In Italy clocks frequently *repeat* the last hour. At Pallanza and Intra, on Lago Maggiore, the clocks strike as follows: at one o'clock, the hour alone is struck on a great bell; at a quarter past one, we hear a small bell sound *one* for the quarter, and then a repetition of the last hour is given on the great bell; at the half hour, we have *two* sounded on the small bell, and *one* on the large bell; at three quarters, we have *three* on the small bell, and *one* again on the large bell; at two o'clock, we have (as is the case at every hour) the hour *only*. In this arrangement there is some meaning. St. Michael's clock at Hamburg must be sadly out of order, or, at a quarter past six, its hour bell would not sound *seven*—an hour which has not arrived.

JAMES HENRY DIXON.

ABBEYS AND CASTLES OF SCOTLAND (5<sup>th</sup> S. ii. 280.)—I would suggest Dr. Gordon's "*Monasticon: an Account (based on Spottiswoode's) of all the Abbeys, Priories, Collegiate Churches, &c., at the Reformation (Glasgow, 1868).*" Other works might be mentioned as illustrative of the history



of particular localities, but these are useful chiefly as guide-books to the tourist. E. A. P.

Billings's *Baronial and Ecclesiastical Antiquities of Scotland*, 4 vols. 4to., is what your correspondent desires. H. N. CHAMPNEY.

THE ARMS OF ARCHBISHOPS BRAMHALL AND MARGETSON (5<sup>th</sup> S. ii. 287.)—The former's were, "sable, a lion rampant or," a crescent for difference impaling Hawley, "vert a saltire engrailed argent." The Primate died June 30, 1663, and his widow June 24, 1665. Fun. Entries, Ulster Office, 14, 55 and 69; the latter's were, "sable, a lion passant argent; a chief invected or," impaling for Bennett, "chequy argent and gules; on a chief azure, three mullets of the first." Primate Margetson died August 28, 1678. Fun. Entries, Ulster Office, 12, 83, and 14, 201. Y. S. M.

THE LATE JOHN MARPLES (5<sup>th</sup> S. ii. 307.)—Whatever claims may be made for Mr. Marples, it is certain that Sir Joseph Paxton was greatly indebted to other parties for advice and assistance. The late Mr. Henry Wren, of Manchester, an eminent engineer, happened to be frequently in the neighbourhood of Chatsworth when the designs and models were making for the great conservatory there, and they were shown to him. He showed Paxton that the principles of construction were wrong, and the strength and form of the iron pillars and beams were quite insufficient to sustain the structure.

Without the alterations made by Mr. Wren, the conservatory would most likely have been an utter failure, and in consequence the Crystal Palace would not have been suggested. Mr. Wren described to me in the Crystal Palace of 1851 the models as first made by Paxton, and showed me the difference in those actually used. At this distance of time I cannot positively remember, but I believe the improved models were made by Mr. Wren at his works in Manchester, and sent to Chesterfield to have castings made from them.

ELLCEE.

Craven.

SEVENTEENTH-CENTURY TOKENS (5<sup>th</sup> S. ii. 269.)—I think Boyne is right in attributing the token, described by MR. CHRISTIE, to Penkridge, and not to St. Pancras, London, for this reason, that Penkridge is generally pronounced by Staffordshire people Pankridge. The spelling on many of the seventeenth-century tokens is almost barbarous, and quite phonetic in its character. The tokens of Daventry, for instance, are frequently spelt Dayntree, Daintry, or Daintree; one of Smethwick, Smythick; and another of Evesham appears as Esham. These examples are sufficient, I think, to clearly demonstrate that issuers of tokens were guided almost invariably in their spelling by the

local pronunciation of the name of the town or village. It seems, therefore, to me that Penkridge is the correct town for the token alluded to to be placed under. W. H. TAYLOR.

THE "CALENTURISTS" (5<sup>th</sup> S. ii. 269.)—A Cal-enturist is one labouring under *Calentura*, a form of delirium to which sailors are said to be liable at sea, leading to self-destruction:—

"So by a calenture misled,  
The mariner with rapture sees,  
On the smooth Ocean's azure bed,  
Enamelled fields and verdant trees.  
With eager haste he longs to rove  
In that fantastic scene, and thinks  
It must be some enchanted grove,  
And in he leaps and down he sinks."

Dean Swift (*The South Sea*).

The name for the disease, which is not now distinguished as of special character, is a Spanish one. It is also described in Cowper's *Sofa*. R. J.

THE "MODERN ACCOUNT OF SCOTLAND" (5<sup>th</sup> S. ii. 268) is both rare and curious. It was first published in 1679 in 4to., again in 1685, in 1699 in folio, and in October, 1714, in 8vo. The writer was Thomas Kirke, Esq., F.R.S., of Cookridge, near Leeds. He was born 22nd December, 1650, married 11th July, 1678, and died 24th April, 1706. Thoresby styles him "my dear friend" in the *Ducatus Leodiensis*. The *Account* is highly interesting, though it is unfortunately coarse, and paints our Scottish brethren as "proud, arrogant, vainglorious boasters, bloody, barbarous, and inhuman butchers." The *mercheta mulierum*, in its grossest form, is mentioned as in force (p. 19); and at p. 21 we are told that they "cut collops" of the living cow, until "they have mangled her all to pieces; nay, sometimes they will only cut off as much as will satisfy their present appetites, and let her go till their greedy stomachs call for a new supply." A copy of this tract, now in the Manchester Free Library (62 P 17/28193), contains some MS. notes by the late Wm. Ford, the well-known bibliophile, amongst them a transcript of a bitter epitaph on Kirke. It is too coarse for transcription. WILLIAM E. A. AXON.

Rusholme.

HUGUENOTS (5<sup>th</sup> S. ii. 306.)—To the very interesting note of S. W. T. on the derivation of this term, as suggested by various authorities, I may add yet another derivation, Haydn's *Dictionary of Dates* giving "Huguenots, a term (derived by some from the German Eidgenossen, confederates; by others from Hugues, a Genevese Calvinist) applied to the Reformed party in France, followers of Calvin." NEOMAGUS.

There are these derivations of their origin given by Bailey in his *Dictionary*. He says—

"Either from *huc nos venimus*, the beginning of the first protestation of the Apologetical Oration made



before Cardinal Lotharingus in the time of Francis II. of France; or from Hugon, a gate in the city of Tours, where they assembled when they first stirred; or q. d. *les Guenots de Husse*, i.e., John Huss's *Imps.*"

The meaning Bailey gives is "A nickname given by the Papists in France to the Protestants there."

FREDK. RULE.

THE BONES OF THE PHARAOHS (5<sup>th</sup> S. ii. 385.)—

"To what base uses we may return, Horatio! Why may not imagination trace the noble dust of Alexander till he find it stopping a bung-hole?"

I remember seeing, years ago, on the Nile in Upper Egypt, some sugar-works, where the animal charcoal was, I think, obtained from the mummy-pits, but I am not positive. In this utilitarian age, however, we must not be surprised at "sentiment" going out altogether. Did not a scientific lecturer recently suggest practical enlightenment by the bodies and bones of our ancestors—namely, by burning them in retorts and utilizing the gas? Why should not we turn the ancient Egyptians to account, and fertilize fields with them? seeing that we drive docks and railways through the resting-places of our own dead; and, moved by plebeian curiosity and inquisitiveness, desecrate the tombs of the mighty Plantagenets and other monarchs of England; and unhesitatingly rifle the abodes of the ancient Celts and Saxons in the pursuit of "antiquities."

Another age, and not a distant one, may see foundlings, paupers, and idiots handed over to the physiologists of the day to be vivisected for the benefit of science.

GEORGE R. JESSE.

SOMASTER AND KELLAND FAMILIES (5<sup>th</sup> S. ii. 348.)—In answer to your correspondent, I beg to inform him that the branch of which Sir Samuel Somaster was a member died out in the male line, and the headship was continued by the family of a younger brother, a member of which had been Archdeacon of Totnes. Also it was John Kelland who died in 1691, and not the John Kelland who died in 1679, who married the heiress of Somaster. These Kellands were the younger branch of the family of Kelland of Kelland and Lapford Court (of which I am now the eldest surviving representative of the senior branch); and the Painsford branch became extinct in the male line in 1712, by the death of John Kelland of Painsford. Your correspondent may find monuments of the family at Painsford:—"John Kelland, Esq., 1679; John Kelland, Esq., 1691; John Kelland, Esq., 1712." The identity of the Kelland and Somaster families I have never heard before disputed.

W. H. KELLAND.

Trin. Coll., Cambridge.

DUCHESS OF MARLBOROUGH AND QUEEN ANNE (5<sup>th</sup> S. ii. 308.)—The Duchess, in her *Account of her Conduct*, London, 8vo., 1742, p. 226, says:—

"And knowing how great a respect her *Majesty* had for the writings of certain eminent divines, I added to my narrative the directions given by the author of the *Whole Duty of Man* with relation to friendship; the directions in the *Common Prayer Book* before the communion with regard to reconciliation, together with the rules laid down by Bishop *Taylor* upon the same head."

And the Duchess relates subsequently, after the Queen had read her papers, that,—

"As she was passing by me in order to receive the communion, she looked with much good nature, and very graciously smiled upon me. But the smile and pleasant look I had reason afterwards to think were given to Bishop *Taylor* and the *Common Prayer Book*, and not to me."

The entire letter is preserved amongst the Coxe MSS., xv. 123, and is printed in Mrs. Thomson's *Life of the Duchess of Marlborough*, London, 8vo., 1839, ii. Appendix, 509. EDWARD SOLLY.

CONSIDERATIONS ON THE MARRIAGE OF THE DUKE OF CUMBERLAND, 1772: BIGARRIETY (5<sup>th</sup> S. ii. 307.)—This pamphlet on the marriage of Henry Frederick Duke of Cumberland with Lady Anne Luttrell, daughter of Simon Earl of Carhampton, and widow of Christopher Horton, Esq., of Catton Hall, in the county of Derby, was written by Thomas Pownall, a gentleman of considerable attainments and political knowledge, a Fellow of the Royal and Antiquarian Societies, and a constant contributor to the *Archæologia*.

To distinguish him from his brother John (who was also an antiquarian), he was entitled Governor Pownall, having been Governor and Captain-General of South Carolina and other American colonies. Recalled to England at his own request, he was elected in 1768 a member of the House of Commons, and signalized himself in the debates by his energetic speeches against the war with America. He was born at Lincoln in 1722, and died at Bath in 1805.

Although no authority for the usage of the word "bigarriety" can be found, its meaning is patent. It seems to be coined from the French "bigarrure," which signifies a motley assemblage of persons (un mélange de personnes mal assorties), and forcibly hits one of the many dark blots in the Duke's character, namely, his marked preference for the society of low and vulgar companions (cf. Walpole's *Reign of George III.*, vol. iii. pp. 105, 402, iv. p. 165.

WILLIAM PLATT.

Piccadilly.

"Bigarriety" would seem to be an Anglicized form of the French and Italian *bizarre*, capricious, a meaning which the context seems certainly to imply that this word "bigarriety" should have. This word *bizarre* is said, in the French etymological dictionaries, to be derived from the Gothic *bizza*. But there is also a French word *bigarrer*, meaning "to be marked with various colours," and the source of whose derivation is obscure, some



claiming for it a Gaulish origin, others tracing it from the Latin *bis variatus*. There is a cherry called *bigaroon* on account of its motley nature. The sense of motley, grotesque, might suit the passage quoted, though the word *bizarre* seems nearer the mark.

EFF.

"OTHERWHILES" (5<sup>th</sup> S. ii. 398.)—Certainly this word is nothing new. See Dr. Stratmann's *Old English Dictionary* (which correspondents should consult for themselves), where these references are given. *Otherwhile*, Layamon, l. 7062; *Reliquiæ Antiquæ*, vol. i. p. 110; Robert of Gloucester, p. 100; *other hwile*, *Ancren Riwele*, p. 82; *other hwiles*, another reading, at the last reference. Besides which, I may add a reference to Piers the Plowman, B. xix. 99. WALTER W. SKEAT.  
Cambridge.

This word is not uncommon. It occurs in Puttenham's *Arte of English Poesie*:—

"Otherwhiles we speake and be sorry for it."

Also in a few of *The Homilies* (temp. Queen Elizabeth):—"As God of his mercy doth grant us them [his gifts] to use, so *otherwhiles* he doth justly take them again from us."—*Serm. for Rogation Week*, Part 2.

I have noted its occurrence only in the *Sermon for Rogation Week, Of Matrimony, and Of Repentance*. Other instances of the word's use by Chaucer, Gower, and Bishop Hall are given in Richardson's *Dictionary*; also by Milton, in Latham's *Johnson's Dictionary*. W. P.  
Forest Hill.

See Index to *The Homilies*, p. 627, of the edition Oxford, University Press, 1859.

ED. MARSHALL.

"Otherwhiles, the famish'd English, like pale ghosts,  
Faintly besiege us one hour in a month."

1 Henry VI., i. 2, 7.

FREDK. RULE.

Webster cites "Weighing otherwhiles ten pounds or more" from the writings of Holland.

C. A. WARD.

Mayfair.

MOVABLE FIGURES IN BOOKS (5<sup>th</sup> S. ii. 287, 396.)—An example of these figures of still earlier date than that cited by S. D. G. occurs in a very rare and curious volume now before me—Bartisch's *Οφθαλμοδοουλεια, Das ist Augendienst*, Dresden, 1583. The anatomy of the eye is illustrated by a series of woodcuts, placed one over the other.

J. DIXON.

"WHAT IS A POUND?" (5<sup>th</sup> S. ii. 248, 333.)—The difficulty in this question is that there is no such coin as a pound. In France there is the franc; in America, the dollar; in Russia, the rouble; and so on; and a payment means so many of a special coin. The guinea, which was one

pound one shilling, existed before the sovereign. The answer to the question "what's a pound?" may be twenty shillings or two hundred and forty pence. Formerly the penny was an ounce of pure copper, and a dozen of them were worth a shilling. Now, a dozen of the bronze pennies, though more portable, are not worth more than three pence. To fix the price of gold at 3*l.* 17*s.* 6*d.* per ounce, and then say the pound is an aliquot part of the ounce, is reasoning in a circle. The *sovereign*, as contradistinguished from the pound, is a piece of gold of a given weight, but its value has, within the last twenty years, considerably diminished, inasmuch as it cannot now procure the same quantity of commodities which it then represented. Sir Robert Peel used the question "What's a pound?" in the debate upon the Currency or Bank Laws of 1846. He appears not to have understood either his own question or the currency one, and the law of 1846 has been the fertile source of commercial panic. Labour, and not money, is the true test of value; the general advance in wages proceeds from a diminution in the value of the *pound*, as a larger number must be given to secure the same quantity of commodities, and *ergo* the same amount of labour.

JOSEPH FISHER.

Waterford.

"DEFENDER OF THE FAITH" (5<sup>th</sup> S. ii. 206, 254, 318.)—The early use of this title was well investigated in "N. & Q.," 1<sup>st</sup> S. ii. 442, 481, and iii. 94. I may add that the Bull of Pope Leo X., conferring the title on Henry VIII., is in Rymer's *Fœdera*, tom. xiii. p. 756, with a fac-simile of the original, which expressly mentions that the title was conferred on Henry on account of his book against Luther. This was in that king's fifteenth year; and I have looked through the numerous documents in Rymer back to the twenty-second year of Henry VII., without finding a single instance of the use of this title by either sovereign before the date of the Bull, though many of them set out the royal titles at full length, such as formal treaties of marriage, &c. (13 Rymer 77, 107, 167, 185, 310), and one of them (p. 354) consists of articles of agreement made eleven years before the Bull between King Henry VIII., Pope Leo X., the Archduchess of Austria, and other princes, expressly for the defence of the church. In this, if anywhere, one would expect to find him styled "Defender of the Faith," if our kings ever used it before the date of the Bull, yet in it the royal style is merely "Henricus, Dei gratia, Rex Angliæ et Franciæ et Dominus Hiberniæ," the same as in the other documents above cited. After this it is difficult to believe in the genuineness of the Lease of 22 Henry VII., mentioned by MR. STAFFORD p. 206, which actually gives the words "Defender of the Faith" as part of that King's style



or title. Sir Edward Coke, whose acquaintance with the deeds of the Tudor period was unrivalled, gives the style and title of our successive kings down to his time, and says, "If a deed in the style of the king name him 'Defensor fidei' before 13 Henry VIII., or 'supreme head' before 20 Henry VIII., it is certainly forged" (Coke on Littleton, 7 a). And none of the charters, writs, or documents, cited in "N. & Q.," 1<sup>st</sup> S. ii. 481, or iii. 94, shows a use of these words *as part of the king's title*, which seems never to have varied from the time of Henry VI. down to 13 Henry VIII. (*vide* Sir H. Nicolas's *Chronology of History*, 376, 2nd edit., who extracts from Sir T. D. Hardy's *Introduction to the Charter Rolls*). The lease therefore cited by MR. STAFFORD is unique, and would certainly astonish Sir T. D. Hardy. Is it possible to get a sight of it?

JOSEPH BROWN.

Temple.

SPELLING REFORMS (5<sup>th</sup> S. i. 421, 471, 511; ii. 29, 231, 277.)—The REV. DR. BREWER, in his note (5<sup>th</sup> S. i. 421) on the *e* mute, before the suffixes *-able* and *-ible*, gives in a list the following words which are "almost invariably written with the *e* mute":—*changeable*, *chargeable*, *damageable*, *manageable*, *peaceable*, *serviceable*, &c.; "while others," he proceeds to say, "as generally appear without it, as *adorable*, *advisable*, *blamable*, *consolable*, *declinable*, *pleasurable*, and so on."

I think there can be no doubt that the *e* mute is retained in the first class of words for this simple reason, that *g* and *c* before *a* are always *hard*; as, of course, they also are before *o* and *u*. Without the *e*, therefore, *changeable* would have to be pronounced *changgable*; *chargeable*, *charggable*, &c.

J. L. C. S.

RAHEL (5<sup>th</sup> S. i. 388; ii. 133, 198, 238, 296.)—I have only just seen the letters which appeared in your number for the 15th of August upon this subject, but am inclined to the opinion that this form of the word in Jeremiah is a mistake.

I am sorry that I laid myself open to censure by making a general assertion; but, in speaking of other versions, I was thinking of those in the languages of the Continent. If I had been aware of the difference in the Welsh version, it would not have affected the argument. I understand from MR. UNNONE that the word "Rahel" is used regularly through the whole of that version, whereas in the English version it is only used once, thus representing two pronunciations of the Hebrew word.

Again, I cannot agree with MR. UNNONE that the singular formation of this word in Jeremiah is to be accounted for by "the passage having been translated by a Welshman."

It must be remembered that no portion of the version of 1611 was allowed to rest upon the authority of any individual translator. The translators were divided into companies; the portion of

Scripture consigned to each was translated by each member of the company, and then submitted to the judgment of the whole. After these had agreed upon their translation, it was further referred to the other companies, so that nothing might pass without general consent.

It does not seem possible that the word "Rahel" should have been accepted by general consent in Jeremiah when it had been rejected by the same judges in every other passage of Holy Scripture. Again, if MR. MANUEL's statement is correct, that "in the older English versions 'Rahel' is employed throughout, but was only suffered to remain in this one passage in the Authorized Version of 1611," I am the rather inclined to attribute the retaining of it to an oversight. If the translators of 1611 had considered it correct in Jeremiah, they would not have altered it in other places. If they considered it so incorrect that it became necessary to change it in sixteen passages, they would not, except by an oversight, have left it unchanged in the seventeenth.

With respect to the proper pronunciation of the letter *ṛ*, on which, however, the question does not depend, I do not consider myself competent to enter into a discussion with a Hebrew scholar.

In defence of my own opinion, I may say that Gesenius calls the letter "Cheth," and not "Heyth," and says that it is the hardest of guttural sounds—the guttural *ch*.

I may add that the writers of the Septuagint, who may be supposed to have known the pronunciation of their own language, render the Hebrew *ṛ* by the Greek *χ* in Rachel, not only in the other passages in which the word occurs, but also in the 15th verse of the xxxi. chapter of Jeremiah.

FREDERICK MANT.

Egham Vicarage.

[This discussion is now closed.]

BRAOSE = BAVENT (5<sup>th</sup> S. ii. 237.)—

Roger de=Hawyse.	William de=Maria,
Bavent.	Braose.

John de Bavent s. p.	Eleanor=	William, third son.	1. Richard. 2. Peter.
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Peter de Braose=Johanna, grand-daughter  
of Ada de Saunford.

The above genealogy is verified by the following authorities:—*Topographer*, iv. 331; Dodsworth, liv. 130; Abbr. Plac., 10, E. ii.; Ro. 26 (p. 327<sup>b</sup>); Rot. Chart., 16 and 20, Ed. iii. (pp. 177<sup>a</sup> and 179<sup>a</sup>); Abbr. Rot. Orig. (vol. ii.), 18, E. iii., Ro. 10 and 29; *Ib.*, 19, E. iii., Ro. 2. FELIX LAURENT.

SYMBOL IN STAINED GLASS (5<sup>th</sup> S. ii. 268, 334.)—I am inclined to think that such a head as that described by R. P. may be intended to represent



the mocking of our blessed Lord. In a Sarum Missal preserved in Bishop Cosin's Library, Durham, a small woodcut stands at the head of the "Missa de Quinque Vulneribus," representing Our Lord surrounded by all the instruments of His passion. Amongst the many details which are introduced is the head of a man with protruded tongue. Was the subject of the window a crucifixion?

JOHNSON BAILY.

"GOD SAVE THE MARK," &c. (5<sup>th</sup> S. ii. 169, 215, 335.)—Does not the word *mark*, in these phrases, mean the sign of the cross, which the speaker is supposed to make on using the untoward word or words?

J. B.

That this was "a parenthetic apology for some profane or vulgar word" is most probable; for, until quite recently, there existed a peculiar mode of swearing amongst the profane and vulgar in Warwickshire. A man would utter an imprecation, and then immediately add, parenthetically, "God forgive me that I should say so." The apology seems now to have assumed the general forms, "Excuse the remark," and "Pardon the expression," usually prefacing some observation of unusual severity.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

"PETRONIUS ARBITER" (5<sup>th</sup> S. ii. 249, 338.)—I cannot tell B. whether the Amsterdam edition of 1626 be scarce or not, but I possess a copy. It has a dedicatory preface by Woweren, the editor, to no less a person than Scaliger.

W. T. M.

Shinfield Grove.

SEAL IN TWO PARTS (5<sup>th</sup> S. ii. 308, 352.)—An Act of the 13th Edw. I. directs that the seals for the Statute Merchants should be of two pieces, the greater to be kept by the Mayor or Chief Warden, and the less with the Clerk, whose duty it was to write out the obligation. The Corporation of Carlisle have in their possession one portion of a silver seal of which the two parts were united by a mortice and tenon and by a screw. The seal, when complete, had for device the arms of the city, and an inscription, the portion of which, engraved upon the remaining piece, is "RCATORIS. CARLILE 1670 . s."

I should be glad to know if any impression of the early seal of Hedon is known, and, if so, to have a description of it.

A. W. M.

Leeds.

"THIS WORLD I DEEM," &c. (5<sup>th</sup> S. ii. 308, 352.)—In Mrs. Alexander's *Sunday Book of Poetry* (p. 63) this poem is given, not to Philip James Bailey, but to the Rev. Thomas Whytehead.

CHARLES F. S. WARREN, M.A.

"BONNIE DUNDEE" (5<sup>th</sup> S. ii. 5, 154, 357.)—A coffin, said to be proved that containing Claver-

house's remains, was found this year, during the repairing of the vault at Blair. The people there were very indignant when asked if his ashes had not been removed to Old Deer. Claverhouse's last lineal descendant, Miss Clementina Stirling Grahame, of Duntrune, the friend of Scott, and the heroine of *Mystifications*, is now a lively, clever old lady of ninety-two, who goes about, knows everything, and is a fine type of the fast-vanishing Scotch gentlewoman of the old school.

GREYSTEIL.

Edinburgh.

"TAM O' SHANTER," &c. (5<sup>th</sup> S. ii. 328, 358.)—I think that the Earl of Kilmory has the original figures. I saw them in his house on the Thames about ten years ago.

A. C.

"TOUCH NOT THE CAT BUT (OR BOT) THE GLOVE" (5<sup>th</sup> S. ii. 146, 213, 358.)—In Lancashire the form "bout," often supposed to be a corruption of the word "without," is commonly used. Will it not most probably be a relative of the term given by LINDIS and S. T. P.?

YLLUT.

Broughton, Manchester.

THE EARLY ENGLISH CONTRACTION FOR JESUS (5<sup>th</sup> S. ii. 265, 375.)—It is curious that no one in discussing this subject has mentioned the absurdity of the monogram in its form IHS. The first two letters are Greek, but the other Roman! A hybrid of that sort must be called absurd. IHC, the last letter being the old Greek sigma, is the correct form.

CHARLES F. S. WARREN, M.A.

THE NAME JENIFER (5<sup>th</sup> S. ii. 305, 376) seems to be a corruption of the beautiful one Genevieve, which Coleridge has rendered famous in his well-known poem. There is a village in this county (Suffolk) called Fornham St. Genevieve, popularly known as "Fornham Jenifer."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GEOGRAPHICAL (5<sup>th</sup> S. ii. 308, 359, 397.)—R. M—M, who undertakes to answer the question of R. E. A., on the supposition that it relates to English time only, although the proposer professed to have consulted "many of the best authorities, French and English," must have a very imperfect knowledge of the subject he writes about. The reckoning of time by Eastern Longitude by no means ends at Fiji, as he imagines; there are Christians at Tahiti and at Pitcairn's Island who still reckon by Eastern time, and who will observe the dawn of Christmas-day several hours sooner than those at Fiji. But even if it were not so, R. M—M would still be wrong, for it is not a question of comparative longitude at all. At Auckland, New Zealand, which is not so far east as Fiji, the sun will rise on Christmas morn earlier by two or three hours than at Fiji.



R. E. A.'s question is incapable of solution. He might as well ask where an unbroken egg-shell begins or ends, or which part of a running wheel comes to the ground first! I remember an article upon this subject in the first series of "N. & Q.," by your old correspondent A. E. B.

SPERIEND.

FRENCH PRONUNCIATION (5<sup>th</sup> S. ii. 368, 415.)—That *sous* was made to rhyme with *house* in English seems quite certain, and it was even spelt so as to ensure this pronunciation. In the English translation of the French play *Le Médecin malgré Lui*, published in vol. v. of *The Comic Theatre*, London, 1762, the following examples of this are found:—

"*Sganarelle*. No, the devil fetch me if I bate a *souse*."

Again:—

"*Sganarelle*. Oh! sir, I'll not touch a farthing.

*Geronto*. Sir.

*Sga*. Not a *souse*.

*Ger*. I desire, sir."

W. H. PATTERSON.

PECULIAR TREATMENT OF WORDS, &c. (5<sup>th</sup> S. i. 247; ii. 90, 197, 336, 417.)—About forty-five years ago, being on a pedestrian tour near Barmouth, I was recommended by the landlord of the inn not to take the new and more level road, but the old road, which at one point commanded a fine view all round. The Welsh boy who was sent with me to show me the place called it *Pen ramah* (good Welsh, I imagine), but a more educated resident at the next place I came to gave me the history of the word: a party of tourists half-a-dozen years before had declared it quite a *panorama*, and the word, *parcè detortum*, being caught up, remained.

C. P. E.

RICHARD SWIFT, SHERIFF OF LONDON (5<sup>th</sup> S. ii. 333, 416.)—MR. EDMUND LENTHALL SWIFTE very vaguely speaks (p. 333) of a "Sir Somebody Swift" as having been Sheriff of London "about fifty years ago." He adds that "he had been a shoemaker, and, for ought I know, was christened Francis." Allow me to say that he was not christened Francis; that he was not a *Sir Somebody*, as he was never knighted; and that it is not yet half fifty years since he was sheriff. The gentleman in question, Mr. Richard Swift, served the office in the year 1851-2, was a wholesale leather merchant, and was M.P. for Sligo county, as a "Liberal" (and, I believe, a Roman Catholic), from 1852 to 1857. He died, unknighthed, in March, 1872.

ALFRED B. BEAVEN.

Preston.

THE REV. THOMAS GABB (5<sup>th</sup> S. ii. 249, 333, 399.)—Mr. Gabb was also the author of *Thoughts on the Creation and on the Systems of Astronomy*, pp. 100, 1812. He opposed the Copernican and Newtonian systems. I believe some copies of his

*Finis Pyramidis* bear the imprint "John Taylor, Retford." It may not be generally known that this John Taylor, who was a printer at Retford, removed to London, and subsequently became the greatly respected head of the well-known firm of "Taylor & Walton," publishers to the London University. I think Mr. Taylor removed to London about 1806. He was the author of *The Great Pyramid. Why was it Built, and who Built it?* published by Longman & Co., 1859.

ROBERT WHITE.

Workshop.

AN AMERICAN EULOGY ON WOMEN (5<sup>th</sup> S. ii. 147.)—I send a cutting taken out of my commonplace book, which appears to be the original of the *eulogy* on women inquired for. I am sorry that I do not know the date, nor in what paper it appeared, but certainly it was an *English* one:—

"AN AMERICAN RESPONDING TO THE TOAST OF 'THE LADIES.'—The following was delivered by Mr. Mark Turner at the Correspondents' Club Dinner, Washington:— 'Mr. President,—I love the sex, I love all women, Sir, irrespective of age or colour. (Laughter.) Mean intelligences cannot estimate what we owe to woman, Sir. She sews on our buttons, mends our clothes, she ropes us in at the church fares, she confides in us, she tells us whatever she can find out about the little private affairs of the neighbours. (Laughter.) She gives us advice, and plenty of it; she gives a piece of her mind sometimes, and sometimes all of it. (Laughter.) Wherever you place woman, Sir, she is an ornament to that place which she occupies, and a treasure to the world. (Here the speaker paused, looking round upon his auditors inquiringly.) The applause ought to come in at this point. (Great laughter.) Look at Cleopatra, look at Desdemona, look at Florence Nightingale, look at Lucretia Borgia. (Voices, "No, no.") Well, suppose you let Lucretia slide. (Laughter.) Look at Mother Eve. (Cries of "Oh, oh," and laughter.) You need not look at her unless you want to; but Eve was an ornament, Sir, particularly before the fashion changed. (Renewed laughter.) I repeat, Sir, look at the illustrious Widow Macree, look at Lucy Stone, look at Elizabeth Stanton, look at George Francis Train—(great laughter)—and, Sir, I say it with a bowed head and deep veneration, look at the mother of Washington, she "dragged up" a boy that could not lie. Could not lie! It might have been different had he belonged to a Newspaper Correspondents' Club. (Groans, hisses, cries of "Put him out," and laughter.) I repeat, Sir, that in whatever position you place a woman, she is an ornament to society, and a treasure to the world. As a sweetheart, she has few equals, and no superiors. (Laughter.) As a cousin, she is convenient; as a wealthy grandmother, with an incurable distemper, she is unspeakably precious. What would the people of the earth be without woman? They would be scarce, Sir, perfectly scarce. (Renewed laughter.) Then let us cherish her, let us protect her, let us give her our support, our encouragement, our sympathy, ourselves, if we get a chance. (Laughter.) But jesting aside, Mr. President, woman is lovable, kind of heart, gracious, beautiful, worthy of all respect, of all deference. Not any here will refuse to drink her health right cordially in this goblet of wine, for each and every one of us has known, loved, and honoured the best of them all, his own mother.' (Great applause)."

H. C.



I imagine DR. DIXON is mistaken in ascribing the "Eulogy of Woman" he asks about to our side of the water. We have no "penny readings" here; our humorists never whip their syllabubs to such a volume on such a theme; and the reference to Mrs. Brownrigg is English all over, and probably London, so it seemed to me when I read the "note"; but not sure of my own judgment, I asked the author of the excellent index to *Periodical Literature*, a standard work with us on these matters, and received this note from him:—

"Dear Sir,—I never saw the address referred to in 'N. & Q.,' never heard of it, don't believe there ever was such an address. Never heard of 'penny readings' in America. There might have been such a *jeu d'esprit* in a newspaper, but I don't believe it was an address *de facto*.  
WM. POOLE."

I guess, then, this is the truth. The thing was done in England; was considered by some enterprising editor over here to be a piece of excellent fooling, and copied without any reference to its original source, according to the use and wont of here and there a man among us when we want to win dollars and fame for the mere outlay of paper and printer's ink.

ROBERT COLLYER.

Chicago.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Greville Memoirs: a Journal of the Reign of King George IV. and King William IV.* By the late Charles C. F. Greville, Esq., Clerk of the Council to their Majesties. Edited by Henry Reeve, Registrar of the Privy Council. Second Edition. 3 vols. (Longmans & Co.)

THEY who, waiting for the second edition of these remarkable memoirs and journals, felt some fear that it might be what is called "an improved edition," may banish all anxiety. The second edition is simply a re-issue of the rapidly-exhausted first. Every scene, and, what is still more enjoyable, every incident "behind the scenes," is intact. The every-day history of two reigns, and of the social life during these reigns, is preserved. The scandals which startled so many readers still make truthful record of the iniquity which existed in high places; and the comments and conclusions of the journalist attest his acuteness of observation and the just severity of his conclusions.

In that brilliant society of the two reigns in question, there was no more unpretending man than the quiet, gentlemanly Mr. Greville. To contemplate it was his enjoyment; to dissect it, his especial luxury. Among the ambitious men of the period, he moved without any suspicion that he was weighing their characters, analyzing their motives, and preparing undraped photos of them, for the delight of posterity. Without being celebrated as a wit, he had enough of the thing itself to discern how foolish were some of those

who were accepted as wits *par excellence*. "Sacred Majesty" has suffered most at the hands of Mr. Greville. His revelations of what was on and about the throne of George IV. excite a burlesque horror. One shudders at gross facts, and yet cannot refrain from laughing at the actor. The personal revelations, again, of the Sailor King and his Court are, so to speak, horridly burlesque in character. The personages seem to be continually on the point of breaking out into comic songs and still more comic dances. Whether as satirist, historian, or social censor, Mr. Greville shines with equal brilliancy in every character. There will probably never be half so good a history of the two kings and their times as may be found in these diversified pages. They form a wonderful phantasmagoria of life. At the opening, we find shadows and figures belonging to the past; and further on, shadows that assume to be immortal substances; and figures that (as they fade in their turn) prove to be not so permanent as they thought themselves. And when this part of the roll of history is broken off (the rest being for our grandchildren), we encounter fresh actors of history leaping on to the stage. In 1834 (December 6), Mr. Greville thus speaks of a new player looking for an engagement, and not quite decided as to his line of character:—

"The Chancellor called on me yesterday, about getting young Disraeli into Parliament (through the means of George Bentinck) for Lynn. I had told him George wanted a good man to assist in turning out William Lennox, and he suggested the above-named gentleman, whom he called a friend of Chandos. His political principles must, however, be in abeyance, for he said that Durham was doing all he could to get him, by the offer of a seat, and so forth. If, therefore, he is undecided and wavering between Chandos and Durham, he must be a mighty impartial personage. I don't think such a man will do, though just such as Lyndhurst would be connected with."

Such a man has done, nevertheless.

*The White Rose of Langley: a Story of the Court of England in the Olden Time.* By Emily Sarah Holt. (Shaw & Co.)

THIS story proceeds from the pen of the authoress of *Mistress Margery* and *Sister Rose*, favourably noticed some time since in these columns. It is a Martyr's story, not, however, in the conventional sense of martyrdom—resisting unto blood, but in that of "the breathing of a perpetual atmosphere of moral torture." A few biographical sketches are given of the chief persons whom Miss Holt introduces into her volume, and thus an instructive and well-written story is made doubly useful. May we point out that, in the notice of Arundel, the word "consecrated" is used twice unnecessarily when speaking of the translation of the Bishop of Ely (1374) to York in 1388, and Canterbury in 1397?

### Notices to Correspondents.

MARSHLAND.—The writer who begins a note in the third person, and falls into the first, would, undoubtedly, be considered in fault. Nevertheless, the note might be sound in its argument, and the writer might cite clas-



sical authority for the change of person. See the *Epistola Arethuse ad Lycotam* (Propertius, iv. 3):—

"Hæc Arethusa suo mittit mandata Lycotæ,  
Cum toties absis, si potes esse meus."

T. BIRD.—"Hoppet," a small field. See "N. & Q.," 2<sup>nd</sup> S. vii. 157. "Pightel," its meaning. "N. & Q.," 1<sup>st</sup> S. iii. 391; ix. 443, 489; 4<sup>th</sup> S. ix. 220, 287.

POBLET asks, "Is there a *business* directory of Belgium published, also a list of the clergy connected with the churches throughout that country?"

L. L.—"Genius is but perseverance." See "N. & Q.," 4<sup>th</sup> S. v. 41; ix. 280, 374, 393, 449, 522.

TAUNTONIENSIS.—"Auster." See "N. & Q.," 1<sup>st</sup> S. i. 307, and the references there given.

W. A. B.—Wilkie's *The Reading of a Will* was painted, 1830, for the King of Bavaria, and is now at Munich.

#### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

#### NOTICE.

**TWO SHILLINGS and SIXPENCE** will be paid at the Publishing Office for COPIES of the INDEX to VOL. VI., THIRD SERIES, July to December, 1864.

COPIES of the GENERAL INDEX to the FOURTH SERIES of NOTES AND QUERIES will be given in EXCHANGE for Copies of the THIRD SERIES of GENERAL INDEX, if sent to the Publishing Office.

JOHN FRANCIS, 20, Wellington Street, Strand.

**WANTED to PURCHASE**, Ruskin's *Architecture and Painting*—Ruskin's *Elements of Drawing*—Ruskin's *Notes on Pictures in Royal Academy, 1855 to 1860*.—J. E. CORNISH, Manchester.

**WANTED to PURCHASE**, Wheaton's *International Law*—Halleck's *International Law*—Gladstone's *Homer*, 3 vols.—Mason and Bernard's *Hebrew Grammar*—Law's *Works*, 9 vols.—Homer's *Iliad*, translated by Chapman, folio, about 1608—Ovid, translated by Goulding—Frost and Wolstenholme's *Geometry*—Mansel's *Prolegomena Logica*, 1860. Also wanted Catalogues or Lists of Books for Sale.—Address, stating price, to F. HAYWOOD, Bookseller, Cambridge.

**WANTED to PURCHASE**, Abraham Bosse, *Manière de Graver à l'Eau-forte*, &c., Paris, 1758, 8vo.—GEORGE R. JESSE, Henbury, Macclesfield.

**WANTED to PURCHASE**, London's *Arboretum*, Vol. 8, plates—Annual Biography and Obituary, Vols. 1-3—Collins's *Peerage*, 8vo. Vol. 7.—T. MILLARD, 79, St. Paul's Churchyard, E.C.

**WANTED to PURCHASE**, Wharfdale, a Poem, by T. Maud, Esq., published 1774—Wensleydale, a Poem by T. Maud, Esq., Fourth Edition, published 1816.—Rev. T. PARKINSON, North Otterington Vicarage, Northallerton.

**WANTED to PURCHASE**, Economist, Nos. 1490, 1501, 1523, 1568—Cundy's Report on the Grand Imperial Ship Canal (1827).—W. RIDGWAY, 169, Piccadilly, W.

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## Notes.

## ANCIENT VESTMENTS AT ST. JOHN'S COLLEGE, OXFORD.

The wide and general destruction of ecclesiastical vestments in the sixteenth century renders any that remain of considerable interest. Having just examined several, very perfect, which are now carefully preserved in Archbishop Laud's Library at St. John's College, I venture to send you a note of the same. About six years ago they were removed from the President's lodgings to their present place, where they may be inspected, in conjunction with the original MS. Diary of the martyred Archbishop, the skull-cap of scarlet cloth in which he was beheaded, his walking-stick of ebony, and a curious seventeenth-century pastoral staff of silver and steel, together with several pictures of unusual merit. The vestments are as follow:—

1. An ample cope of blue velvet damask, with cloth of gold interwoven throughout, the pattern representing conventional pomegranates. The hood and the orphreys are of good, late fifteenth-century, English embroidery. The Coronation of the Blessed Virgin is represented on the hood, and various saints stand under canopies, including SS. John the Baptist, Peter, Matthew, an archbishop holding his crozier, and others.

2. Two rich white satin dalmatics, powdered with embroidered conventional flowers, the orphreys of crimson velvet likewise powdered with gold flowers.

3. A white satin cope to match, probably of the year 1475 or thereabouts.

4. A small altar antependium of crimson velvet, in the centre of which is an effective representation in excellent embroidery of the Assumption of Our Lady. The ground elsewhere is alternately powdered with embroidered double-headed eagles, cherubim standing on wheels, and fleur-de-lys, all in gold.

5. Another small altar antependium, with the Crucifixion in the centre, round about which are four embroidered bells (possibly heraldic devices of the donor), cherubim on wheels, and various effective and rich conventional flowers, with graceful trailing tendrils in gold thread.

6. A richly embroidered cross of a chasuble, the centre of which contains Our Lady throned with Our Blessed Lord in her lap, with a kneeling angel censing on either side. Other figures represented appear to be those of the apostles, including St. James and St. John.

7. An orphrey and hood of a cope. On the hood is the Annunciation, while down the orphrey are saints in pairs under rather late and depressed canopies. This piece of embroidery is probably of the date of 1520, or thereabouts.

8. Two faded crimson altar antependiums of red damask (*circa* A.D. 1500).

9. Two crimson silk banners richly painted and gilded. In shape they are almost square, with rectangular hanging lappets at the bottom, fringed. On one is a vigorous and artistic representation of the Assumption of the Blessed Virgin; on the other a standing figure of St. John the Baptist (the patron saint of the college). Below, on shields, are representations of Our Lord's five sacred wounds. The style of painting is vigorous, bold and effective.

10. There is likewise a large and well-stuffed altar pillow of damask, rich and stiff with intricate but debased embroidery, in high relief, of the Jacobean or early Caroline era. On it is represented the Nativity, together with the Adoration of the Three Kings. In the Laudian revival such pillows appear to have been commonly placed on the back of the holy table, either to allow a large volume of the Sacred Scriptures to lie open or else to rest an alms' dish against the pillow.

FREDERICK GEORGE LEE, D.C.L.

All Saints' Vicarage, Lambeth.

P.S. While I am on this subject, I may add that I have recently inspected an old set of Eucharistic vestments preserved in a leather box in the Library of Lambeth Palace. Tradition, as the librarian courteously informed me, gives them either to Cardinal Pole or to one of his chaplains. They



consist of chasuble, stole, maniple, and girdle. The material is of a mixed foreign texture, scarcely (as I believe) earlier than the middle of the seventeenth century. I cannot accept the Pole tradition. The chasuble is fiddle-shaped, and the ends of the stole and maniple are like a shovel. I am aware that, in the well-known painting of St. Ignatius Loyola, he is represented in such a shaped sacrificial vestment. But I do not think this set is much more ancient than the time of Charles II. or James II. It is unembroidered, and of no artistic interest.

#### NOTES ON THE ARMS IN "NORTHERN" ROLL TEMP. RICHARD II.

1. John, second son of Adam de Blencowe, of Cumberland, who lived *temp.* Edward III. The Blencowes quarter gu., a canton ar. (Jefferson, *History of Cumberland*, i. 383).

3. Calendar Inq. Post Mortem, iii. 59, anno 7 Ric. II., P.M. of John Levington, of West Levington, Cumberland. Cal. iii. 294, anno 5 Hen. IV., prob. ætat. of John, son and heir of John Levington, Cumberland.

5. Cal. iii. 245. Will'um Fether in P.M. of widow of Earl of Northumberland.

6. Same as arms of Thirlewall in Visit. of York, Harl. MS., No. 1420, and Thirwall in Edmondson.

7. Compare Willement, Roll of Ric. II., No. 227. "Monsr. Richard de Kyrkeby—Ar., 2 bars gu., on a canton gu., a cross moline or."

9. Arms of Skipton (Edmondson), Ar., an anchor, sa.

10. Amand Monceaux, Sheriff of Cumberland, anno 5, 7 and 9 Ric. II. Cal. iii., anno 22 Ric. II., in P.M. of widow of Henry Percy, Earl of Northumberland. "Amand Monceaux, Cumberland."

15. Arms same as those of "Monsire John Chamberlayn" in "Cotgrave's" Roll of Edw. III., published by Nicolas, p. 26.

16. Arms same as those of "Monsire William de Wistowe."—*Ibid.*, p. 16.

18. Cal. iii. 254, anno 22 Ric. II. "Will'us Chauncy ch'r licencia feoffand" (relates, among others, to lands in "Skirpenbek maner, Ebor."). Arms of Chawney, Yorks (Edmondson), gu., a cross patonce ar., on a chief az., a lion passant or (?agreeably to roll).

19. Blennerhassett of Carlisle, Cumberland (Jeff.). Arms of Bleverhasset (Edm.), Gu., a chevron inter 3 dolphins, ar.—of "blamerhasett" (Harl. 1420, fo. 253<sup>b</sup>), Gu., a fess erm. inter 3 dolphins. . .

20. Cal. iii. 245. Anno 22 Ric. II., in P.M. of widow of Earl of Northumberland, "Joh'em de Eglesfeld, Cumberland."

21. Cal. iii. 8 and 55. "Cotyngman maner, York."

22. Compare Willement, Roll of Ric. II. 274, "Monsr Robt. Sleght—Or, a chevron inter 6 cross crolets in chief, and 4 in base, sa."

23. Anno 20 Ric. II., in P.M. of Sir John de Bello Monte, "Will'us de Skremby, 1 fee in Skremby, Cumberland."

24. Sir John Chandos, Knt. of the Garter, was slain in Gascony anno 44 Edw. III. He bore ar., a pile gu. (*vide* his shield in Smith's *Antiquities of Westminster*) or the reverse of the coat in the roll, which seems to have belonged to a subsequent personage of same name.

25. Cal. ii. 10. Anno 1 Ric. II., "W<sup>m</sup> de Sandford" and others in co. York. Harl. MS. 1420, in the Roll of Yorkshire Knights *temp.* Edw. I., gives the arms of Sandford as party per chevron, sa. and erm., in chief 2 boars' heads or.

29. Arms same as those of "Le Sire de Wisham." Cotgrave's Roll of Edw. III., p. 25.

33. Visitation of York (Harl. 1420) gives arms of Eltoft as in the roll, but no coat for Bellassis.\* The following descents are extracted from the pedigree given of the latter family, *i.e.*,

W<sup>m</sup> Bellassis, 1316.

John Bellassis, 1365.

John Bellassis, of Hentnall, 1393, deed 1380.

Robert, 1403. W<sup>m</sup>."

34. Arms same as those of "Monsire de Somerville." Cotgrave's Roll of Edw. III., p. 48.

36. Willement, Roll of Ric. II. 446. "Monsr Richard Story—Ar., a lion rampant queue forchée purpure, charged on the shoulder with a cross patée or."

39. Cal. ii. p. 6. "W<sup>m</sup> Wyville," mentioned in P.M. of Count of Atholl as holding Sledmere, anno 1 Edw. III. Cal. ii. p. 164. "Agnes ux' Will'us de Wyvill, Sledmere, York." Anno 24 Edw. III.

41. "Segar" Roll (Harl. MS., No. 6137, folio 65—3). "Roberd le fizneel"—Paly of 6 ar. and gu., on a fess az., 3 mullets pierced or.

43. Arms of Horsley, Yorks (Edm.), same as Roll.

45. Compare "Rob't Malet"—Ar., 3 buckles sa. "St. George's" Roll (Harl. 6137, folio 87<sup>b</sup> 10).

46. Compare "Henry de longeuile"—Gu., a fess dancettée, and the field crusillée, ar. "Segar" Roll (folio 62<sup>b</sup> 7).

48. Cal. ii. p. 307. Anno 45 Edw. III. "Eva uxor Rob'ti de Bennale"—P.M. Arms of Bennall, in Edmondson, same as Roll.

50. Willement, Roll of Ric. II. 599. "... Hercy—Gu., a chief ar."; or a reversal of the tinctures in the Roll.

51. Arms of Cosington, of Kent, az., three roses (rarely, cinquefoils pierced) or. This was evidently a northern representative of that great family.

55. "Cotgrave's" Roll of Edw. III., p. 29. "Monsire Botevill [qy. Bosevill], port d'argent, une fes engrele gules de iij, trois feuilles de sable." Willement, Roll of Ric. II. 478. "Monsr John Bosvill—Ar., 5 fusils in fess gu., in chief 3 martlets sable."

58. Cal. ii. p. 202. "Constancius de Mortuo Mari ch'r, Kyngeston maner, Cambs."—Anno 31 Edw. III. "Cotgrave's" Roll of Edw. III., p. 48. "Monsire Constantine de Mortymer, or, flourte de fleure de lis sable, as peds agus."

59. "Cotgrave's" Roll, p. 47, "Monsire de Apleby"; and Willement, Roll Ric. II., "Monsr Esmond Appelby"; same arms as Roll.

60. Roll of York Knights *temp.* Edward I. (Harl. 1420, folio 253) gives same arms as Roll.

61. Cal. ii. p. 306. Anno 44 Edw. III. P.M. of "Will'us de Queldryk, Yorks."

62. The only Clement in the Skelton pedigree was Knight of the Shire for Cumberland, anno 2, 16, 17 and 20 Ric. II. (Jefferson). Arms of Skelton, Harl. 1420, folio 255—Az., a fess inter 3 fleur-de-lis, or.

63. Compare arms of Tereby in Edmondson—Ar., an estoile az. (or gu.), and on a chief az., 3 water bougets, or.

64. The arms of Aglionby, of Carlisle, Cumberland, as given by Jefferson and Harl. MS. 1420, folio 253.

65. Cal. ii. p. 193. P.M. of "Will'us de Hoton, fores-

\* It has been suggested to me that a Bellassis may have married an Eltoft heiress, and hence the coupling of the names in the roll.



*arius Regis, Cumberland.*” Anno 19 Ric. II. Arms of Hoton, Yorks (Harl. 1420, folio 253), same as Roll.

The evidence afforded by a comparison of several of the foregoing notes will be allowed, I think, to be strongly demonstrative of the fact, that the principal portion of the persons entered on the Roll did not flourish later than the close of the reign of Richard II. But the copy in the Harleian MS. is without title, and some might suggest that it is merely a transcript of a fragment of a larger *general* collection. The circumstance, however, that a large proportion of the entries refer only to *northern* families will surely be sufficient to prevent any other construction being put upon the document as it stands, than that it is the transcript of a roll which was (although, of course, possibly in a somewhat augmented form) as essentially a *local* record as the Roll of York Knights *temp.* Edw. I. in Harl. MS., No. 1420. And it is an infinitely preferable authority to the latter, because the York Roll, although of much greater length, gives, generally speaking, only the surname, which, as a natural consequence, renders it next to valueless for purposes of genealogical research.

That our Roll is not simply a series of extracts from Jenyns's Ordinary (although perhaps one or two of his examples may have been culled from the original of which it was a copy), is evidenced by the fact that but few of the names in it are included in that collection, and in some of these isolated instances even the arms do not tally.

JAMES GREENSTREET.

#### SOME ENGLISH WORDS COMPARED WITH THE ICELANDIC.

The following etymologies are taken from the Cleasby-Vigfusson *Icelandic-English Dictionary*:

**BREAD.** Icel. *Brauð*. This word was, in early times, unknown in its present sense. Ulfilas constantly renders ἄρτος by *hlaibs*; the old A.-S. poetry also has *hláf*, and the old heathen Scandinavian poems only *hleifr*. In the old A.-S., *breád* is only used in the compound *beobreád* of the honeycomb; O. H. G. *bibrod*; Germ. *beinenbrod*; and this seems to be the original sense of the word. Down to the ninth century, this word had not its present meaning in any Teutonic dialect, but was, as it seems, in all of them used of the honeycomb only. The root of *brauð* is perhaps akin to the Lat. *fragrare*.

**DUNGEON.** This word is compared with Icel. *Dingja*, a lady's bower; A.-S. *Dyng*; O. H. G. *Tunc*;—the common sense being that both the bower and the dungeon were secluded chambers in the inner part of the house or castle. The usual derivation is from L. L. *dominio* (fr. *dominus*), the principal tower commanding the rest of the building.

**EARL.** Icel. *Earl*, *Jarl*; A.-S. *Eorl*. This word

is common to the Scandinavians and Saxons. It originally meant a man of gentle birth, a warrior, as opposed to the *Karl* or *Ceorl*, one of the common folk. Prof. Munch suggested that the name of the Teutonic people *Eruli* or *Heruli* simply represents this word, which the Roman writers took to be a proper name. In the ancient Scandinavian poetry, “*jarl*” is used = *a man*, cp. the phrase “*jarla einbani*,” *earl-slayer* = ἀνδροκτόνος. The *Dictionary* does not give the root idea of the word. Max Müller believes it to be a contraction of *ald-or* (senior), *elder*. So Lappenberg.

**EMANCIPATE.** Lat. *mancipium*, a slave. *Man*, Icel. (a neuter word) a bondman, probably originally of prisoners of war who were sold as slaves. This word appears in O. H. G. *mana-houbit* = a bondsman's head. Query, is the etymology of Lat. *man-cipium* *man* and *caput*?

**LADY.** A.S. *Hlæf-dige*=bread-maid. The *-dige* is the Icel. *deigja*, a dairy-maid. *Deigja* seems to have meant originally a *baker-woman*, and is akin to *deig*, “dough,” and Goth. *deigan*, “to knead,” the same person being in old times both dairy-woman and baker to the farm. Max Müller derives *Hlæf-dige* from *Hláf-weardige*, the feminine of *Hláf-weard* (lord), the warder of bread.

**ROAD.** Connected with Ital. *rotta*, Fr. *route*, *via rupta*. So Icel. *Braut* (road) is formed from *brjóta* to break. The common etymology is from *to ride*.

**OLD SCRATCH.** Cp. Icel. *Skratti* (akin to Swed. *skratta*=to laugh loud and harshly). (1) a *wizard*, *enchanter*; (2) a *goblin*, *monster*; (3) in mod. usage a *devil*, *imp*.

**MERRY.** “*Merry England*,” “my *merry men*.” Cp. Icel. *Mærr*, famous, glorious; *mærir tívar* “the merry (*i. e.* famous) gods.” So Sir W. Scott, *Lady of the Lake*, notes to canto iv.

**SHILLING.** Icel. *skillingr*, *skildingr*, perhaps a derivative from *skildus*, Goth.=“a shield.”

**SIBYL.** Lat. *Sibylla*, Gr. Σίβυλλα. May not the Greek word and the Norse *Völva* be relations? The identity in sense is very striking. May it not have been adopted from some Scythian tribe? In *Völva* an initial *s* has probably been lost. The *Völva* was a prophetess, held in heathen times in the highest honour and reverence. Max Müller connects *Sibylla* with an Italian *sabus* or *sabius*, and says it meant a wise old woman.

**SIN.** Icel. *Synd*, prop. “a denial,” referring to denial by oath of compurgators, ordeal, or the like. The root verb is *synja*, “to deny.”

**SNOB.** Query, is it connected with Icel. *snápr*? In the ancient law *snápr* is a person who falsely boasts of having dishonoured a woman. In modern Icel., when a married man breaks the seventh commandment, and to escape punishment hires another person to bear the blame, this latter is called *snápr*.

**WEIRD.** A.S. *Wyrd*, Icel. *Urðr*, the name given



to the first of the three *Norns*, the German *Parce*. The name may=*fatum*, what is spoken, the fiat of Destiny, and be cognate with *word*, Icel. *Orð*. So Bosworth. Max Müller says *Weird* meant originally *the Past* (das Gewordene), agreeing with Grimm.

A. L. MAYHEW.

Oxford.

#### SHAKSPEARIANA.

SHAKESPEARE'S NAME (5<sup>th</sup> S. ii. 2, 405.)—What is meant by saying that "Fewtarspeare is, doubtless, a local surname," I cannot understand. Just as Shakespeare means a man who shakes a spear, just as Breakspear means one who breaks a spear, so Fewtarspeare means one who *fewtars* or *feutres* a spear, *i. e.*, who lays it in rest.

"His speare he feutred, and at him it bore;"

*F. Q.*, iv. 5, 45.

I do not see why English etymology should be considered a fit subject for such unintelligent guesswork.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"BRIMS" (5<sup>th</sup> S. ii. 282.)—The following lines, from *A Fragment* by Kit Marlowe, settle, I think, the question whether the word "brims" has a reference to the margin of a bank or river:—

"I walked along a stream, for pureness rare,

\* \* \* \* \*  
Upon this *brim*, the eglantine and rose,  
The tamarisk, olive, and the almond tree,  
As kind companions in one union grows."

Dyce's *Marlowe*, p. 382.

B. S.

THE HARNESS SHAKSPEARE PRIZE ESSAY (5<sup>th</sup> S. ii. 405.)—

"The disclose

Will be some danger, which *for to prevent*,  
I have . . . thus set it down."

This "for to prevent" is, I submit, no "authentic instance." The First Folio has:—

"There's something in his soule ?

O're which his Melancholly sits on brood,  
And I do doubt the hatch, and the disclose  
Will be some danger, which to preuent  
I haue in quicke determination  
Thus set it downe."

Staunton's *Fac-Simile Reprint*.

The Second Folio has also "to prevent." The rhythm surely does not require the "which for to prevent" of the Quartos, the reading most modern editors follow, with the exception, however, of Charles Knight, who keeps to the First Folio. The Third and Fourth Folios have "*how to prevent*," and this Dr. Johnson gives in his Text (Dublin edition, 1771).

I think the line should be printed as the First and Second Folios have it; but, at any rate, "for to prevent" is no "authentic instance of the use of such a form in Shakspeare," and Mr. Rives is so far correct.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

ILLUSTRATING.—I believe that the taste for illustrating books may be reckoned as a "revival"; it was, I fancy, more general fifty years ago than it is now. In a preface to *An Analysis of the Illustrated Shakespeare of Thomas Wilson, Esq.*, published in 1820, it is stated:—"The purposes of illustration are so obvious, that it is hardly necessary to allude to them; few of the prevailing tastes of the day stand less in need of apology or extenuation." In this matter, the Americans have taken the lead; and for some years past have not only been the chief buyers of illustrated books, but have imported engravings suitable for illustration to an extent that has appreciably affected their value in this country, and rendered many of them exceedingly scarce.

The book that has received most attention in this way, in both countries, is Dr. Doran's well-known work, *Their Majesties' Servants*, of which there was an issue in New York, on large paper, specially for this purpose. This selection is not to be wondered at; the work itself is a complete history of the Stage, and a proper collection of engravings for it is a complete illustration of the subject.

I wish, with permission, to put on record the particulars of the copy I have just finished, and which, I flatter myself, is more perfect than any that has yet been done. The two volumes are extended into seven, both letter-press and engravings being inlaid in quarto size. They contain over 1,600 portraits, besides about 130 views, and other illustrations; a few photographs from large plates and from others I have not been able to obtain. Each volume has an index to the illustrations, and the whole is now in the hands of Mr. Rivière, who I have no doubt will do justice to it in the binding.

CHARLES WYLIE.

KING MALCOLM III. OF SCOTLAND.—The students of history are aware that the variously spelt Gaelic name of Canmore, Ceanmore, and Cean Mohr, was added to that of Malcolm; and that the historians have held it to denote that Malcolm had, physically speaking, "a large head." I would, however, suggest that, in the circumstances of Malcolm's reign, these Gaelic words were originally meant to denote that Malcolm was "the great King,"—a meaning which, there can be no doubt, the words will bear with equal propriety, and which, it is submitted, is the true meaning, when we take into consideration that Scotland underwent a great change in the reign of Malcolm, that it was then greatly consolidated, and that Malcolm reigned long, wisely, and well, and over, perhaps, a greater extent of territory than any prior Scottish king. In addition to all this, he was, under the influence of his Queen, St. Margaret, acting on his own natural disposition—a most religious king; and this combined with his other great merits would, of course, have a



most powerful effect in making the priesthood and the whole community regard him as "the great King," the priesthood being, at the same time, our only historians in ancient days.

It may be observed that the application of the Gaelic words *Cean Mohr* to Malcolm at the end of the eleventh or beginning of the twelfth century shows how prevalent had been the use of the Gaelic language over all Scotland at that time. Malcolm's reign extended from 1057 to 1093.

HENRY KILGOUR.

EPIGRAMS FROM THE GREEK.—Will you add the following imitations to those given in "N. & Q.," 5<sup>th</sup> S. i. 226?—

ON A STATUE OF VICTORY AT ROME WHOSE WINGS WERE  
BURNT OFF BY LIGHTNING.

(*From the Greek : author unknown.*)

Rome, Sovereign Queen, thy glory will not flee,  
For wingless Victory cannot fly from thee.

THE NEGRO.\*

(*From the Greek of Lucian.*)

Forbear ! 'tis useless trying  
To wash a Negro white ;  
You cannot bring the sunrise  
By shouting for the light.

GOLD AND CLAY.

(*Imitated from the Greek of Diodorus Zonas.*)

I'll drink not from goblets of gold :  
No ; give me a cup made of clay :  
Clay bore me, and soon in the mould  
I shall slumber for aye.

THE PHYSICIAN.

(*From the Greek of Nicarchus.*)

No ; Pheidon never physicked me,  
Was never near my side ;  
But when fever came I thought of his name,  
And that was enough—I died.

DEATH MAKES ALL EQUAL.

(*From the Greek : author unknown.*)

This man when alive was a slave, but behold, such is fate,  
Having died, he is equal in power to Darius the Great.

TEARS.

(*Imitated from the Greek.*)

Drop, passing stranger, drop thy tear and go,  
If thou must weep ;  
For much he hated tears who lies below,  
And wants to sleep.

BEARDS.

(*Imitated from the Greek of Ammianus.*)

Clip your beard, my dear fellow ; it's getting too long,  
And the people all stare as you pass through the throne  
You think it shows wisdom, and looks very grand,  
But it only breeds,—what's their names?—you understand.

USELESS TROUBLE.

(*From the Greek of Palladas.*)

Ah, yes ; I came naked from earth ;  
Then why should I labour in vain,  
Since whether life passes in plenty or dearth,  
I must go to it naked again.

\* Indian in the original.

ON AN OLD MAN.

(*From the Greek : author unknown.*)

I, Dionysius, underneath this tomb,  
Some sixty years of age, have reached my doom,  
Ne'er having married : think'st it sad ?  
I wish my father never had.

H. B.

MACAULAY'S "YOUNG LEVITE."—A full discussion under this head (in which I took part) will be found in the First Series of "N. & Q.," and it would be a pity not to embalm the enclosed from a late number of the *Pall Mall Gazette* :—

"There are well-known and often-quoted passages in Swift, Macaulay, Thackeray, and many other authors about the position of clergymen in England a hundred and fifty years ago. A curious illustration occurs in one of the Winchilsea Papers recently acquired by the British Museum, but not yet calendared or bound. A letter dated the 3rd of November, 1729, from Mr. John Wilkinson to a noble duke, or possibly to the Archbishop, but the name does not come out, contains the following passage :—

'Howsoever some People may sink beneath their Characters by reporting Things entirely false and groundless, I cannot say : but, my Lord, I cou'd not be easy untill I had solemnly assured your Grace that the late Earl of Winchilsea gave me the Presentaōns, in every Respect truly great and noble ; and that a Wife was never whispered to me till the day after my Lord's Death : then, indeed, my Lady Herself told me that Her maid Morffee was always intended to go along with the Livings, and that if I desired to make Her Ladysp. my Friend, I must not refuse the Offer ; I own, my Lord, I was at first unable to give a direct answer, but recovering the surprise, I gave Her Ladysp. an absolute denial, upon which She in a Passion ordered me to withdraw, and I have never seen Her Ladysp. since.'

"He goes on to explain that the livings had been five months vacant, and that Lord Winchilsea appointed him just before his death as a reward for his attendance ; that no condition was ever mentioned ; and that he was not the person first 'pick'd upon.' A certain John Wilkinson, M.A., is mentioned by Hasted as having been appointed rector of Eastwell on the 26th of May, 1730. He resigned in 1733."

I have only to add that no less than three John Wilkinsons took the B.A. degree—all from Queen's, Oxford—between 1712 and 1723 inclusive, and one of these must (?) have been Morffee's *rejecient*.

W. T. M.

Shinfield Grove.

MOTLEY'S "LIFE OF JOHN OF BARNEVELD" AND GASPAR SCIOPPIUS.—Mr. Motley, in the above work, quotes a passage from Scioppius, and styles him "*the Jesuit Scioppius*" (vol. ii. p. 100). Now Scioppius never belonged to the Society of Jesus, and he might well be called the scourge of that body. No individual perhaps, Pascal excepted, ever did so much by the use of literary weapons to accomplish their overthrow as this fierce and redoubtable writer. I have collected upwards of twenty published tracts against them undoubtedly written by him, and which are not enumerated in the carefully prepared list of his



works in Nicéron (vol. xxxv., art. "Scioppius"), and there are many more yet existing in manuscript in the Laurentian Library at Florence and elsewhere. He endeavoured to set in motion a general crusade against them, and, could he have had his desire, would have exterminated the whole body. No wonder, therefore, that one of their great heads should have exclaimed, "I care not for kings and princes if I could only muzzle that dreadful dog (*canem grammaticum*) at Padua." In his last days he lived a voluntary prisoner in his house at that city, from a constant fear of assassination by the emissaries of the Society of Jesus.

JAS. CROSSLEY.

"DIVINE POEMS, BY CHRISTIANA," OF RAMSEY, HUNTS., 1792.—If I may judge from an experience of twenty-four years in "collecting," I should feel disposed to say, that fewer books have been published in, and concerning, Huntingdonshire than any other English county. I have, however, recently added to my collection of Huntingdonshire books a copy of—

"Divine Poems; together with a Journal of our Lord's Gracious Dealings with the Soul of the Authoress [here follow some texts], by Christiana. Ramsey, Huntingdonshire. St. Ives; printed by W. Davis; sold by G. Terry, Pater-Noster Row; Hughes and Walsh, in the Inner Temple; W. Brown, opposite the Council House, Bristol; W. Eddowes, Shrewsbury; W. Graham, Sunderland; and D. Holt, Newark upon Trent."

There is no date on the title-page, but the Preface, of seven pages, is signed and dated, "T. Harrison, Ramsey, January 7, 1792." He (or the printer) speaks of "Appollos," "the apostle paul," and "the privileges of zion's children"; and he says, "Professors of godliness now walk in their Silver Slippers, entertain their Eyes with the noble buildings, and elegant dresses, and their Ears with the harmonious voices, and solemn music, with which many places of public worship are attended," &c. The book extends to eighty-five pages. Its prose portion is in the ejaculatory style, and does not give us any particulars of the writer. I would ask, Who was this "Christiana"? Some of her religious poems are well worthy of preservation.

CUTHBERT BEDE.

AUGUSTINE DUDLEY.—Mr. Coleman, the bookseller, of High Street, Bloomsbury, in one of his Catalogues (No. xcvi., 1873) advertised the following for sale:—

"Deed between Augustine Dudley of Barnewell, co. Northampton, Gent., and Elizabeth Pickering of the same; relates to land in Benfield, etc. etc., dated 1645."

Who was this Augustine Dudley? Mr. Geo. Adlard published, in 1862, a work called *The Sutton-Dudleys of England and the Dudleys of Massachusetts in New England*, in which he tried to show that Governor Thomas Dudley of Massachusetts was descended from the Barons of Dudley, through Thomas Dudley of London, draper, whom

he identifies, on grounds mostly conjectural, with Thomas, a younger son of Edward, Lord Dudley. Now, Governor Thomas Dudley is stated in the same work, on the authority of Cotton Mather, to have been born in the town of *Northampton*, and to have been at one time a clerk to "Judge Nicolls," who was "his kinsman by the mother's side."

"Judge Nicolls" must have been Sir *Augustine Nicolls*, who was made a Justice of the Common Pleas in 1615.

As Mr. Adlard has certainly not proved his case,—in my humble opinion, indeed, he has signally failed,—perhaps some of your American correspondents who are interested in this family may be glad to hear of the existence of a Dudley, living in *Northamptonshire* in 1645, and bearing the same baptismal name as Governor Dudley's "kinsman by the mother's side." It appears to me to afford a clue to the *real* ancestry of Governor Dudley.

H. S. G.

THOMAS À KEMPIS ON PILGRIMAGES.—In these days of revived pilgrimages this truly holy man's opinion is worth a thought:—

"Few spirits are made better by the pain and languor of sickness, as few great Pilgrims become eminent Saints."—A Kempis's *Imitation*, bk. i. ch. 23.

P. P.

THE PARAY-LE-MONIAL PILGRIMAGE.—The *Edinburgh Review* for January last has an article on this subject, to which it may be allowed to append a purely literary note. In looking over a volume of Voltaire's *Works* for another purpose, I lighted upon a reference to—

"Le Docteur séraphique,  
Subtil, profond, énergique, angélique,  
Commentateur d'imagination  
Et créateur de la confusion,  
Qui depuis peu fit Marie Alacoque."

A foot-note explains the reference thus:—

"L'Histoire de M.A., ouvrage rare par l'excès du ridicule, composé par Languet, alors évêque de Soissons. On ferait un énorme volume de toutes les satires, chansons et épigrammes que Languet s'attira par la publication de la *Vie de M. M. Alacoque*, religieuse de la visitation de Ste. Marie du Monastère de Paray-le-Monial, en Charolais: Paris, 1729, in 4to.—*Œuvres de Voltaire*, vol. ii., p. 271.

D. BLAIR.

Melbourne.

THE FOUR MARYS.—In my communication to "N. & Q." last week, I find that, trusting to memory (a bad practice as regards historical questions), I misstated the age of Mary Queen of Scots when she was sent as a child to France. Mary was only five years eight months old, not six years eight months. As stated by Knox, and proved by Prince Labanoff, Mary was born on the 8th of December, 1542; she set sail for France about the 7th of August, 1548, and returned to Scotland on the 19th of August, 1561. Even at the early age



of five years eight months, I imagine that Mary had too much Scotch to be forgotten during her residence in France, attended as she was by her "four Marys," all natives of Scotland, and that on their return to Scotland, the young Queen and her companions would have little difficulty in resuming their native tongue.

C.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"THE GOLDEN MEANE."—Is anything known of the author of a little book with this title, which has come into my hands? There is not, so far as I can find, any internal evidence as to his name or condition, although it is plain that he was well read in the classics. Its title-page is—

"The Golden Meane, enlarged by the first Author, as it was formerly written to the Earle of Northumberland, Discoursing the Noblenesse of perfect Vertue in extremes. London: Printed by J. H., and are to be sold at his shop in S. Dunstan's Church-yard, 1638."

The words "Fiat 3<sup>d</sup> Editio juxta hoc Exemplar" occur at the back of the first page, and seem to point to an earlier edition. Algernon, tenth Earl, was Earl of Northumberland in 1638. Was the book "written to" him or to his father? The ninth Earl was, as is well known, imprisoned in the Tower for fifteen years; and as *imprisonment* is treated of at great length in the book, may it not have been written to him during his lengthened confinement? The work commences, "Men, as they are all the Sons of their Mothers, are all the subjects of misery, borne to live few dayes in many dangers," &c.; and the following passage seems to bear on the question:—

"Imprisonment is a contemplative Philosophie; it is an armour of prooffe against the battery of carnall libertie, it will teach to know how to bee good; and being rightly applied, cannot but lend Instruction whereby a wise man may tread the readie path that leads to immortalitie."

It will be remembered that Sir W. Raleigh was imprisoned in the Tower contemporaneously with the ninth Earl of Northumberland. Is there any probability that *The Golden Meane* was written by him? For any information or conjecture I should be obliged.

F. H. ARNOLD, LL.B.

Fishbourne, Chichester.

B. FEIJOO.—This Spanish writer, in one of the articles in his *Theatro Critico*, vol. vii., entitled "Lo Maximo en lo Minimo," says:—

"The chariot with four horses and their driver, which Myrmecides made of ivory, so small that a fly covered it over with its wings; the ship of the same Myrmecides, that a bee's wings covered; the ants of Callicrates, the parts of which only the sharpest sights could distinguish; the Iliad of Homer enclosed in a walnut-shell, as men-

tioned by Cicero: these were the wonders of antiquity. Those of the last two centuries [Feijoo's work was published in 1736], the Apostles' Creed, and the beginning of St. John's Gospel, that F. Alumno, an Italian Monk, wrote on the size of a blanca ( $\frac{1}{3}$  a maravedi); the representation of all the stages of Christ's passion, on wood, by Geronimo Taba, a Calabres Priest, contained in a walnut-shell; his wooden coach, with two persons inside, the driver, and two oxen drawing it, no larger than a grain of wheat; the beginning of St. John's Gospel that is said at the end of the Mass, written by El Caballero Spanucho, a native of Sena, without abbreviation, and in a first-rate hand, on parchment, no bigger than the nail of one's little finger; and the gold chain of fifty links, holding a flea, the whole weighing no more than three grains, made by a silversmith of Amsterdam, as related by P. Colmesio.

"In this city of Oviedo there is another wonder of this kind, nothing inferior to the most remarkable of those we have mentioned. It consists of thirty-four ivory cups [calices] perfectly formed, and so small that the whole are contained in a little round box, no larger outside than a peppercorn, and still leaving room for ten or twelve more. But what is still more wonderful is that each of the cups has a little ivory ring round its neck, but detached from it, which is very much smaller than the foot of the cup or its lip, so that the ring and cup must be all of one piece. Looking at the cups without a microscope, they only seem like little white specks without any special shape; and even with the aid of the microscope each cup seems more delicate than the finest gauze or the thinnest paper. D. Joseph Miguel de Heredia, an illustrious knight of this principality, the owner of this treasure, obtained it from a foreigner, but knows nothing as to who made it."

What has become of these curiosities? Feijoo is a most judicious and trustworthy authority.

F. N. LETT.

LAPLACE.—The Earl of Shaftesbury, in a speech to the Glasgow operatives, is reported in the *Times* (Nov. 5) to have said that a learned friend of his told him that in a conversation he had with Laplace, Laplace said, "We have had speculation enough; we want more facts." As a dim reminiscence, it seems to me that I have seen this printed in a book; and if so, it must have been a stock phrase with Laplace. The Marquis de la Place died in March, 1827, forty-seven years since. Who could this "learned friend" be who was then advanced enough in knowledge to hold discourse with Laplace, or is he too gathered to his fathers? The expression is remarkable enough to be worth verification, both for the wisdom of its intention and the folly which is, at the same time, coupled with it.

C. A. WARD.

Mayfair.

SWORD AND RAPIER: SOLINGEN.—I have an old sword, three feet long from point to guard, quite straight, hilt nine inches, but without furniture. When new and furnished with metal-basket, it must have been too heavy to be wielded with one hand. It has a rude P upon the metal of the bare hilt. Also an old rapier, two feet eight inches long, almost square, with a fine taper of three-eighths by one-fourth at the guard, hilt naked, with two



illegible letters stamped upon it, and inscribed, "Fait a Solingen," or "Sahagun," on the blade. In "N. & Q." 3<sup>rd</sup> S. xii. 38, it states: "Sahagun, a sword factory in Spain"; and in 2<sup>nd</sup> S. ii. 172, "Sahagun is the ancient Saguntum." What may be the date of these? The latter looks as old as *temp.* Henry VIII. or Elizabeth, and the sword much older. When was Solingen first noted for these articles, and when did the English first import them? The house in which they are now to be seen has been built 273 years, and the last four owners and occupants all exceeded their three-score years and ten, without being able to leave an account of them. C. CHATTOCK, F.R.H.S.

"THE MEMOIRS OF THE CIVIL WAR IN HEREFORDSHIRE."—In preparing for the press this work, left incomplete by my late father, the Rev. John Webb, I have met with several difficulties, which perhaps some readers of "N. & Q." will kindly elucidate.

1. A quotation is introduced, in speaking of Lord Falkland's death,—

"heart-sick at his country's woes";

but in another copy it runs—

"heart-sick of his country's shame."

Whence does this come, and which reading is correct? It was evidently quoted from memory.

2. What was the name of the great master of the science of defence at Seville a little before that period? The word begins with N, but the continuation is illegible. T. W. WEBB.

MOON-BOOKS.—I avail myself of the outcropping of Bishop Godwin's *Man in the Moone*, &c., 1638, to ask the correspondents of "N. & Q." to assist me in making a complete bibliographical list of "Moon-Books." I start the list with Domingo Gonsales' voyage, for a full account of which we are indebted to MR. S. H. WILLIAMS (5<sup>th</sup> S. ii. 209), and with the following:—

"Discovery of a New World; or, a Discourse tending to prove that it is probable there may be another habitable World in the Moon, with a Discourse concerning the Possibility of a Passage thither." 1638. [By J. Wilkins.]

"Voyage to the Moon." By Cyrano de Bergerac.

"Some Account of the great Astronomical Discoveries lately made by Sir John Herschel at the Cape of Good Hope." London, 1835. Second Edition, London, 1836. Third Edition, New York, 1859. The third edition is entitled, "The Moon Hoax; or, a Discovery that the Moon has a vast Population of Human Beings." By Richard Adams Locke.

"A Voyage from the Earth to the Moon." Translated from the French of Jules Verne, by Louis Mercier. (Sampson Low & Marston.)

There is also, I am told, a book of Copeland's of the same class. JABEZ.

ST. FRANCIS XAVIER.—In the Roman Catholic cemetery at Agra, amongst many tombstones of ancient date, is one bearing the name of Xavier.

The tradition at the place is, that this person was a nephew of St. Francis Xavier, and the date on it may be reconciled with his being so. Can any one furnish a copy of the inscription, or, at any rate, give the exact date? CIVILIS.

THE LYON HERALD OFFICE IN SCOTLAND.—When was this office founded? OMEN.

THE DIVISION OF SCOTLAND INTO SHIRES.—What information is to be had on this subject? A. B. H.

JOHN PEY FEODARY.—In the list of Salop prisoners printed by MR. ALLNUTT, at p. 378, occurs this name. I am anxious to know whether Feodary was his surname, or whether he was called Pey, and the Feodary is to be considered as descriptive. CORNUB.

WILLIAM DE REDVERS, SIXTH EARL OF DEVON.—Why was he surnamed "De Vernon"? DAVID ROYCE.

"QUARTER PENCE."—What are these? They are entered in 1636; and subsequent years, as having been paid to churchwardens by the collectors of "Clarke's wages and Quarter pence" for such and such wards in a town. I do not remember any similar entries. R. E.

ANTONY STEWART, MINIATURE PAINTER.—A writer—Peter Gibson, then Professor of Drawing in Dollar Academy—in the *Edin. Encyclopædia* (art. "Miniature Painting"), vol. xiv., p. 575, published in 1820, states, referring to the execution of miniatures:—

"Upon the whole, we are rather inclined to give the preference to the light, airy, and tasteful style, as exemplified in the works of Mr. Cosway, and Mr. Antony Stewart, of London, which we conceive more suitable to the gay character of miniature painting."

I am, of course, familiar with the fancy sketch of Cosway in Cunningham's *Lives* (vol. vi.), and with the note of a *Quarterly Reviewer* (No. xcix., p. 79). But can any of the readers of "N. & Q." give a reference to a Life or Sketch of Antony Stewart, or to any public gallery or collection, where any of his works may be seen? T. S.

[A. Stewart, b. at Crieff, 1773; d. in London, 1846. See Redgrave's *Dict. of Artists of Eng. School.*]

TOWERS'S "ILLUSTRATIONS OF PROPHECY."—I shall be glad to know whether there is any good reason for the prevalent idea respecting this work, which appeared anonymously, and without a book-seller's name (2 vols. 8vo., London, 1796), that the greater portion of the impression was destroyed, and that Mr. Pitt did everything in his power to suppress it. ABHBA.

AUNA, as a Christian name, is found printed upon a label in a volume of music which belongs to



the beginning of the present century. Has the name been noticed before?  
J. E. B.

WILLIAM STEVENS.—Where can I best find particulars and incidents of this great ship-builder in the reigns of Elizabeth and James I.? He was a celebrated man, and built some of the largest ships at that time.  
H. BRIDGE.

136, Gower Street.

"BILLON."—Jamieson derives *Rigmarie*, "a false coin," from the words *Reg. Maria* on one of the *billon* coins of Queen Mary of Scots. Whence *billon*?  
W. T. M.

Shinfield Grove.

MOLIÈRE.—It is a curious circumstance that Molière has written two scenes in different plays in which he repeats himself almost word for word through many lines. One scene is in the *Fourberies de Scapin*, Act i. sc. 6, where Argante threatens to disinherit his son, and Scapin tells him he will not have the heart to do so. The other is in the *Malade Imaginaire*, Act i. sc. 5, where Argan threatens to send his daughter into a convent if she refuses to marry young Diaforus, the *soubrette*, Toinette remonstrating with him on the subject. These two scenes, changing the *dramatis personæ*, are almost interchangeable. Can any one point out a similar instance of repetition in any other great dramatist?  
JONATHAN BOUCHIER.

"SNAPE."—Two places in England bear this name: the one, Snape Castle, in the North Riding, long a stronghold of the Nevilles and Cecils; the other, a village near Aldborough, in Suffolk. What is the meaning and derivation of the word? In the former instance its origin has been derived from the A.-S. *cnap*, a knob, although the castle itself stands upon a flat.  
H. A. L.

### Replies.

#### MEDIÆVAL AND MODERN LATIN AND GREEK VERSE.

(5<sup>th</sup> S. ii. 248, 289, 337, 369, 389.)

I had occasion to gather a number of volumes of Latin poetry when engaged in the compilation of my *Latin Year*. As the subject seems to interest some of your readers, I venture to send you the following list of the more remarkable books which bear on it, so far as I have gone:—

Flacius Illyricus, *Varia Poemata*, Basil, 1556. Nearly all the poems in this curious volume are in rhyme.

*Antidotarius Anime*, Paris, 1552; contains several hymns, some printed like prose, several in rhyme.

*Thesaurus Christianarum Precationum*, A. Hunger, Ingoldstadt, 1580.

*Hymni et Collectæ*, Cologne, 1585; contains a

complete series of prayers, readings, and hymns, many of them in rhyme, for the whole year, illustrated with cuts in the style of the Lyons books of that period. A charming little volume, but apparently very scarce.

*Carminum Evangelicorum*, Brunswick, 1577.

Alexander Ross's *Virgilii Evangelisantis Christiados*, London, 1638. A parody on the *Æneid*, beginning with—

"Ille ego qui quondam gracili modulatus avena,"

The fifth line being this:—

"Acta, Deumque cano, cœli qui primus ab oris."

*Novum Testamentum in Hexametros Versus*, per Johannem (Brydges) Episcopum Oxoniensem. London, Sims, 1604. The whole Testament in Latin verse, chapter by chapter, for the most part very literally. The Sermon on the Mount begins thus:—

"Ore et aperto docebat eos, hæc verba locutus:

Fælices qui spiritu ijdem paupere constant;

Quandoquidem regnum cœlorum existit eorum."

My copy was given by Thomas Haytor, Bishop of Norwich, to Thomas Secker, Bishop of Oxford, in 1757. In 1758 Secker became Archbishop of Canterbury, and he died in 1768; but he seems to have left the volume behind him at Oxford, as in 1777 it was in the possession of John Hume, Bishop of Salisbury, who had previously been Bishop of Oxford. He died in 1782. Sir William Tite bought it from Lilly in 1854. On a fly-leaf is written "Jo: Ireland donat ab E. K. Apr. 26. 84."

*Office of B. V. Mary*, London, 1687; contains good versions of several hymns, including *Dies Iræ* in Latin and English.

Jo. Baptistæ Masculi *Lyricorum sive Odarum*, lib. xv., Duaci, 1634. A note to the table says, "Numeri sunt omnes Horatiani, itemque stylus."

Peter Bastidæus Tausianus, translation of Amald d'Andilly's *Carmen de Vita Christi*, into French, with the original on the opposite page. 2nd edition, Paris, 1674.

Emanuelis Thesauri *Patriarchæ sive Christi servatoris Genealogia*, London, 1657. With *Cæsarum Elogia*, by the same author, added.

I have omitted versions of the Psalms which are very numerous.

The modern books on mediæval Latin are numerous. Specimens may be found in Bale, Pits, and Leyser, all now of old date; but I subjoin a list which, so far as I know, includes all the books of much value to the student, except that of Mohnike, and the Adam de St. Victor of M. Gautier.

Johannis Balei *Scriptorum Illustrum Maioris Brytanniæ*, Basle, n.d. (1559). My copy has this inscription, "Robert Savyle me possidet; pretium 10<sup>s</sup> 6<sup>d</sup>, Jan 16<sup>o</sup>, 1568." It afterwards belonged to Dr. Farmer.

Johannis Wolfii *Lectionum Memorabilium*, 2 vols., Lauingæ, 1600.



Pitsæus *De Illustribus Angliæ Scriptoribus*, Paris, 1619.

Polycarpi Leyseri *Historia Poetarum Medii Ævi*, Halæ, 1721. Includes all that is valuable of Bale and Pits. A curious misprint, or series of misprints, occur at p. 1100, which is numbered 2000, the mistake continuing to the end of the book, the last page before the index being 2132.

Daniel, *Thesaurus Hymnologicus*, 5 vols., dated the first four 1855, and the fifth 1856. Far the best book on Latin hymnology, though carelessly printed. The fifth volume, for some reason, is exceedingly scarce. There is, or was lately, no copy in the British Museum. It is indispensable, however, to the student, as it has, in addition to a very complete index of its own, an index of hymns in Mone and other collectors' books.

Mone, *Hymni Latini Medii Ævi*, 3 vols., 1853. A careful, well-printed book, in which the author has gone to MSS. for all the hymns he prints.

Kehrein, *Lateinische Sequenzen*, 1873. The latest German publication on this subject, and not of any special value, except as giving a list of hymn-writers and writers on hymnology, which may be found useful. It mentions the death of Daniel on the 13th September, 1871.

*Sequentiæ ex Missalibus*, J. M. Neale, D.D., 1852.

*Hymni Ecclesiæ*, J. M. Neale, 1851.

All Dr. Neale's books, and there are several others which need not be separately enumerated, are valuable, as he went to original sources for what he edited. His little *Rythm of Bernard*, from which "Jerusalem the Golden" is taken, and his *Stabat Mater Speciosa*, are good examples of his minor publications.

Trench, *Sacred Latin Poetry*, 1st edition, 1849; 2nd edition, 1864; 3rd edition, 1874. A book which needs no recommendation.

Newman, *Hymni Ecclesiæ*, 1865.

*Latin Translations of English Hymns*, by C. B. Pearson, Rector of Knebworth, 1862. Many of these are in rhyme, and all are scholarly and elegant.

Herbert Kynaston, D.D., *Cantica Coletina*, two parts, 1866, 1867; and *Missiones Coletinæ*, 1873. This learned poet's translation of Damian's hymn on the *Glories of Paradise*, with a Latin text, 1857, should also be mentioned.

Louis Coutier Biggs, *Hymns Ancient and Modern, Annotated*; contains several hymns in Latin rhyme.

*Arundines Cami*, and *Translations* by Lord Lyttelton and Mr. Gladstone, should also be named here.

For books of Latin poetry not sacred, I may refer to the following among others:—

*Reliquiæ Antiquæ*, by T. Wright and J. O. Halliwell, 1841-43, 2 vols.; the first vol. seems to be scarce.

*Lateinische Gedichte des x und xj Jh.* Von Grimm und Schmeller, 1838.

Wright's *Poems attributed to Walter Mapes*, and *Political Songs*, both edited for the Camden Society; and his *Anglo-Latin Satirical Poets*, edited for the Rolls Series. Mr. Wright's conclusions as to the age of several of the poems he quotes from MSS. must be received with caution. In the Rolls volumes he prints in full the great poem *De Contemptu Mundi*, by Bernard de Morlaix, but does not give any authorities for his text. It is much to be desired that he should state the place and name of the manuscripts he has consulted. Perhaps he may be willing to divulge his secret to the readers of "N. & Q."

W. J. LOFTIE.

JOHN LITTLETON (5<sup>th</sup> S. ii. 408.)—Being absent from home, I cannot answer H. M. T. with certainty; but if he can refer to Nash's *Worcestershire*, tit. "Hagley," and Shaw's *Staffordshire*, tit. "Kingswinford," I believe he will find all that is known.

Not John, but Humphrey and Stephen Lyttelton escaped to Holbeach after the Plot; but, nevertheless, I have little doubt that John Littleton was of the same family.

Nash says, very carelessly, that the Lytteltons of Hagley and of Holbeach were "two branches." The fact is that Sir John Littleton, of the elder or Hagley branch, who died 1591, had a son John; and next above this son was another called George. This George was father to Stephen, who was in the Plot, and, both of these dying without further male issue, and George having "settled at Holbeach," and no doubt being owner of it, it may well have passed to John, whose death in 1617 is quite probable.

According to Shaw, whose book was published in 1801, the owners of Holbeach from the date of the Plot down to that year were the families of Bendy, of Hirst End; Hodgetts, of Prestwood; Foley, of Prestwood; and Peshall. Not long ago, it belonged, I think, to a family named Cope; but, if H. M. T. is a Kingswinfordian, he can probably trace the more recent owners. LYTTELTON.

George Lyttelton, a younger son of Sir John Lyttelton, of Frankley, had issue—(1) Stephen Lyttelton, of Holbeach House, who was executed for his participation in the Gunpowder Plot; (2) *John, of Holbeach*; (3) Gilbert, of Coventry, who had issue Richard, Henry, John, Albert, and Sampson; (4) Walter, who had two daughters, Mary and Ursula; (5) Francis, who had a son George;\* and (1) Bridgett, married to John Hood,† younger son of Thomas Hood, of Bardon Park, by whom she had a daughter, Margaret.

\* Long's *Royal Descents*.

† Nichols's *Leicestershire*, iv. 806.



John, the second son, is evidently the gentleman who was buried at Kingswinford in 1617. He had two daughters, Frances and Elizabeth, the latter of whom was married to — Fowke,\* whose great grandson, Robert Fowke, left an only daughter and heiress, married to John Conroy, ancestor of Conroy, Bart.

Dugdale (*Warwickshire*) says that Stephen Lyttelton, "being one of the Gunpowder conspirators, lost his life and *estate*"; but Holbeach seems to have been restored to his brother John.

It afterwards belonged to the Bendy family, from whom it passed to John Hodgetts, Esq. (in marriage with Mary, daughter and co-heiress of William Bendy, Esq.), and from him to the Foleys of Prestwood, who sold it about 1790, to Sparry Peshal,† or Pearsall, son of Sir John Peshall, Bart. (*soi-disant*), of Hawne, in Halesowen. Its next owner, or occupier, was, I believe, a Mr. Cope; but to whom it now belongs, I do not know—probably to the Earl of Dudley. H. S. G.

CLACHNACUDDEN (5<sup>th</sup> S. ii. 149, 214.)—I would suggest that the true, or, it should perhaps rather be said, the better way of spelling and pronouncing the name of Clachnacudden would be Clachnachattan (the *Ch* being pronounced hard), and that the true meaning of the name is the Stone of the Chattan. It is known beyond all dispute that the Clan Chattan (the *Ch* hard) inhabited the north of Scotland, or a great part of it (their descendants, no doubt, doing so still), and, more particularly, that they dwelt in and around the locality now known as Inverness. The Mackintosh who claims to be the Chief of the Clan Chattan has his residence a very short distance from that town. The stone referred to would be one of the standing stones, "stannin' stanes," as they are termed in Scotland, where, in ancient times, they must have existed in great numbers, as shown by the number that still exist; and I would submit, on that ground, and from what is known of them otherwise, that these stones had denoted the places where each of the tribes of Scotland as a whole, or where the sections of these tribes, had respectively met to perform divine worship, to do justice, and to hold councils regarding matters within the jurisdiction of the whole tribes, or their sections respectively. The modern county, with its parishes, is simply a *modified* continuation of these divisions; and so also are parish churches and cathedrals in their relation to each other. The Clach na Chattan was the place where the tribe or clan Chattan had formerly met for the purposes above mentioned, as, indeed, their descendants may be said, under certain modifications, to do so still. At these stones villages would naturally exist, and hence, in the Gaelic language, the application of the word

"Clachan"—*Anglicè*, the stones—to denote a village, Clachan being thus analogous to Kirkton, to be found in Scotland as the name of villages, or of what were once villages, in the immediate vicinity of certain former or still existing parish kirks; and Clach or Clachan, Kirk (or Caer?); and Kil, Kel, or Cul, all seem to have been terms by which, in Scotland, either over all its extent, or within certain limits, were denoted the Standing Stones. It would rather seem that one priesthood, known as the Druidical, though, perhaps, it has other names, had prevailed over all Britain in the time of Cæsar, and no doubt long prior, and for some time after. It is well known that the standing stones were not confined to Scotland, but are to be found in England, Ireland, Germany, France, and other countries. I may allude, in passing, to the historical London Stone, and to the vast structure of standing stones known as Stonehenge. Stonehenge had beyond all doubt been, at one and the same time, what may be termed the Metropolitan Cathedral and the Palace of Parliament of a great number, perhaps the whole, of the tribes of Britain, in the same way as, Cæsar tells us, all the tribes of Gaul met annually in the territory of the Carnutes, in which territory a vast collection of standing stones is still to be seen. Many of the Clachans or villages at these stones or kirks have, in Britain and elsewhere, now developed into great cities; for we may rest assured that, in all probability, London, Paris, Amsterdam, Berlin, Vienna, and all, or almost all, other ancient cities, had their origin in the way now mentioned.

HENRY KILGOUR.

P.S.—I may annex one of the meanings of the word Clachan as given in Mr. M'Alpine's *Gaelic Dictionary*, observed after the preceding remarks were penned, and of which remarks it is entirely confirmatory, so far as it extends:—"Clachan, a village, a hamlet where a church is; said to have been Druidical places of worship." I may add that the name of the town of Clackmannan had, self evidently, originated in the way now referred to, the Stone of the Mannan having anciently existed where Clackmannan now is.

"PROVIDENCE ON THE SIDE OF THE GREAT BATTALIONS": "CONTES ET ÉPIGRAMMES, PAR LE CIT. \*\*\*\*\*" (5<sup>th</sup> S. ii. 307.)—For this aphorism Citizen Gobet is indebted to Voltaire—viz., "Un prince veut faire la guerre, et croyant que Dieu est toujours pour les gros bataillons"—a maxim the wisdom of which Voltaire's friend, Frederick the Great of Prussia, approved, and, by his well-known powerful military organization, put into practice. In Schiller's *Tragedy of Wallenstein* I can find no allusion to the saying. Born in or about the year 1760, Pierre-Césaire-Joseph Gobet commenced his career in life as a dealer in iron, but, conscious of a capacity for higher and more important duties,

\* Burke's *Commoners*, i. 491.

† Harwood's *Erdeswick*.



he devoted himself to the pursuits of literature, and with such success that he became a barrister, and eventually was raised to the Judicial bench at Paris as "Juge d'Instruction."

He fell a victim to the cholera on the 16th July, 1832.

Between the years 1786 and 1814 he published :

1. Fables Nouvelles.
2. The volume cited by your correspondent H. A. B.
3. Contes, Fables et Epigrammes.
4. La Gageure, ou Lettre du Rédacteur de l'Article "Spectacles" dans le fameux feuillet à M. \* \* \*.
5. A work entitled—M. Feuillet, ou Scène additionnelle (en vers libres) à la Comédie du "Mercier galant" de Boursault.

The "pieux nouvelliste" is probably Marmontel, the celebrated author of the *Contes Moraux*, and other literary productions, a greater portion of which constituted at different periods "le feuillet" of *Le Mercure de France*, a publication issued (monthly, I believe) by the special permission (*brevet*), and under the sanction of the Government.

WILLIAM PLATT.

Piccadilly.

In Bartlett's *Quotations*, p. 335, there are the following: "Deos fortioribus adesse" (Tacitus, *Hist.*, Bk. iv.—xvii.). "Dieu est d'ordinaire pour les gros escadrons contre les petits" (Bussy Rabutin, *Lettres*, iv. 91, Oct. 18, 1677). "On dit que Dieu est toujours pour les gros bataillons" (Voltaire to M. le Riche, Feb. 6, 1770). Alison, *History of Europe*, somewhere states that some one, in presence of Napoleon, asserted that Providence was always on the side of the biggest battalions. The Emperor remarked, "Nothing of the kind. Providence is always on the side of the last reserve." Query, Can any one give me a reference to the chapter in Alison?

W. S. S.

Quérard, in his *Supercherries Littéraires* (Paris, 1870), gives the following information as to "Citizen Gobet's" works:—

"\* \* \* \* \* (M.) [Louis-Antoine GOBET].

"Contes, Fables et Epigrammes. Paris, an ix (1801), in-18, 30 p.—Contes, Fables et Epigrammes, suivis de M. Feuillet, scène épisodique, par —. Paris, nivôse an xiii (1805), in-18, 66 p.

"Ces deux ouvrages, réunis aux 'Contes et Epigrammes' du même auteur, Paris, vendémiaire, an viii (1800), in-18 de 26 pages (signés \* \* \*), forment la collection des 'Contes' de M. Gobet."—Tome iii. p. 1125.

Barbier, in his *Dictionnaire des Ouvrages Anonymes* (Paris, 1872), also ascribes the *Contes et Epigrammes* to Louis-Antoine Gobet.

But if you turn to the account, given in Didot's *Nouvelle Biographie Générale* (edited by Dr. Hoefer, 1857), of Louis-Antoine Gobet, you find the above-mentioned works attributed, not to him, but to Pierre-Césaire-Joseph Gobet, a *littérateur* and magistrate, born about 1765. The *Biographie Universelle* (Michaud) does the same.

It is unfortunate that the MS. note in your

correspondent's copy of the book does not help us where authorities disagree.

SPARKS HENDERSON WILLIAMS.

POST-OFFICE MONEY ORDERS (5<sup>th</sup> S. ii. 269.)—Mr. William Lewins, in his history of *Her Majesty's Mails*, states:—

"In that year (1792) an entirely new branch of business was commenced at the General Post Office. We refer to the origin of the money order establishment. The beginnings of this system, which, as the reader must be aware, has of late years assumed gigantic proportions, were simple and unassuming in the extreme. The Government of the day had expressed a desire for the establishment of a medium, by which soldiers and sailors might transmit to their homes such small sums as they could manage to save for that purpose. Three officers of the Post Office jointly submitted a scheme to make a part of the Post-Office machinery available in this direction, and a monopoly was readily conceded to them. The undertaking was further favoured with the sanction of the Postmaster General. The designation of the firm was to be 'Stow & Co.,' each of the three partners agreeing to find a thousand pounds capital. The stipulations made were, that the business should be carried on at the cost and at the risk of the originators; and that they, in return, should receive the profits. It was agreed, also, that they should enjoy the privilege of sending all their correspondence free of postage—no inconsiderable item saved to them. Contrary to anticipation, the proceeds were considerable—not so much on account of the number of the transactions, as on the high commission that was charged for the money orders. Their terms were eightpence for every pound; but if the same exceeded two pounds, a stamp duty of one shilling was levied by Government in addition. No order could be issued for more than five guineas; and the charge for that sum amounted to four shillings and sixpence, or nearly five per cent."

E. H. COLEMAN.

During the reign of William IV., I used to pay to the local postmaster my quarterly subscription for a London newspaper, together with the cost of a post letter (11d.), and the postmaster transmitted the order, and settled for the paper, I understood, in his post-office accounts. I assume that he took commission from the publisher, for I paid none. Lackington built a Methodist chapel about eighteen miles beyond the Post Office with which I transacted my business, so he would probably acquire his knowledge in that district.

C. W. E.

Newcastle-on-Tyne.

"ANECDOTE LIVES" (5<sup>th</sup> S. ii. 365.)—I am enabled, and on the authority of Earl Russell himself, to say that his Lordship *was* the originator of the witty definition of a proverb. It was told by him one day at breakfast to Sir James Mackintosh, who repeated it at Holland House, and in that way it became rapidly known. Surely after this *ex cathedra* confirmation, this one witticism will not henceforth be assigned to any other than the originator. *Nous verrons.* FREDK. RULE.

"ULTIMA" AS A CHRISTIAN NAME (5<sup>th</sup> S. ii. 89.)—If I am not mistaken, the well-known author



Nathaniel Hawthorne has a daughter bearing this very name. I know a family in Stockholm, Sweden, who named one of their daughters *Ultima*, because there was but little hope of their having more children. But here it happened as with "Richard Baxter's last words,"—*Ultima* really became *Penultima*. Upon consulting a friend of his, the puzzled paterfamilias got out of the dilemma in this manner: as an ultimatum, he christened his latest "bliss" *Vera Ultima* (the *very* last one). And so she still is. But these are not the only examples. I know where the above-mentioned word has been used as a name. I also had a "chum" at the University of Upsala, Sweden, named *Ultimus*. *A propos* of Christian names suggesting that the bearer is the last born of his family, there is another one very frequently used in Sweden for that purpose, viz., "Knut." This is the Swedish word for *knot*, and its use as a name for the youngest son originates probably from the fact that a tailor makes a knot at the end of his thread, as if to say "here it stops"!

F. MARTIN.

Boston, Mass.

REVERSAL OF DIPHTHONGS (5<sup>th</sup> S. ii. 231.)—MR. MORTIMER COLLINS'S deliverances are always entitled to respect, and his remarks on "Spelling Reforms" at this reference are at least very suggestive. But, speaking of Prof. Sylvester's *Laws of Verse*, he says: "A mathematician could never have made such a muddle if he had only been taught his alphabet." Such unparliamentary language must not be allowed to pass without a call to order; especially in this case, where MR. COLLINS has misrepresented the great mathematician's doctrine, and therefore shown he has not understood it. If a diphthong were a collocation of two vowel sounds, MR. COLLINS'S *critique* would be right, for then a diphthong would be analogous to an arithmetical sum. But it is just because, *e. g.*, the sound *i* (as in *glide*) is a diphthong that its reversal is a double vowel sound, and not a diphthong, as in *Ælian*. It cannot be separated into *i* and *a*, as MR. COLLINS seems to assume; for, as Dr. Sylvester most accurately says,—

"The two marks of sound which connote a diphthong are *neither of them sounded*: they do but indicate the two *limits* from one of which to the other the voice passes continuously in uttering the diphthong."—*Laws of Verse*, pp. 50-51.

All MR. COLLINS does is to reverse these limits, and so evolve, not a diphthong, but a double vowel sound, which is a very different thing. For my part, I do not think that *any* true diphthong is reversible; but if there be such a thing as a reversible diphthong, let it be produced. But Dr. Sylvester guards his assertion by the qualification "In general (I do not say always)," &c., which MR. COLLINS does not quote entire; and I think the very modesty of this statement should

have prevented him from applying to the great scientist the language of which I complain.

JABEZ.

Athenæum Club.

ARISTO (5<sup>th</sup> S. ii. 308.)—"Aristo" is the Persian form of "Aristotle," and so, perhaps, the name or title of an "Hakim, or physician." "Aristo" is so commonly known by tradition in those Eastern parts that Prof. Eastwick (in some book of travel, I forget which), asking some Oriental if he knew what an *Irish stew* was, is answered that he is not so ignorant as not to know that great philosopher. If Eastwick had asked about a *Vol-au-vent*, the man might have taken it for Aristo's master, Plato, equally celebrated in the East as "Iflatún."

QUIVIS.

CURIOUS HISTORICAL RELATIONS (5<sup>th</sup> S. ii. 286.)—The learned OUTIS of "N. & Q.," who is well versed in Swiss archæology, informs me that the *curious relations* extracted from De Ruchat are *historical facts*. I therefore withdraw the comparative allusions to the German baron and the American major! In the second quotation (*ut supra*) is an *erratum*; *Sorat* Hills should be *Jorat* Hills, the range of which Lausanne is the capital.

N.

CAMEO (5<sup>th</sup> S. ii. 268.)—My first impression was that this word was derived from *χαμαί* ("à cause du creux où ces pierres sont taillées," says Ménage). In his *Le Origine della Ling. Ital.*, Genev., 1685, Ménage says, "Cameo du *χαμαί*, *camæus*, cameo. Item, dall'istesso *χαμαί*, *camaius*, *camaiolus*, onde il Francese *camaioux*. Item, da *χαμαί*, *camius*, *camio*, *camionis*, *camione*; onde il Francese *camion*, cioè *spilletto*." Roquefort gives "*Camaheu*, *camaher*: *Camaïeu*, en bas Lat. *camahotus*." Dufresne renders *camæus* and *camahotus*, "sardonyx"; and gives also a *camahutus*, apparently of the same meaning. Gaffarel (*Curiosités Inouïes*, chap. v. p. 74), after stating that he thinks *gamahé* from *camaiëu*, &c., says:—

"Or le mot *chamaïeu* pourroit estre abastardi de *chamaia*, qui signifie comme 'd'eau de Dieu,' à cause qu'on voit des achates ondées représentant parfaitement de l'eau; et le mot de Dieu y est adjousté, à cause que la langue Hébraïque a cela de propre, que lors qu'elle veut nommer quelque chose par excellence, elle adjoute après, ce saint nom. Ainsi pour dire un beau jardin, elle dit *paradisus Domini*; des grands cédres, *cedri Dei*; des hautes montagnes, *montes Dei*: ainsi des autres."

Bescherelle says, "*Camaïeu*, par corruption de *camebouia*, nom oriental de l'onix, qui est formé par des couches de diverses couleurs"; but he derives *camée*—

"De l'Ital. *cameo*, qui lui-même vient de l'Hébr. *kamaa*, relief; ou, suivant d'autres, des deux mots *gemma onychia*, dont on a fait *gemma hiya*, puis *came hiya*, et enfin *camaiëu*, nom sous lequel on désignait ce que nous appelons aujourd'hui *camée*."



Conf. also שרש, by some rendered sardonyx, or onyx, which Michaëlis compares with the Arabic *musahham*, a striped garment.

R. S. CHARNOCK.

Gray's Inn.

This word comes from Greek through Low Greek and Low Latin. Greek, *κάμνειν*, to labour, to take any trouble; Low Greek, *καμείον*, iron-works; *λιδοκαμωμένος*, ornamented with gems; *καρωτικόν*, a work done by hand; *καμώννειν*, to work; *κάματον*, a work. Low Latin, *camæus*. See Littré, v. "Camée." HENRI GAUSSERON.

Ayr Academy.

ASSES' BRAYING (5<sup>th</sup> S. ii. 287.)—I have found the receipt referred to by H. K. in a small folio volume, now in the Dublin Library, D'Olier Street. I never heard of another copy. The book is called *The Secrets of Devils, of Angels, and of Men*. I quote some of the secrets from memory:—

1. How to weigh any number of pounds (or ounces) with four weights. This might be useful for machines for weighing letters.

2. How to find out a number thought of by another, by asking a few questions. Think of a number; is it even or odd, &c.?

3. How to roast a goose alive. I believe, from the muscular movements of the ass, the stone will be effectual. I have tested the first and second, and can answer for their correctness. I have never tried the third, and do not so intend.

H.

BUTLER'S "HUDIBRAS" (5<sup>th</sup> S. ii. 326.)—Dr. Johnson says more: he says, "Hudibras is one of those compositions of which any nation may justly boast"; and "the name of Butler can only perish with the language."

W. A. C.

Glasgow.

EFFECT OF STARS (5<sup>th</sup> S. ii. 309.)—Let me refer ASA REETH to a tale in the *Belgravia Annual* for 1868; it is entitled "King Aser's Slave."

R. R.

Boston.

"THE SLAVE" (5<sup>th</sup> S. ii. 309.)—To the question of your correspondent VERA, no better answer can be given than by a few extracts from Moore's *Diary*, edited by Lord John Russell in 1853 (vol. v. pp. 142, 144):—

"1827. January 6. Began some verses for the *Times*, 'The Slave.'

"January 19-20. Sent some day this week a poem on the Duke of York's death to the *Times*, called 'The Slave,' and a letter from Luttrell about it. I must thank you for 'The Slave.'

"January 21-22. Had a letter from Barnes, saying the verses on the Duke of York were excellent, and came à propos."

WILLIAM PLATT.

115, Piccadilly.

SUFFOLK WORDS (5<sup>th</sup> S. ii. 326.)—*Pusket* is, probably, nothing more than the Suffolk pronunciation of the English word *peascod*.

WM. PENGELLY.

Torquay.

THE MARRIAGE OF THE ADRIATIC AND THE DOGE OF VENICE (5<sup>th</sup> S. ii. 287.)—Under "Peculiar Customs, &c.," Morell says, in his *Complete Geography* (vol. ii. p. 836, fol.):—

"One of the grandest and most solemn ones that Venice hath is, that called the *Assensa*, or *Holy Thursday*, when the Doge goes with the utmost pomp to marry the sea."

After describing the ceremony, which is too long for quotation, he continues:—

"At the place the Doge takes a ring, and drops it into the sea, without any other formality than by saying, '*Desponsamus te, Mare, in signum perpetui Domini*'; which may be thus Englished, *With this ring we wed thee, O sea, in token of our perpetual Dominion over thee*."

Nothing is said of the recovery of the ring. "This power," he tells us, of marrying the sea in that odd manner—

"was granted to this Republic by Pope Alexander III. for its having given him a lift into his Pontifical Dignity, of which he had been deprived."

I find no mention of the custom in Cardinal Contarini's *De Venetorum Republicâ*.

EDMUND TEW, M.A.

It is quite true that the ring was recovered after the wedding, and, therefore, that a string was tied to it. The origin of this ceremony shows it plainly. In the twelfth century, Venice supported Pope Alexander III. against the Emperor Frederick I., Barbarossa. In recompense of this, the Pope gave the Doge a ring, which he ought to throw into the sea every year; and to the present the Pope added these words:—

"Espouse the sea, that posterity may know it belongs to you by right of conquest, and it must be submitted to your Republic, as a wife is to her husband."

HENRI GAUSSERON.

Ayr Academy.

The form of the ceremony was as follows. Yearly, on Ascension Day, the Doge, accompanied by the officers of state, the Papal nuncio, the ambassadors, &c., entered the "Bucentaur," a galley one hundred feet in length, manned by 160 picked rowers, and advanced slowly to the island of Santa Elmo, at which place the patriarch of Venice came on board, who, after blessing a vase of water, threw it into the sea as a preventative of storms. The ducal vessel proceeded to the port of San Nicolas, and then crossed the strait, and after going a little way out to sea, put about; at which moment the Doge suddenly stepped into a small gallery, and threw a gold ring into the waves, saying at the same time, "*Desponsamus te, Mare, in signum veri perpetuique domini*" (see *The Queen of the Adriatic; or, Venice Past and Present*, &c.).

NEOMAGUS.



THE TERMINATION "Y" IN THE NAMES OF PLACES (5<sup>th</sup> S. ii. 320.)—If the correspondent of the *Intermédiaire* is right in asserting that *acum*, in the termination of the Latin forms for Tournay, Cambray, Courtray, &c., is from Sanscrit *aca*, Latin *aqua*, then, seeing that the original Flemish names of these towns ended in *-yck* (Doornyck, Cameryck, whence our *cambric*, Cortryck, &c.), there seems really some analogy for the suggestion of W. B., that *-wick* = water. But query the grounds of this assertion in the *Intermédiaire*?

V.H.I.L.I.C.I.V.

"WINK" (5<sup>th</sup> S. ii. 408), which forms part of several place-names in our country, is Scandinavian. *Wink* or *winch* means a corner. The word of the same meaning in the Anglo-Saxon tongue is *wincel*. Vide Morris's *Etymology of Teutonic Local Names* for the former, and Bosworth's *Anglo-Saxon Dictionary* for the latter, authority.

HENRY C. LOFTS.

THE YEW-TREES AT PAINSWICK (5<sup>th</sup> S. ii. 365.)—The spell has been broken for many years. The ninety-nine old yew-trees still flourish, and between thirty and forty younger trees were planted some years ago, which promise in time to make the churchyard as much uglier than before as 140 exceeds 100.

C. S.

I know these yew-trees well, and can assure T. C. U., and the elderly lady his informant, that there is nothing ominous respecting one of them dying occasionally when another is planted, so that one hundred cannot be kept growing together. It would be just half as difficult to keep fifty, and as difficult again to keep two hundred growing at the same time. The result would be the same with Wellingtonias, or in case a farmer tried to keep *exactly* one hundred sheep throughout the year. The frequent deaths amongst the Painswick yews, however, arose principally from the injury to their roots by the frequent interments just before the new cemetery was built, and the absurd practice of cropping them so closely every year, so that the dead leaves of the inner boughs do not fall to the ground, but upon the crown and trunks of the trees, which is very injurious.

C. CHATTOCK, F.R.H.S.

Castle Bromwich.

THOMAS SUTTON (5<sup>th</sup> S. ii. 409.)—It is a fact well known to Carthusians, that the body of Thomas Sutton was buried in the chapel, and is there to this day. The tomb has, I believe, been twice opened within the last hundred years, the latter occasion being in 1842. The body was found wrapped in lead, according to the fashion of the day, and was in excellent preservation.

F. F. D.

Charterhouse.

Thomas Sutton, the founder of the Charterhouse, was buried in the chapel attached to his magnificent foundation. An engraving of the curious lead coffin which contains his body may be seen in *The Gentleman's Magazine*, January, 1843, p. 43. His bowels were buried in the Parish Church of Hackney.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

I have consulted three biographical dictionaries, and unless they are all wrong, and they have copied erroneously from each other, Thomas Sutton died December 12, 1611. As to his place of burial, they are all silent, though one account states that he died in London. FREDK. RULE.

AN OLD BOOKSELLER (5<sup>th</sup> S. ii. 288.)—I have the book inquired for by OLP HAR HAMST. It bears the following title:—

"Fifty Years Recollections of an Old Bookseller, consisting of Anecdotes, Characteristic Sketches, and Original Traits and Eccentricities of Authors, Artists, Actors, Books, Booksellers, and of the Periodical Press for the last Half Century, with appropriate Selections, and an unlimited Retrospect, including some Extraordinary Circumstances relative to the Letters of Junius, and a Claim of Corroborative Evidence respecting their Author."

"He has been at a feast of anecdotes, and stolen all the scraps."

8vo. pp. 200, Cork. Printed for the Author, 1835.

It contains a portrait of the author, those of Wilkes, John Nichols, the printer, Francis Grose, Christ. Brown, John Dunton; the Politicians, the Literary Laboratory, and etchings of Grose, Grainger, and some of the early printers from Ames. From the latter, and that better known *old bookseller* Dunton, he has borrowed largely, and compiled a light readable "feast of anecdotes," and, truly described, "stolen scraps." The author's initials are W. W., understood to stand for William West, at the period a bookseller in Cork, but an Englishman whose reminiscences are all of his native land.

A. G.

The editor of the *Aldine Magazine* was William West, who contributed to it the interesting letters referred to by MR. OLP HAR HAMST. The *Fifty Years' Recollections of an Old Bookseller* is a separate work by the same author. It was "printed by and for the author," at London, in 1837. Such at least is the statement on the title-page, though on passing the hundredth page a second title-page arrests the eye, which declares that it was "printed by and for the author," at Cork, in 1835! The motto on the first title, "he has been at a feast of anecdotes, and stolen all the scraps," accurately indicates the character of Mr. West's book, which is an amusing farrago of odds and ends, pertinent and impertinent. A lithographed portrait of Mr. West forms the frontispiece to his work, and the final date of his life-



story will be found registered in the pages of Sylvanus Urban (*Gentleman's Magazine*, 1855, vol. xliv., N. S. p. 214). The *Recollections* is now a rare book.

WILLIAM E. A. AXON.

Rusholme.

"BOROUGH ENGLISH" (5<sup>th</sup> S. ii. 308) prevails most extensively in the county of Sussex, where it is found in 140 manors. The custom is also more or less in use in Cornwall, Derby, Devon, Essex, Glamorgan, Gloucester, Hants, Hereford, Herts, Hunts, Kent, Leicester, Lincoln, Middlesex, Monmouth, Northampton, Notts, Salop, Stafford, Suffolk, Surrey, and Warwick. R. S. CHARNOCK.

Gray's Inn.

This custom obtains in the Manor of Kirton-in-Lindsey, in the county of Lincoln.

W. E. HOWLETT.

Wharton, in the *Law Lexicon*, says that the custom obtains in the manors of Lambeth, Hackney, part of Islington, Heston, Edmonton, &c.

FREDK. RULE.

F. S. will find much information on this ancient tenure in *The Custom of Borough English as existing in the County of Sussex*, by George R. Corner, Esq., F.S.A., 1853,—a pamphlet reprinted from vol. vi. of the *Sussex Archæological Collections*. There is also another useful paper on the same subject by the late Mr. Corner, read before the Suffolk Institute of Archæology, Jan. 10, 1856.

EDWARD PEACOCK.

Mr. Furley, in his admirable *History of the Weald of Kent*, says that—

"In Surrey there are no less than thirty-three Borough English Manors, including Limpsfield, on the Surrey side of Westerham, and Lambeth, Kennington, Battersea, Richmond, Croydon, Dorking, &c. . . . There are about 150 Borough English Manors in Sussex, including Wadhurst, Trant, Playden, and Iden among the frontier manors."

The custom, he informs us, is not known in Kent. I gladly take this opportunity of recommending to all students of English History and Topography, especially natives of Kent, these most interesting and instructive volumes. They are simply exhaustive of the subjects on which they treat.

EDMUND TEW, M.A.

"SANADON": HOR. SAT., i. 3, 107 (5<sup>th</sup> S. ii. 285.)—I should like to know in what dictionary of what language this word is to be found. Such a substitution does not deceive schoolboys, but would be more likely to add to their inevitable vocabulary of improper slang. The system of expurgation is a silly one. Byron was referring to an edition of Martial, in which the obscene epigrams were absurdly put together; but Martial, a poet who must be read by any one desiring to study social life in Imperial Rome, and to enjoy

the Latin language in its most malleable form, is not put into the hands of mere children, being unintelligible to students until they have reached an age at which his grossness should engender disgust.

MORTIMER COLLINS.

Knowl Hill, Berks.

PORTUGUESE COIN (5<sup>th</sup> S. ii. 327.)—This is not a coin, but a weight for a quarter Joannes, minted by Joannes V., and current in England for nine shillings. Weights of Portuguese coins are very common: I have several, including the above.

SAMUEL SHAW.

Andover.

THE PARABLE OF THE "ONE ONLY KID" (5<sup>th</sup> S. ii. 424.)—It may interest some of your readers to know what is the generally accepted interpretation of this parable, quoted by you from my article in the *Yorkshire Magazine*.

The one only kid is the Jewish people; the two zuzim, the two Tables of the Law; the cat, Babylon; its devouring the kid, the swallowing up of the Jewish nationality by the captivity; the dog, Persia; the staff, Greece; the fire, Rome; the water, the Turks; the ox, Edom or European nations, who are to wrest Judæa from them at some future day; the slaughterer, the confederate armies under Gog and Magog, Persia, Cush, and Pul; angel of death, a pestilence; the Most Holy, God's kingdom on earth under the Messiah.

GEORGE PEIRCE GRANTHAM.

ALESIA (5<sup>th</sup> S. ii. 227, 395.)—MR. CHATTOCK will allow me, I trust, to remind him that Harleian MSS., except the few which are contemporary chronicles, are of very little value in settling this question, since the pedigrees and Heralds' Visitations of which they largely consist were mainly compiled at too recent a date to be of any real authority. It is probable that Alesia and Alicia were considered the same name—the former being then practically extinct—three hundred years ago. But if they were really interchangeable names at the time when both were in common use—speaking roughly, from 1250 to 1450—I beg leave to ask again, how is it that the same person is called by both names only by a manifest slip of the pen—two, or at most three, times in two hundred years—the instances of confusion between Alesia and Alicia being about a fourth part as numerous as those between Margaret and Mary? No one has ever supposed that Margaret and Mary were used interchangeably; yet Margaret was little more popular than Alesia, and Mary less so. The true authorities for settling this question are the Rolls and Inquisitions of the thirteenth, fourteenth, and fifteenth centuries, and I have "waded through" 740 of the former and 307 of the latter.

HERMENTRUDE.



"TUREEN" (5<sup>th</sup> S. ii. 185, 256, 398.)—The early readers of "N. & Q." should be well acquainted with the words "tureen" and "terrine." The origin of the word "tureen" was asked in 1850 (1<sup>st</sup> S. i. 246), and several contributions appeared in that volume, in vol. iii., and in 3<sup>rd</sup> S. x. 375 in 1866, this last with an editorial comment. It appeared that Mrs. Delany, in a letter dated 1745–6, used the form "terene" (*Autobiog. and Cor.*, vol. ii. p. 416, Lond., 1861), and that Goldsmith is the first who is known to have used the form "tureen," in the *Haunch of Venison*, first printed in 1765; but that Vices. Knox, in his *Essays*, first printed in 1778, according to Lowndes, has "soup in a china terrene" (*Works*, vol. ii. p. 572). The English word, it was noticed, would be derived from the French *terrine*, and the English adjective "terrene" was in early use. It may be added that Pliny has *terrena vasa* (*Nat. Hist.*, l. xxxv. c., c. 12), the more common epithet being *fictilia*.

ED. MARSHALL.

"TESTAMENTS OF THE TWELVE PATRIARCHS" (5<sup>th</sup> S. i. 308, 394; ii. 396.)—I have an English edition of this book:—

"London, reprinted for James Frost, 195, Brick Lane, Whitechapel, and Joseph Frost and Isaac Frost, St. John's Square, Clerkenwell, from a copy printed at London in 1693 for the Company of Stationers. Printed by R. Ferny, 26, St. John Street, Clerkenwell, 1837."

I have also an edition in black letter:—

"Printed at London for the Company of the Stationers, 1610," with woodcuts.

SAMUEL SHAW.

Andover.

THE FRENCH WORD "YEUX" (5<sup>th</sup> S. ii. 101, 174, 237, 398.)—If OUTIS, after all that I have said, is still of opinion that the relationship between *yeux* and *oculos* is the same as, or in any degree resembling, that between *journal*† and *dies*, I have nothing more to say. But I am afraid he will stand alone in his opinion. *Oculus* is, as he himself admits, the Latin *father*\* of *yeux*; *dies* is, as he himself admits, nothing more than the *great grandfather* of *journal*† (*journal*, *diurnalis*, *diurnus*, *dies*). Are a *father* and a *great grandfather* the same thing? Let him find another Latin *father* which has not a single letter in common with its French *son*! I deny that *yeux* and *oculos* have, philologically speaking, a letter in common. I have distinctly proved that the two *u*'s have nothing whatever to do with one another.

F. CHANCE.

\* More strictly father and mother, as only one individual is concerned in the production. Perhaps *mother* would be the more strictly correct term, as there are *mothers*, or what are regarded as mothers, without *fathers* (parthenogenesis), but no *fathers* without *mothers*.

† OUTIS now says *jour*, but, p. 174, he had *journal*. What does he mean by calling *giorno* a corrupt Latin word? Does he always use "corrupt Latin" where other people would use "Italian"?

J. T. SERRES (5<sup>th</sup> S. ii. 289, 364, 397, 418.)—The lapse of time, nearly half a century, since the publication of *The Life*, &c., is, I think, a sufficient reason for the alleged scarcity of the copies of the book. If the friends of Mrs. Serres could have raised the needful supplies, they might have endeavoured to buy up the work, which was detrimental to her character. It is not probable that George IV., or any member of his family or government, would have given 5*l.* even for the purpose. It is also improbable that the idea of Commander Morrison, that the writer of the Ryves statement in the *Morning Post*, 1848, was induced to discontinue the story by the offer of a diplomatic appointment, accepted by him from the British Government, is based upon truth. The Commander, like many men of genius, was credulous, enthusiastic and prejudiced. This Ryves grievance was just the sort of hobby he would ride to "the death," as the saying is. Upon the final occasion of my conversing with him in February, 1866, he referred to this claim as a just one, and he alleged that Mrs. Ryves was assisted considerably by persons of rank and substance in her legal cause, &c. Until its ventilation in Westminster Hall, before Sir A. Cockburn, &c., I was a believer in her claim. This trial convinced me, and better judges, that the claim was a fallacy, and that her grand appeal was based upon error or unconscious fraud.

CHR. COOKE.

CORPSES BURIED IN WALLS: "UTRAQUE IN UNA THECA," &c. (5<sup>th</sup> S. ii. 185, 234, 298, 337, 398.)—Being still unconvinced, I write once again on this subject, although I have no wish to compete for the last word. *Θήκη* means generally a receptacle. The first meaning given by Liddell and Scott is "a case to put anything in, a box, a chest." *Coffin*, then, comes fairly within its classical meaning. But, with deference to MR. TEW, the Greek Lexicon is not our best guide to Low Latin. Bede did not write with Liddell and Scott at his elbow; and if his meaning is not clear from his own text, we must look for light, not to Æschylus, but to mediæval Latin writers; and our dictionary authority is Du Cange. Bede is, as MR. TEW says, speaking of a translation, and that to me seems to exclude the idea of a grave. The point of the whole is that the bodies were not re-interred, but placed in a coffin or reliquary above ground. And, turning to Du Cange, I find he gives as the usual meaning, "*capsa sanctorum reliquiis instructa*"; the other meanings being the vault of an apse and a finger ring, both altogether unsuitable to the present passage.

J. T. MICKLETHWAITE.

MR. MICKLETHWAITE can confirm his translation by the XV. Canon of Auxerre, 590: "Non licet mortuum super mortuum mitti."

MACKENZIE E. C. WALCOTT.



"THE BUTTERFLY'S BALL" (5<sup>th</sup> S. ii. 327, 352, 372, 418.)—It may be thought that the subject is more than exhausted; but as I find it stated by S. D. S. (p. 418) that "Mrs. Dorset was undoubtedly the authoress of the *Butterfly's Ball*," I think it right to say, from having been personally acquainted, that it was written by Mr. Roscoe, the author of *Lorenzo de' Medici*. I remember, too, sitting with him at Allerton, in 1808, when his son Edward jokingly produced, as a specimen of its popularity, a copy of it printed on a pocket handkerchief which he had bought, the day before, at Chester Fair.

W. M. T.

"ACHES" (5<sup>th</sup> S. ii. 68, 139.)—The following occurs in the article "Errata," in the *Curiosities of Literature*:—

"Swift's own edition of *The City Shower* has 'old aches throb.' Aches is two syllables, but modern printers, who had lost the right pronunciation, have aches as one syllable, and then, to complete the metre, have foisted in 'aches will throb.' Thus what the poet and the linguist wish to preserve is altered and finally lost."

R. PASSINGHAM.

LETTERS BY "AN ENGLISHMAN" (5<sup>th</sup> S. i. 408; ii. 214.)—UMBRA says these letters were published in a separate form by Mr. Bohn, and I therefore presume that the following pamphlet is a different one. Is the author known?—

"The invasion of England considered in a letter and postscript to the *Times*, dated 30th January and 5th February, 1852, containing the opinions of the Duke of Wellington and other officers of distinction on this important subject. By an Englishman and Civilian. [Mottoes.] London, J. Ridgway, 1852, 8vo., pp. 35."

OLPHAR HAMST.

BIBLICAL EVIDENCE (5<sup>th</sup> S. ii. 228, 274.)—I possess a copy of the work to which MINUCIUS probably refers. Its full title is:—

"An Examination of the Testimony of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice. With an Account of the Trial of Jesus. By Simon Greenleaf, LL.D., Royall Professor of Law in Harvard University. Boston, 1846. 8vo., pp. 543."

The author is one of the most eminent American jurists, his *Treatise on the Law of Evidence* being the authority on that subject. The compiler of the *American Biographical Dictionary* does not overstep the mark when he says:—"The beauty of his style, and his correct expositions of law, have placed him as an author by the side of Blackstone and Kent."

GASTON DE BERNEVAL.

Philadelphia.

"AS SOUND AS A ROACHE" (5<sup>th</sup> S. ii. 274, 314.)—MR. WALCOTT asserts very positively that St. Roche, and not the fish called a roach, is alluded to in this saying; but is he aware that the same saying exists in French? "Sain comme un gardon" is literally "As sound as a roach." How are we to account for this coincidence, except by

some supposed quality in the fish? Is it likely that a saint who "is usually represented pointing to an ulcer in his left thigh" would have been selected as an example of soundness? See, however, Johnson's *Dictionary*, at the word "Roach," where a different spelling, *roche* = rock, is suggested.

E. M'C.

Guernsey.

"RENDEZ-VOUS" (5<sup>th</sup> S. ii. 169, 255) is condemned by Bishop Hurd, who writes (as quoted in Latham's *Johnson's Dictionary*), "I know not how [it] came to make its fortune in our language. It is of an awkward and ill construction, even in the French." Richardson remarks, that whilst the noun is common in our old writers, the verb formed upon it is not so.

It is to be observed that neither Latham nor Richardson mentions its occurrence in Shakspeare; yet it will be found four times in the plays:—1 *Henry IV.*, Act iv. sc. 1, line 57; *Henry V.*, Act ii. sc. 1, line 15, and Act v. sc. 1, line 76; *Hamlet*, Act iv. sc. 4, line 4; spelt indifferently *randeuous*, *rendeuous*, *rendevouz*, and *rendezvous*.

Several examples of the use of the word could be given from other old plays; for instance, Chapman's, Jonson's, and Marston's *Eastward Hoe* opens thus:—

"*Touchstone*. And whether with you now? what loose actiō are you bound for? come what cōrades are you to meete withal? whers the supper? whers the randeuous?"—Edition 1605.

SPARKS HENDERSON WILLIAMS.

Kensington Crescent, W.

ST. CATHERINE OF SIENNA (5<sup>th</sup> S. i. 387, 433; ii. 17, 77.)—See *Catherina da Siena (Sancta) Dialogo de la Divina Providentia*, small 4to., fine full-page spirited woodcuts. Venice, 1494. There is a short notice of her in Alexander Ross's *Pansebeia*; or, a *View of all the Religions of the World*.

R. R.

Boston.

BULL BAITING (5<sup>th</sup> S. i. 182, 274, 312, 455; ii. 299, 398.)—We have a number of ballads relating to local country sports and pastimes. Armiger has collected several, but his work is very imperfect. In Craven we have a ballad called "The Wigglesworth Hunt," which, I believe, has never been printed. I have heard that it was written by a Mr. Holmes, of Sun Hill, near Hatton, in Craven, the father of the late Mr. Holmes, surgeon, of Grassington. By-the-bye, who was *Armiger*? Is it a real name or a *nom de plume*? Can OLPHAR HAMST inform the readers of "N. & Q."?

STEPHEN JACKSON.

THE EQUESTRIAN STATUE IN LEICESTER SQUARE (5<sup>th</sup> S. ii. 46, 91, 292.)—The statement that the King's statue, though brought from Canons in 1747, was not erected in Leicester



Square till after 1754, because it does not appear in the plate in Stow's *London* of that date, is, I think, erroneous; for the plate of Leicester Square in the sixth edition, which is inscribed as "Published according to Act of Parliament, 1754, for Stow's Survey," has the statue in the centre, but not facing Saville House as it stood forty years ago, but facing north-west, so as to be seen with most advantage from Leicester House. The plate, which was an old one, has evidently been altered for the edition of 1754, the old trees of Leicester Fields having been erased, and the iron railings and statue probably added.

In *London and its Environs Described*, 6 vols. 8vo., 1761, a book dedicated to the Prince of Wales [Geo. III.], who, it is stated, then lived in Saville House, and, consequently, next door to his mother, the Princess Dowager, who resided in Leicester House, the statue is described as "An Equestrian statue of his present Majesty, gilt," very clearly meaning George II.

EDWARD SOLLY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Sir Robert Peel: an Historical Sketch.* By Henry, Lord Dalling and Bulwer. (Bentley & Son.)

LORD DALLING, or to call him by the name by which he is better known, and will be always remembered, Henry Bulwer, furnished, in his *Historical Characters*, a noble gallery of the portraits of noble men. To these is now added a sketch of Sir Robert Peel. It often happens with the great Masters of Art, that their sketches are more strikingly life-like than their finished works; so in this case, we find the rapid outlines convey more of life and character than many of the elaborate characters in the Historical Gallery. In a few clear, vigorous, well-condensed chapters, the whole career of the late distinguished statesman is more satisfactorily described than if as many volumes had been given to the work as there are chapters. It was Sir Robert Peel's destiny to have to carry many measures which he had formerly denounced. This sketch shows how a great statesman may honestly change his opinions, when he comes to understand that "party" does not always mean "country," and that the interests of the latter are superior to all party interests whatsoever. What are called "revolutionary measures" come to be adopted as measures to guard against revolution. Peel was "the practical man," and not, as he has sometimes been called, "the business gentleman." He was of yeoman descent. His grandfather "inherited a small estate of about one hundred pounds a year, called 'Peel's Fold,' which is still in the family." The farming grandfather turned trader and calico-printer. The father of Sir Robert was even more prosperous than the grandfather. In 1797, he

subscribed 10,000*l.* to the "voluntary subscriptions for the support of the war." His celebrated son was then nine years of age, and that son was early given to understand that he was to be neither farmer nor calico-printer, but Prime Minister of England. This book demonstrates how well he comprehended his mission.

#### *Bossuet and his Contemporaries.* (Rivingtons.)

ALL biography is delightful, and this story of Bossuet is eminently so. It is, of course, an old story, but it has the charm of novelty in the hands of a new narrator. Bossuet furnishes another proof of the fact that wise men can utter very foolish things. Louis XIV. himself must have smiled with contempt at hearing the great preacher thus address him in a sermon from the pulpit, "Sire, he were abhorred of God and men who failed to desire your glory, even in this life," &c.!

*Social Life in the English Universities in the Eighteenth Century.* Compiled by Christopher Wordsworth, M.A. (London, Bell & Sons; Cambridge, Deighton & Bell.)

THE compiler of this admirable view of University life has ransacked libraries in order to take from them all he needed for his illustrations. The volume as well deserves to be perused by the general reader as by University men. Nearly seven hundred pages, and not a page that is not made lively by an anecdote! We take one grain from the piled-up measure, merely to show how long a grievance may last. In 1659 it was asked "whether the Canons of Christ Church ought not to eat the bread of affliction, since they refuse to eat the same bread and drink the same drink with the rest of the College; which, indeed, is so bad as never was worse eaten or drank but by the same Canons before they came to be Canons." Mr. Wordsworth says: "A similar question was asked, with no less vehemence, in 1865."

*Calendar of State Papers.* Foreign Series of the Reign of Elizabeth, 1569—71. Preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by Allan J. Crosby, Esq. (Longmans.)

THE above two eventful years are productive of very important illustrations of life at home and abroad, which are here calendared. The scenes of battle, incendiaryisms, hanging and burning on the Borders, when Mary Stuart's friends there were stamped out, and their pleasant homes utterly destroyed, are most vividly portrayed. Perhaps Shakspearian readers will think less of all other papers than of one which is thus described: "Lord Scrope to Lord Burghley. There is one Robert Laing, a Scotchman, servant to Mr. George Verney, who has brought out of Scotland other five young men, with hawks, and would pass into Warwickshire to the said Mr. Verney and Sir Thomas Lucy, wherein he desires to know his pleasure. Carlisle, 16 Sep., 1571." In the year previous, Justice Shallow's neighbour, Shakspeare's father, rented the Inghon Meadow farm of fourteen acres; and the year after, 1572, Shakspeare, according to Mr. Dyce, first went to the Free School at Stratford.

REPRINTS AND NEW EDITIONS tempt the public at this season more than the usual gay and glittering volumes. Mr. Murray has just issued new editions of Mr. J. A. Crowe's *Handbook of Painting; The German, Flemish, and Dutch Schools*, and of Lady Eastlake's edition of the *Handbook of Painting: The Italian Schools*, originally edited by Sir Charles Eastlake. With these superb volumes one may sit at home and yet traverse famous schools and galleries, and be introduced to the most renowned painters. Mr. Murray has also added the fifth and sixth volumes to the cheap edition of Canon



Robertson's *History of the Christian Church*. From the same house we have the *Sketches and Studies, Descriptive and Historical*, by R. J. King, B.A. These are reprints from periodicals, and we heartily recommend them to all as consisting of thoroughly healthy and attractive matter. We direct especial notice to the excellent reprint, by Mr. Gardner, of Paisley, of James Hogg's *Jacobite Relics of Scotland; being the Songs, Airs, and Legends of the Adherents to the House of Stuart*. With poetry there is music, and with both illustrative history. There is a fountain of laughter and a fountain of tears in these two charming volumes. The reader closes them with regret; and they who sit down to the piano with them will be loth to leave sounding the echoes of the old tuneful Jacobite time. Musical echoes, too, will be found in Mr. Tegg's charming reprint of Croften Croker's *Legends of Killarney*, a capital book. Readers more seriously given will find what they require in the reprint of a curious devotional book, *The Saint's Travel to the Land of Canaan, wherein are Discovered Seventeen False Rests short of the Spiritual Coming of Christ in the Saints*. This reprint of Wilkinson's work of 1648 is issued in a pretty form by Trübner & Co. What may be called a seasonable reprint will be found in Mr. W. C. Hazlitt's *Fairy Tales, Legends, and Romances, Illustrating Shakspeare and other Early English Writers*. This work forms a union of Ritson's *Fairy Tales* and Halliwell's *Illustrations of the Fairy Mythology of a Midsummer Night's Dream*, with additions and corrections. A most amusing book.

EPITAPHS OF KENTISH CLERGY.—MR. E. H. W. DUNKIN, Kidbrooke Park Road, Blackheath, writes: "I should be glad if your readers would kindly forward me copies of any epitaphs in their parish church or churchyard relating to the clergy who have held benefices in Kent during the last hundred years."

FATHER PROUT.—MR. BLANCHARD JERROLD, Reform Club, writes: "I am preparing for publication *Final Reliques of Father Prout*, and I should be much obliged to any of your readers who would favour me with any anecdotes, letters, or notes of the eccentric padre. Perhaps you will allow me to make this appeal to bookish men through your columns."

MR. THORNBURY informs us that he hopes to edit an autobiography of Mr. Buckstone.

C. writes:—"EDINBURGH REVIEW.—A writer in the *Gentleman's Magazine* for this month, says, 'Jeffrey's salary had been 700*l.* a year, and the editorship of the *Edinburgh Review* was then the blue ribbon of literature.' In a sketch of Jeffrey's life, contributed shortly after his death to a periodical work, I stated, on authority from Edinburgh, as follows: 'From 1803 to 1809, a sum of 200 guineas was given [by Constable] for editing each number. The account books are missing for three years after 1809, but from 1813 on to 1826, Mr. Jeffrey is credited, "for editing," 700*l.* a number.' On reading this, Lord Cockburn, the friend and biographer of Jeffrey, wrote me, 'I consider it as certain that the 210*l.* and the 700*l.* for each number, left the editor to pay the whole writers. The nature of this drawback may be judged of from one fact, that Jeffrey once paid 1,000*l.* per advance for articles not yet dreamt of, to a single contributor.'"

### Notices to Correspondents.

WE would remind all who kindly intend to contribute to the Christmas Number of "N. & Q.," that they cannot forward their illustrative papers too early.

W. H. MURPHY.—See the article "Gas, manufacture of," in Knight's *Cyclopædia*. In 1792, Mr. Murdoch lighted his house at Redruth, in Cornwall, and in 1798, the shops of Messrs. Bolton & Watt, at Soho, with gas. In 1802, M. Lebon proposed to light a portion of Paris by similar means. The R. C. College at Stonyhurst adopted the "new light" in 1807, when it was also applied to some lamps, by Mr. Winsor, in Pall Mall. In 1810, the Chartered Gas Company obtained an Act of Parliament, and on 31st December, 1813, Westminster Bridge was lighted with gas, the parish of St. Margaret's, Westminster, in the following year, substituting gas for oil throughout their district. In 1820, Paris followed the example thus set by London.

A. C. B.—"To a close-shorn sheep God gives wind by measure" (Herbert, *Jacula Prudentum*, 1640). "Dieu mesure le froid à la brebis tondue" (Henri Estienne, *Prémices*, 1594). Sterne's "God tempers the wind to the shorn lamb" (*Sentimental Journey*, 1768) descended to him, through Herbert, from Estienne.

PRINCE.—In Longfellow's works, J. T. states that the Lord Petre, who was Grand Master of the Freemasons in 1776, was not a member of the Roman Catholic Church, being excommunicated by the fact of his being a freemason. When his Lordship ceased to be a mason he was reconciled to his church.

T. FROST.—You are at perfect liberty to make use of the papers referred to, but on the understanding that a note is made in your forthcoming work to the effect that they originally appeared in "N. & Q."

ST. SWITHIN reminds us that "St. Luke's Little Summer" duly arrived in October. Perhaps some Canadian contributor will tell us how about the "Indian Little Summer."

J. M. H.—See *Papworth's Dictionary of Coats of Arms*, just completed.

"AN AUSTRIAN ARMY" has marched and counter-marched through "N. & Q.," till reference to it is wearisome.

E. S. asks for a copy of Warren Hastings's version of Horace's *Otium Divos Rogat*.

COLD HARBOUR.—See General Indexes to the first four series of "N. & Q."

C. A. W.—For Walworth statue, dagger, and hall, see *Old and New London*.

F. R.—The inscriptions on the Cadgers' Map have been repeatedly printed.

LOUIS XVIII.—The parish books would solve the question.

J. G.—Please to forward query on "Ancient Geraldine Documents."

R. WARE, JUN.—See "N. & Q.," ante, pp. 229, 315.

LIBUSSA.—See Murray's *Handbook of S. Germany*.

WATERLOO.—See the *Wellington Despatches*.

DIRTY DICK.—See *Wonderful Characters*.

CHR. COOKE ("Serres").—We have a letter for you.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, DECEMBER 12, 1874.

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## Notes.

## THE SACRED LOTUS.

In India, China, and other Eastern countries which I have visited, where the Brahminical or Buddhist religions prevail, there are, as is well known, two species of this plant of peculiar interest. The root of the smaller and the seeds of the larger, or true lotus of mythology, are edible. The former, however, is insignificant as compared with the emerald bucklens, and snowy or roseate-crested corolla of the latter; which, moreover, is remarkable for having a curious funnel-shaped seed receptacle, rising from the centre of the blossom, in the form of a reversed cone, usually about three inches high, and whose sides are exactly equal to the diameter of its disc, from which the seeds slightly protrude. It is on this beautiful flower that Vishnu, the creator of the material universe, is represented as enthroned, while calling into existence those successive æons, which, to a certain extent, correspond with the periods of the geologist; but it is only the petals of the flower, on which the Hindu god is seated, that are visible, and, apparently, not without design.

The veneration of the lotus, it is allowed, originated with the Aryan race, which, in what may be called the youth of mankind, read the

book of Nature with a spiritual insight, and scarcely required any special revelation to teach it that, perhaps, the best sermons may be found in stones, and "books in the running brooks," for inanimate Nature is full of hieroglyphics quite as remarkable as those of the celebrated Letter-tree of Thibet.\* Yet, the "primrose by the river's brim" may be to one "a yellow primrose and no more," while to another it is a note, if not a page, in the golden book.

One may in fancy picture, at the first flush of the Oriental dawn, the prehistoric Aryan, by the margin of some Asian lake, breaking his fast on the seeds of the wondrous lily, whose peltate leaves are floating on the still and shadowy expanse before him; and contemplating the peculiarity of their exhausted receptacle, until on his mind flashed the first light of mathematical science. he invested with a divine interest the circle and equilateral triangle combined in its form, and then glorified the flower whose fruit, by two pure signs, admitted him into the arcana of the universe.

But in course of time, to veil the true significance of the object of their veneration, the early priests showed only the petals of the blossom to the vulgar, and reserved for their own order a knowledge of the inner and true throne of the god.

I should not have ventured on the above remarks, but for the circumstance that I am not aware that any suggestion or explanation has yet been offered of the cause of the high estimation in which the sacred lotus is held by Oriental nations. Sp.

## ST. JOHN'S CHAPEL, BEDFORD ROW, AND THE EARLY EVANGELICAL CLERGY OF LONDON.

This chapel, once memorable in the annals of the "Evangelical" movement in the church, has now entirely disappeared, having been pulled down about the year 1859. It stood north of Bedford Row, in or adjoining Great James Street, where some new buildings are inscribed "Chapel Street." I have in my possession a sermon "preach'd upon opening a new Chapel, now known by the name of St. John the Evangelist, within the Parish of St. Andrew, Holborn, on the 10th day of February, 1722-3. By Nathanael Marshall, D.D., Preacher of the said Chapel, and Chaplain in Ordinary to His Majesty," Lond., 1727. The subject of the sermon is "The Jewish Synagogue the Model of Christian Worship, or of Worship in Christian Churches."

St. John's Chapel became subsequently famous during the ministry of the Rev. Richard Cecil, the well-known preacher of the last century. His memoir, published shortly after his decease, says that he was invited in the year 1780 to turn his

\* Travels of the Abbé Huc and M. Gabet.



thoughts to this chapel, then much neglected and out of repair. The result was that Cecil took charge of it, and continued to minister there between twenty and thirty years. Among his successors were the Rev. Daniel Wilson, afterwards Bishop of Calcutta, and the Hon. and Rev. Baptist W. Noel, who seceded from the Church and joined the Baptists. Speaking of St. John's Chapel, and its most distinguished minister, the high-minded and disinterested Cecil, whose powers as a preacher must have been of a very high order, I am desirous of making a note of the house in Little James Street in which he resided. This is No. 15, at the corner of John's Mews, now occupied by a wine-merchant. I know not whether the pane of glass be still in existence on which, in this house, the missionary, Henry Martyn, inscribed his name with a diamond immediately before quitting the shores of England. If any of the readers of "N. & Q." are interested in reminiscences of the first leaders of the Evangelical movement in London, let their feet repair duly, on pilgrimage bound, to Orange Street Chapel, Leicester Fields, where Toplady preached, before Cecil entered on his ministry at St. John's; or let them seek out the church of St. Mary Woolnoth, in Lombard Street, where they may ponder over the grave of John Newton; or, finally, they may gather up a few recollections on visiting St. Ann's Church, Blackfriars, where they may read the long characteristic inscriptions on the tombs of the Rev. William Romaine and his successors in the rectory. Romaine was also lecturer of St. Dunstan's in the West. It is known that, in common with his brethren, he met with much opposition in the earlier years of his ministry. I well remember a relative of my own, who was one of his hearers, telling me that he attended St. Dunstan's Church one evening, when it was found that the churchwardens, objecting to lectures on week-days, had removed the lights, and the service was with difficulty carried on by means of a few scattered candles. I have omitted to name Thomas Scott, the commentator, who wrote his commentary in its early editions, if I am not mistaken, while he officiated at the Lock Hospital. Whatever judgment may be formed of the views or religious opinions of these men, no one who knows their lives, as these have been written by their relatives or friends, can doubt that they were unworldly and disinterested in the highest degree; their ministry, as in the case of Cecil and Scott (whose lives in this respect it is painful to read), was encouraged by the very poorest pittance; they did not seek, as assuredly they did not find, rewards of the ordinary description.

S. A.

Turnham Green, W.

## ARMS OF ENGLISH SEES.

Canterbury. An archiepiscopal pall. Grindal once, and Parker upon two of his seals, used the arms of the priory, which had been adopted by the deans, az., a cross arg., charged with the symbol or monogram of Our Blessed Lord, for Christ Church.

Bath. Az., 2 keys, endorsed, in bend sinister, the upper arg., the lower or, enfiled with a sword in bend dexter. Church dedicated to SS. Peter and Paul.

Wells. Az., a saltire per saltire, quarterly, quartered or and arg. Church dedicated to S. Andrew.

[Glastonbury. Arms of the monastery.]

Chichester. Az., Our Blessed Lord in majesty sitting on a throne, in His left hand a book inscribed "Liber Monumenti coram Eo," and His right hand raised in benediction, His head nimbed; and from His mouth a sword issuing. Church dedicated to the Holy Trinity or Christ, as at Canterbury, Norwich, &c.

Ely. Gu., 3 crowns or (arms of the patron saint). Church dedicated to S. Etheldreda.

Exeter. Gu., a sword in pale, arg., hilt and pommel or, surmounted of 2 keys, endorsed, in saltire, the dexter or, the sinister arg. Church dedicated to SS. Peter and Paul.

Hereford. Gu., 3 crowns or, arms of K. Ethelbert; gu., 3 leopards' heads, reversed, jessant-de-llys, or, arms of S. Thomas Cantilupe, canonized 1319.

Lichfield. Per pale, gu. and arg., a cross of Jerusalem, potent and quadrate, in the centre and between 4 crosses pattée, all counterchanged. Probably given by Bishop de Clinton, the Crusader, "ecclesiam Lichfeldensem erexit tam in fabrica quam in honore."

[Coventry. Arms of the monastery.]

[Chester. Arms of S. John's Collegiate Church.]

Lincoln. Gu., 2 lions of England, or, on a chief, the Blessed Mother enthroned with the Holy Child, both nimbed; in her sinister hand a sceptre, all or. Church dedicated to S. Mary.

London. Gu., 2 swords, in saltire, az., hilts and pommels or, the dexter surmounting the sinister. Church dedicated to S. Paul.

Norwich. Az., 3 mitres, labelled, or. The see was consolidated out of Elmham, Thetford, and Dunwich.

Rochester. Az., on a saltire, gu., an escallop or. Church dedicated to S. Andrew. The escallop is probably a mark of difference to distinguish this see from those of Wells, Dunblane and S. Andrew's, besides being appropriate to the site of the church on a tidal river also famous for its oyster fisheries.

Salisbury. Az., the Blessed Mother standing, with the Holy Child, nimbed, or. Church dedicated to S. Mary.

Winchester. Az., a sword and key saltierwise,



arg., in chief a mitre of the second. Church dedicated to SS. Peter and Paul.

Worcester. Arg., 10 torteaux, 4, 3, 2, 1. The bishop celebrated in the presence of the metropolitan or in a meeting of the College of Bishops. To this service the "Hosts" refer. Lyndwood calls the bishop "Capellanus" in the College of Bishops. [Provenc. p. 319.]

York. A pall.

Carlisle. Ar., on a cross sa., a mitre, labelled, or. Arms of the priory erected into a see.

Durham. Az., a cross, or, between 4 lions, ramp., arg. (Arms of K. Oswald.)

Cathedrals of the New Foundation bear the old conventual arms.

I ventured some time since to doubt if there were ever any portrait of Prester John; Butler, Heylyn's contemporary, I ought to have remembered, says:—

"... Like the mighty Prester John,  
Whose face none dares to look upon,  
But is preserved in close disguise,  
From being made cheap to vulgar eyes."

*The Lady's Answer to the Knight*, l. 277.

MACKENZIE E. C. WALCOTT.

#### BOTANIC GARDEN, CHELSEA.

Henry Field wrote an account of this garden (Gilbert, Clerkenwell, 1820), and it contains several points of interest. It says that John Gerarde, who wrote the *Herbal*, had his garden attached to his house in Holborn, 1596. Is it known whereabouts this house was situated? It is not specified by Cunningham. John Tradescant's was the next in the South Lambeth Road, on the site now occupied by the Nine Elms Brewery (Timbs says, p. 50). This has given way to the railway probably. There is a curious monumental tomb to the memory of these Tradescants, of whom John was gardener to Charles I. Mr. Field also mentions a botanic garden at Westminster, visited by Evelyn, 10th June, 1658, and kept by the botanist Morgan. It seems that the Apothecaries' Society purchased the lease to obtain possession of the plants for their new garden at Chelsea. Whereabouts was this garden? it is not mentioned anywhere by Cunningham nor by Timbs.

Cunningham says the ground was leased to the Apothecaries' Company in 1673, and that it was enclosed in 1686. Field gives Charles Cheyne, afterwards Lord Cheyne, as the owner who leased it to the Society for sixty-one years at 5*l.* per annum.

In 1683 four cedars were planted in the garden near the river. Two remain, Field says (p. 12), at this day; the other two were cut down after about a century, owing to their decayed state. In 1750 they measured 11 feet in girth; in 1793 upwards of 12 feet. On the 15th August this year only

one remained standing. Field says (p. 69) that the two decayed ones were cut down in 1771, as also some lime and elm trees in the "Officinal quarter," as being injurious to the growth of the plants. The trunks were sold (p. 70) at 2*s.* 8*d.* a foot, the boughs at 1*s.* 4*d.* a foot.

When Sir Hans Sloane obtained the manor of Chelsea by purchase in 1721, he granted the freehold of the garden to the Apothecaries' Company, on condition that the Professor should deliver to the Royal Society 50 new plants annually up to 2,000. Field states, however, that Sir Hans Sloane received a yearly rent of 5*l.* I always thought it was a free grant, and Cunningham states it to be so. Can any reader enlighten us as to this point? Does the Apothecaries' Society pay anything now; and if not, when did they cease to pay?

The first delivery of plants was in August, 1722 (p. 33). The last recorded delivery was 17th July, 1774, the fifty-first annual presentation; 2,550 plants in all. Field adds,—“It is perfectly certain they were continued long subsequently to that time,” but the minute books of the Society have not noticed them.

Of the “Herborizing” excursions, the first was in 1633.

There is a clause in the lease that, if ever they build over it, it will revert to the Royal Society.

William Forsyth resigned his post of gardener to go to His Majesty's garden at Kensington. He prepared a composition to remedy the diseases of trees. Is it known what it was? He published a work, 1791, *Observations on the Diseases, Defects, and Injuries of Fruit and Forest Trees*.

A useful fact is recorded (p. 100). They set up a pump in 1815 to supply the garden with Thames water, finding that spring water injured the plants much.

Phillip Miller was appointed in 1722 to the garden. He published the *Gardener's Dictionary*, 1731, folio, and it was translated into Dutch, German, and French, edited by Professor Martyn, in 1807, in 4 folio vols. Is this the Professor Martyn who edited the *Georgics*, and enriched it with excellent botanical notes? Miller left a large herbarium, which was bought by Sir Joseph Banks. He was buried in Chelsea old church, and the members of the Linnean and Horticultural Societies erected a monument to his memory, a cenotaph in pillar form. Has not this disappeared; and if so, who removed it?

An Edward Oakley (p. 41), an architect, is mentioned as having erected the buildings in 1732. Does he give name to the present Oakley Street? Cunningham is silent.

Also the name of Lyall occurs (p. 104), of the Swan Brewhouse; and he is permitted to open a window overlooking the garden on an annual payment of 5*s.*, and signing an agreement to close it if



required at three months' notice. Is Lyall Street, Belgravia, called from him? Cunningham is silent.

Mr. Alchorne (p. 70) presented in 1772 forty tons of old stones from the Tower of London, to raise an artificial rock for such plants as delight in that soil; and Sir Joseph Banks, a quantity of lava from Iceland.

These are the principal facts, useful or curious, in connexion with the garden which I find enumerated in this rather scarce book; and I hope that some readers will be able to answer the queries which have arisen in the course of jotting down these remarks.

Can anybody give the origin of Milman's Row and Flood Street, Chelsea, in the immediate neighbourhood?

C. A. WARD.

Mayfair.

#### PARALLEL PASSAGES.

MILTON AND CHARLES WESLEY.—In *Paradise Lost*, Book iv., Eve thus addresses Adam:—

"With thee conversing I forget all time,  
All seasons, and their change; all please alike."

In Wesley's Hymns (1741) is one by Charles Wesley, beginning—

"Talk with us, Lord, thyself reveal,"

in which the second verse runs thus—

"With thee conversing, we forget,  
All time, and toil, and care;  
Labour is rest, and pain is sweet,  
If thou, my God, art here."

V. H. I. L. I. C. I. V.

"Love wil nouht buen constreyned by maistré.  
Whan maistré commeth, the god of love anon  
Beteth his winges, and fare wel, he is gon."  
Chaucer, *Canterbury Tales*, 11076.

"Ne may love be compeld by maistry;  
For, soone as maistry comes, sweet love anone  
Taketh his nimble winges, and soone away is gone."  
Spenser, *The Faerie Queene*, Book iii.  
Canto i. st. 25.

"Love, that's too generous t' abide  
To be against its nature tied;  
For where 'tis of itself inclin'd,  
It breaks loose when it is confin'd  
And like the soul, its harbourer,  
Debarr'd the freedom of the air,  
Disdains against its will to stay,  
But struggles out and flies away."  
Butler, *Hudibras*, Part iii. Canto i.

G. A. B.

St. John's Wood.

In one of the old visitors' books preserved at Stratford-on-Avon, Washington Irving wrote the following lines, which have been greatly admired:

"Of mighty Shakspeare's birth the room we see;  
That where he died in vain to try.  
Useless the search, for all immortal he,  
And those who are immortal never die."

The last line of the above is uncommonly like that of the following translation (by Lord Neaves, I presume) of an epigram by Parmenio, "alluding

to the story of the Pythian oracle having declared Alexander to be invincible":—

"The rumour's false that Alexander's dead,  
Unless we hold that Phœbus told a lie:  
'Thou art invincible,' the Pythian said,  
And those that are invincible can't die."

*The Greek Anthology*, p. 78.

Longfellow has been praised by the critics for likening Death to a healer of pain and sorrow, in the following lines in his *Evangeline*:—

"And as she looked around, she saw how Death the  
consoler,  
Laying his hand upon many a heart, had healed it for  
ever."

This, however, is by no means original. In the *Anthology*, from which I have already quoted, the same idea is expressed or conveyed in an epigram by Agathias:—

"Why fear ye Death, the parent of repose,  
That puts an end to penury and pain?  
His presence once, and only once, he shows,  
And none have seen him e'er return again.  
But maladies of every varying hue  
In thick succession human life pursue."

P. 107.

Lord Neaves observes of the above, that "Æschylus had anticipated this last idea by writing of Death as the only 'healer of irremediable woes.'" And in another epigram (by Anytè) Death is termed the "kind healer of our woes" (p. 199).

W. A. C.

Glasgow.

"That beat a whelp afore a lyonesse!"

Sir John Harington,  
*To his Wife, for Striking her Dog.*

"Euen so as one would beate his offencelesse dogge,  
To affright an Imperious Lyon."

*Othello*, Act ii. sc. 3.

GEORGE R. JESSE.

"BLANCHARDINE AND EGLANTINE," 1597.—In Mr. W. C. Hazlitt's excellent *Handbook* this third edition of a Caxton romance is not entered, and the copy of its Part I., 1597, in the Hamburg Library, is noted as a whole copy, of two parts, of the second edition of 1595. My friend Prof. Wagner sends me the following description of the Hamburg copy:—

"The | most pleasant | Historie of Blan- | chardine,  
Sonne to the King | of Friz, & of the faire Eglantine  
Queene of | Tormaday, (Surnamed) The proud | Lady in  
loue. | \*. | By P. T. G. Gent. | At London | Printed by  
George Shavv, for William Blackvvall | and are to be  
Solde at his Shop, ouer | against Guild-Hall gate. |  
1597."

"Second leaf (A 2)—

"To the worshipfull and most towardly | Gentleman  
M. William Peeter, | Sonne and Heire to the right  
Worshipfull | Sir Iohn Peeter | Knight."

"And fol. 2<sup>b</sup> at end of Preface:—

"Your Wor. at commaund | Tho. Pope Goodwine  
Gent."



"Fol. 3<sup>a</sup>:—

"Chap. I. | The First Chapter entreateth of | the birth of Blanchardine, his nur- | sing and his bringing vp. (A 3)."

"Sign. B:—

"Chap. V. | How Blanchardine hauing rode all night, found an | armed Knight sore wounded lying on the ground,' &c.

"Then B 2 and B 3, but B 4 is not marked. So also C 2 and C 3, but not C 4; D 2, but not D 3 and D 4; then E 1, E 2, E 3 (not E 4); then F, F 2, 3 (not 4); then G (Latin letter), G 2 and G 3 (these black letter), the fourth leaf again being destitute of a mark; then H, H 2 (Latin letter), H 3 (black letter), and on what ought to be H 4 the story ends with the following remark, which is printed in Latin letters:—

"Thus Gentlemen, haue I abruptly finished this first parte | of Blanchardines adventures with the true cōstant loue of faire | Eglantine the proude Lady in loue: which if it shall passe with | your good fauours, I will very shortly make \* the second parte | readie for the presse, in the meane while I wish ye well. | Finis."

"The Hamburg copy consists of 32 leaves, including the title; the tale itself is in black letter; the summaries prefixed to the chapters (of which there are altogether 21) are in Latin type; the running heading of each page, 'The Historie of Blanchardine,' being likewise in Latin."

F. J. F.

STREET ARABS IN 1816.—A report, dated London, 18th May, 1816, was published by a Committee for investigating the causes of the alarming increase of Juvenile Delinquency in the Metropolis. There is an Appendix of Cases, such as the following:—

"A. B., aged 13 years. His parents are living. He was but for a short time at school. . . . This boy has been five years in the commission of crime, and been imprisoned for three separate offences. *Sentence of death has twice been passed upon him.*

"E. F., aged 8 years. . . . This child has been in the habit of stealing for upwards of two years. In Covent Garden Market there is a party of between thirty and forty boys, who sleep every night under the sheds and baskets. These pitiable objects, when they rise in the morning, have no other means of procuring subsistence but by the commission of crime. This child was one of the number; and it appears that he has been brought up to the several police offices upon eighteen separate charges. He has been twice confined in the House of Correction, and three times in Bridewell."

DAVID C. A. AGNEW.

Wigtown, N.B.

NICHOLAS STONE.—A deed, dated 5th June, 1636, has recently come before me, being a conveyance of a piece of ground from Francis, Earl of Bedford, to Nicholas Stone, Esq., of the Parish of St. Martin-in-the-Fields, in the County of Middlesex, Master Mason to His Majesty. The ground

is described as being part of Covent Garden and Long Acre, or one of them, and extended backwards to a piece of ground late in the tenure of the Countess of Anglesey, and a piece of ground wherein the stables of the Right Hon. Philip, Earl of Pembroke, then Lord Chamberlain, then stood. Hugh Perry, a coachmaker, is mentioned as having a house in Long Acre. Henry and John Stone are mentioned as sons of Nicholas Stone. He was the architect of York Gate, generally attributed to Inigo Jones, of whom he was a pupil.

W. H. LAMMIN.

Fulham.

JOAN OF ARC.—The following epitaph on her is to be found, writes the author of *Curiosities of Literature*, in Winstanley's *Historical Rarities*:—

"Here lies *Joan of Arc*; the which  
Some count *saint*, and some count *witch*;  
Some count *man*, and something *more*;  
Some count *maid*, and some a —.  
Her *life's* in question, wrong or right;  
Her *death's* in doubt, by laws or might.  
Oh, innocence! take heed of it,  
How thou too near to guilt doth sit.  
(Meantime, *France* a wonder saw—  
A woman rule, 'gainst Salique law!)  
But, reader, be content to stay  
Thy censure till the judgment day;  
Then shalt thou know, and not before,  
Whether *saint*, *witch*, *man*, *maid*, or —."

FREDK. RULE.

TWEEDLEDUM AND TWEEDLEDEE, A FRENCH VERSION.—Swift's epigram on the rival musicians, Handel and Buononcini, is in every jest-book. But a French equivalent for it, by the Chevalier de Ruthières, made on the famous quarrel between the Gluckists and Piccinists in Paris, half a century later, is less known. I find it quoted in a note to Marmontel's mock-epic on the subject, given in the rare supplementary volume to his collective works. Thus it runs:—

"Est-ce Gluck, est-ce Piccini,  
Que doit couronner Polymnie?  
Donc entre Gluck et Piccini  
Tout le Parnasse est désuni.  
L'un soutient ce que l'autre nie,  
Et Clio veut battre Uranie.  
Pour moi, qui crains toute manie,  
Plus irrésolu que Babouc,  
N'épousant Piccini ni Gluck,  
Je n'y connais rien: ergo, Gluck."

D. BLAIR.

Melbourne.

CYRIL TOURNEUR.—I have just read a play, called *The Second Maid's Tragedy*, one of the three plays that escaped the hands of Warburton's servant. It was printed in 1824 from MS., and in the preface it is stated that the authorship of the play is unknown, it having been attributed successively, in the MS., to Thomas Goffe, Chapman, and, in a later handwriting, to Shakspeare. For my own part, I believe the play to have been

\* The final e in *make* is *ε* (black letter).



written by Cyril Tourneur. There is much of the Websterian element in it ; the same sort of weirdness that appals us in the *Revenger's Tragedy*. My object in writing is to ask the editor of the promised "Plays and Poems of Cyril Tourneur" to carefully examine this play, and if he find reason to believe it was written by Cyril Tourneur, to reprint it. Even if the editor were not thoroughly convinced of its authorship, there would be no harm done in reprinting it ; there are some really very striking scenes in the play. A. H. B.

CHRISTENED AT 69.—The following entry, from the fly-leaf of a Bible in my possession (date 1599), of the christening of one Mary Chaplin at the ripe age of 69 years, appears to me to be worthy of notice :—

"Thes are to witness that Mary the Dauther of Edward Chaplin Carman was cristined in the parish of Saint gilsis without Criplegate London upoun the 25 day of March 1638 as apperrith by the Regester Book there unto boloiing 69 years of age."

I may add that the Rev. J. Stevens, the curate of the parish, informs me that the above entry occurs in the Parish Register.

GRANVILLE LEVESON GOWER.

Titsey Place, Surrey.

ILLUSTRATIONS, NEW AND OLD.—Happening to come across a publication familiar to the general public some years ago, I was much amused to find the manner in which a variety of illustrations had been used in it from previous publications. The following is the title :—

"Unabridged copyright edition. The Yelverton Marriage case, *Thelwall v Yelverton*. . . illustrated with portraits, views of localities, leading events, and important situations. Price one shilling. London: George Vickers, Angel Court, Strand [1861], 8vo., pp. 191."

Now the "portraits," "views of localities," &c., are all taken from previous publications in the most promiscuous manner, but more particularly from the *Welcome Guest*. To one who recollects this periodical, it is exceedingly funny to find an old familiar cut (vol. ii. p. 351) originally illustrating that interesting story, "The Finest Girl in Bloomsbury," doing duty for an "important situation" in the above trial (see p. 185),—poor little Ickle and his bouncing spouse turned into the chief actors in the Yelverton case !

As one of the "views of localities," we have "A street in Tangiers" (*Welcome Guest*, vol. i. p. 291) turned into "The street in Constantinople" ! (*Trial*, p. 89.)

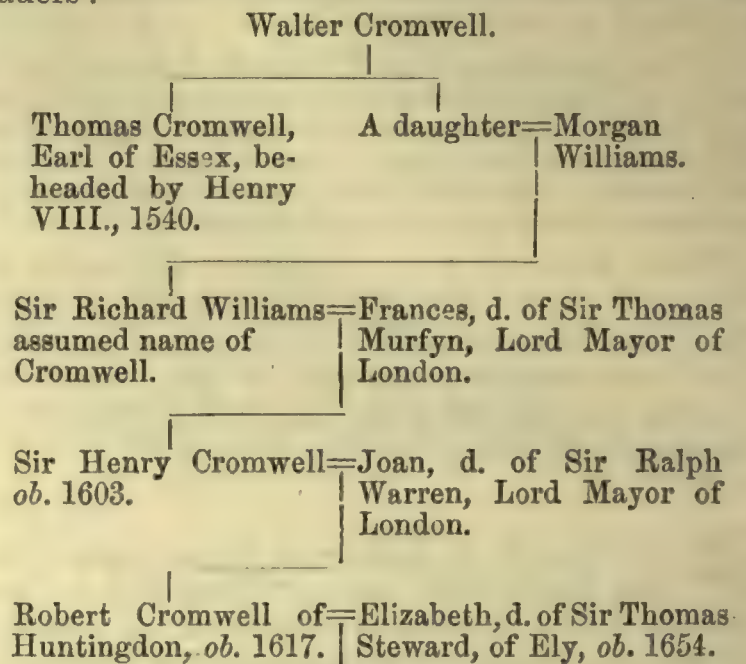
A cut illustrating a story by your witty, but too occasional correspondent, MR. SALA (vol. ii. p. 351), is turned into "the verdict excites consternation," &c. (p. 189 of the *Trial*).

An illustration to a tale by Miss Braddon (vol. ii. p. 471) is made to do duty for what, I suppose, is a "leading event," namely, "an evening party at the General's" (p. 6 of the *Trial*).

Altogether, the most amusing and unexpected results occur. This kind of thing early had the high authority of the great George, king of illustrators, for a precedent ; but his etchings have long since been too valuable, I believe, to be made to do double duty.

The above is the Irish trial only, and the illustrations certainly help to make heavy reading somewhat lighter. OLPHAR HAMST.

OLIVER CROMWELL.—I have noticed, in one or two of the daily papers, articles and letters as to the doubt which exists about the fact, whether the body exhumed and hung at Tyburn was really that of Oliver Cromwell. The following items of information might be interesting to some of your readers :—



Oliver Cromwell.

From the Register of St. John Baptist's Church, Huntingdon :—

"Anno Domini, 1599. Oliverus filius Roberti Cromwell gener. et Elizabeth ux. ejus natus vicesimo quinto die Aprilis, et baptisatus vicesimo nono ejusdem mensis."

In 1751 Dr. Cromwell Mortimer possessed the original mason's receipt for the money paid for disinterring the Protector's body. It ran thus :—

"May, the 4th day, 1661. Received these in full of the Worshipfull Serjeant Norfolk, fifteen shillings, for taking up the bodies of Cromwell, and Ireton, and Bradshaw."

On the breast of the corpse was found a metal plate, on which was the following inscription :—

"Oliverus Protector Reipublicæ  
Angliæ, Scotiæ, et Hiberniæ,  
Natus 25to Aprilis, Anno 1599,  
Inauguratus 16o Decembris,  
1653.

Mortuus 3o Septembris,  
Anno 1658o, hic situs est."

This plate in 1737 was in the possession of the Honourable George Hobart, of Nocton, Lincolnshire, and in the same year was shown to the Society of Antiquaries by Mr. Willes.

J. S. STAFFORD.



### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

BISHOP OF LLANDAFF, TEMP. JAMES I.—I have a small 18mo. volume of sermons of this divine, as quaint in style as Hugh Latimer's, and as full of erudition as Jeremy Taylor's. There is the customary dedication prefixed to each of them, and both these and the sermons abound in curious historical suggestions. Thus, in the dedication of *Prayer's Preservative; or, the Prince's Privy Coat* to Charles I., the power of prayer is extolled:—

"For this was it which delivered His Majestie from the Gowrie's conspiracy; this that blew away the Spanish fleet in 88; this that blew up the Gunpowder plot; this that blew home your Highnesse, when you wandred as a bird from her nest; And this lastly, which lately catcht and latcht you up betwixt the stirrop and the ground; and which shall," &c.

Here there is a plain reference to an accidental stumble of Prince Charles's horse, that caused some talk at the time. It ought to be mentioned that this sermon has two dedications—one to Charles as King, and another to Charles as Prince, the explanation being that it was put to press early in 1625, and King James's death occurred before it was printed off. The dedication of another sermon on "*The Earth's Encrease; or, a Communion Cup*." Presented to the King's Most Excellent Majesty for a New Yeere's Gift," of date 1624, reveals the fact that it was a fixed custom at that time for the Court chaplains to present each a cup to the King as a new-year's gift. The good Bishop of Llandaff excuses himself on this occasion for failing in the usual courtesy, pleading that the "exility" of his place prevented him from offering anything better than a sermon; but he slyly inserts a letter written by one of his admiring readers to the printer, which concludes with a kindly wish that the sermon "may take so well with his Majesty, and make him so gracious, as by the next new yeare's tyde to inable the Author to present him with a Cup indeed, reall and massie."

And in a third dedication to the Duke of Buckingham, the good Bishop alludes pointedly to the unpopularity which Prince Charles's companion, in the foolishly romantic journey to Spain, brought down upon himself:—

"As the best Treacle is made of Vipers, and the Oile of Scorpions is good against their stinging, so God doth often extract the best Testimony of Merit, and Acclamations of Prayse from the Mouth of Calumny. Of such Tongue-salve your Grace hath had experience upon your happy returne from Spaine."

Wanted further information touching the life and writings of this worthy Theophilus Landanensis.

D. BLAIR.

Melbourne.

BOW: BRIDGE.—I find that bridges in the Somerset moors have been anciently known as bows. There are several bows at Burnham, and there are the Great and Little Bow Bridges at Langport. Although the word has only recently become obsolete, and it is known as a bridge in several parts of the country, as the Bow at Edinburgh, and Stratford le Bow, Essex, I wish to know whether it is known in any other languages as synonymous with bridge. It seems to have been called bow from its likeness to that weapon; and in the case of Stratford le Bow must have been introduced there after the departure of the Romans. As to bridge, what is its root, and when was it first used? The Welsh evidently got their pont from the Romans. In Domesday I find in Somerset *Brugie* (generally considered to be Bridgewater, *Bruggie*, held by Walter de Dowai), and *Brigeford*, which I take are forms of bridge.

TAUNTONIENSIS.

"A LONE WOMAN."—Does any one know an earlier instance of this phrase than that below, from Hy. Lonelich's *History of the Holy Grail*, ab. 1440–50 A.D., Pt. ii. p. 245, for E. E. T. Soc., 1875?—

"Ful fain wolde thanne this gode qwene,  
That hire brothir Owt Of preson hadde bene;  
But sche was tho *A lone womman*,  
And ful litel Reed of this sche kan;  
To stryven Aȝens hire Baronye,  
Sche ne hadde non strengthe Certeinlie."

F. J. F.

HERALDIC.—To what family does the following coat of arms belong (tinctures not known)? A chevron, the upper part embattled, the apex thereof surmounted by a flag (?) or key\* (?), between two mullets in chief, and a sun in base. Supposed to be a Scotch or an Irish coat.

W. M. H.

New University Club.

THE CHEESECAKE HOUSE IN HYDE PARK.—I have a curious old print of this house. On what part of the park did it stand, and when was it demolished?

GEORGE ELLIS.

St. John's Wood.

MISSALE DOTINCHEMENSE.—In the *Ecclesiologist* of 1853 (London, J. Masters) are printed two sequences extracted from a MS. Missal then in the possession of the Rev. J. H. Horner. This Missal is said to have been written in 1446, by a priest of Dotinchem. In whose possession is this Missal now?

W. H. JAMES WEALE.

Bruges.

POLITICAL ECONOMY.—Where can I find an answer to the following question? The approximate number of human beings who can be sustained on the produce of a given acreage in (1)

\* The impression of the seal bearing the arms is so indistinct that it is impossible to say positively what this charge is.



Potatoes, (2) Wheat or oats, (3) Meat or grazing land. I believe this calculation has been made more than once by competent authorities, but I have not been able to lay my hands upon it.

W. R. GREG.

Athenæum Club.

"THE ENGLISH SEEMES A FOOLE, AND IS A FOOLE."—Whence came the following, called, where it is quoted from, "that common proverbe"?—

"The Italian seemes wise, and is wise; the Spaniard seemes wise, and is a foole; the French seemes a foole, and is wise; and the English seemes a foole, and is a foole."—Thomas Scot, B.D., *The Highwayes of God and the King* (1623), p. 8.

F. H.

Marlesford.

THE GRIERSONS OF DUBLIN.—Wanted, any source of information which would give the names and other particulars of these celebrated printers of Dublin in the last century.

T. W. C.

MARRIAGES IN PRIVATE HOUSES.—Since the commencement of the present century (though the practice has now, I believe, entirely ceased) marriages among the nobility have been frequently celebrated in their own mansions, and in the evening. Were such marriages registered in the registers of the parishes in which they took place; if not, where can evidence of such marriages be found?

M. J.

PENANCE IN A WHITE SHEET.—What is the most recent instance of this penance being publicly performed in this country under sentence of any Ecclesiastical Court? I have lately met with an instance of its being ordered in 1816, but whether the parties obeyed the law I have been unable to ascertain. I have been told that about the year 1842 this penance was performed by a bargee in a church in Cambridgeshire, when a number of his brother bargees attended, and the result was a riot and great injury to the church.

M. N. S.

ELIZABETH RHODES, THIRD WIFE OF THOMAS WENTWORTH, EARL OF STRAFFORD.—Can you furnish me with any particulars concerning her not contained in the various lives of her husband? The points I particularly desire information on are as follows: (1) The exact social position of her family; (2) Whether there is any portrait of her extant except that exhibited in the National Gallery, Kensington Museum; (3) Whether any letters or diary of hers still exist; (4) Any particulars of her life after the death of her husband.

FRANCESCA.

OIL PAINTING.—I have an old oil painting (portrait of a lady), and on it is the following inscription: "Isabella Da Rouxselle De Grancay Dame Da Tour De La Reine D'espagne." It appears she was a lady of honour to a queen of

Spain. I shall take it as a very great favour if you will give me any information as to the time in which the queen lived, or anything pertaining to the lady herself, so as to form some idea of the age of the picture.

WM. CRAVEN.

HALIFAX GRAMMAR SCHOOL.—The seal of this school has on it an open book with a rose above it and a portcullis below, with the date 1597. The words on the book are "Qui mihi discipulus pueres cupis atq." I should be obliged if any one would interpret the above, and state the source from which it is derived, if a quotation.

THOMAS COX, M.A.

A CURIOUS WISH.—

"A very singular accident happened last week in St. James's Park. A good, decent-looking woman was observed by the gatekeeper to be walking backward and forward by the garden wall for above an hour, looking very melancholy; the man, perceiving she was big with child, very civilly spoke to her, and asked her what she wanted. After some hesitation, she told him that she had come out of the country, and could never return to her family with any peace and quiet, unless she was permitted to kiss the King's hand. Upon which the gatekeeper, with a great deal of good nature, applied to one of the Pages, who took an opportunity of representing her case to His Majesty, who very compassionately ordered her to be sent for, granted her request, and dismissed her with a handsome present."—*The Ladies' Magazine*, Saturday, Feb. 3, 1753.

Was this superstition then common to ladies in that condition, or only the "longing" of this particular one?

QUIVIS.

"TO MISTRESS MARGARET HUSSEY."—

"Merry Margaret,  
As midsummer flower," &c.

Who was the author of this poem? Mr. Locker, in his *Lyra Elegantiarum*, attributes it to Skelton, but gives no authority for so doing. In Dyce's admirable edition of Skelton it is not to be found; neither in the *Works*, nor in the *Examples of the Metre called Skeltonical*, nor in the *Poems Attributed to Skelton*. It can scarcely have been unknown to Mr. Dyce, and therefore his omission of it would argue a different authorship. Perhaps, however, some reader of "N. & Q." may be able to settle the matter.

C. D.

"SCOTANGTENDATH."—In a list of burials I have received from Barbadoes, the above name occurs, 1687, as wife of ——. Can you throw any light on it? To what nation does it belong?

P. T.

LORD BARRYMORE.—Can you refer me to any story, romance, or anecdote, in connexion with the above-named, with regard to some injustice done by him to some one to whom he had granted a lease, either of his property at Wargrave, on the banks of the Thames, or elsewhere?

CLARRY.



## Replies.

CATULLUS: "HOC UT DIXIT," &c. (SNEEZING).  
(5<sup>th</sup> S. ii. 396, 429.)

LORD LYTTTELTON is, as might be anticipated, perfectly right as to the absurdity of the parenthesis, a *lapsus calami* for which I am unable to account. Baskerville (1772) punctuates thus:—

"Hoc ut dixit, Amor sinistram, ut ante  
Dextram sternuit approbationem."

Pottier (1825, Parisiis, apud Malepeyre) punctuates thus:—

"Hoc ut dixit, Amor, sinistram ut ante,  
Dextram sternuit approbationem."

Professor Ellis, our latest editor (1866, Macmillan), punctuates differently from either, and gives another reading of the text:—

"Hoc ut dixit, Amor sinistra ut ante,  
Dextram sternuit approbationem."

Verse translators of so terse a poet as Catullus are not likely to give us any help. I place together those I have at hand. George Lamb:—

"Love, before who uttered still  
On the left hand omens ill,  
As he ceased his faith to plight,  
Laughed propitious on the right."

Sir Charles Elton:—

"Love stood listening in delight,  
And sneezed his auspice on the right."

Leigh Hunt:—

"He said: and Love on tiptoe near him,  
Kind at last, and come to cheer him,  
Clapped his little hands to hear him."

Theodore Martin:—

"As thus he whispered, Love was pleased,  
And on the right propitious sneezed."

Robinson Ellis:—

"Scarce he ended, upon the right did eager  
Love sneeze amity; 'twas before to leftward."

Finally, Kelly's prose translation (Bohn, 1854) gives:—

"When he said this, Love, who had looked upon him before from the left, sneezed approvingly from the right."

It is not so much the construction as the idea of the passage that perplexes me. LORD LYTTTELTON's theory (3) that Love "was favourable throughout the interview" is a happy suggestion; yet clearly Catullus, whose slightest touches are significant, meant something beyond this. I think Landor's note on the passage is in his *Last Fruit from an Old Tree*, the only work of his I do not possess; and I have an impression that the explanation (which I cannot recollect) came out in a conversation or correspondence between Landor and Brougham.

MORTIMER COLLINS.

Knowl Hill, Berks.

In the "Variæ Lectiones" of Tonson's edition, 4to., whom Baskerville succeeded, is the following on Catullus, c. 43: "Non opus est omnium ad hunc locum conjecturarum, farraginem recensere,"

&c. The annotator then refers to "Propertius, Lib. ii., Ele. iii., v. 23."

"Num tibi nascenti primis, mea vita, diebus  
Aridus argutum sternuit omen Amor?"

And adds, "Amor, scilicet utrinque sternuens quæ ab eo dicta sunt comprobavit."

In the variorum edition of Plautus, *Pseudolus*, Act i. sc. 1. l. 105, is the following note:—

"Ominandi scientia â veterum superstitione diligenter culta fuit; quam κληδονίστικην vocabant. Quod Ausonius ait, ejus tres species esse, non dubito quin hæ fuerint παρμός, παλμός et tinnitus auris. De sternutatione multi, ut Propertius"—*loc. cit.* "Cujus ominationis sollicitudinem cum deprecabantur Græci dicebant. Ζεῦ σώσον," &c.

The two lines quoted by MR. COLLINS occur twice in the graceful ode of Catullus. They are printed in my edition—"Cantabrigiæ Typis Academicis. Impensis Jacobi Tonson, Bibliopolæ, Londini, MDCCII."—thus:—

"Hoc ut dixit, Amor sinistram, ut ante  
Dextram sternuit approbationem."—V. 9.

First, after the endearing words of Septimius, and again, v. 17, after the response of Acme.

The poet imagines "Love" standing by and witnessing the dalliance of the lovers, his devotees, and testifying his *full* approval of their ardent language by the accepted omen; *tickled* perhaps by his own mysteries. The words *ut ante* form the only difficulty. May not the notion be that the busy god gave the first token on the *right* hand at the meeting of the lovers, and then repeated it on the *left* when each in *words* of rapture confessed his power?

May I add this to the "farrago of conjectures"?  
HERBERT RANDOLPH.

Ringmore.

In the Aldine edition of Catullus (M.D.L.VIII.) and some others of an early date, the passage quoted by MR. COLLINS is given with a different construction and punctuation, viz.:—

"Hoc ut dixit, Amor sinistra, ut ante  
Dextra, sternuit approbatione."

And Muretus has this comment on the passage:—

"Cum Septimius ardorem amoris in Acmen sui verbis aperuisset; Cupido, ait Catullus, utrinque sternuens, quæ ab eo dicta erant, comprobavit. Incertum autem est, ex utra parte prius sternuisse Amorem dicat, sunt enim, qui ita distinguant,

Amor sinistra, ut ante  
Dextra, sternuit approbatione.\*

alii ita,

sinistra ut ante,  
Dextra sternuit approbatione.

Porro veteres sternutationem medium quoddam omen esse arbitrabantur, id est, quo modo boni aliquid, modo mali portenderetur: ut annotant interpretes Theocriti in locum illum en Thalysiis,

Σιμυχίδα μὲν ἔρωτες ἐπέπτραπον, ἥ γὰρ ὁ δειλὸς  
Τόσσον ἐρῇ μύρτονος ὅσον εἶαρος αἴγες ἔρανται.†

\* As in the text.

† *Idyll.* vii. vv. 96-7. The passage referred to by MR.



"Sæpius autem in bonam partem accipiebatur, præcipue si quis dextrorsum sternuisset, ut in vii. Iliados annotat Eustathius (query), itaque Odysseæ xiii.\* Penelope è sternutatione Telemachi, gaudio perfunditur, quem in locum idem interpres satis multa ad hanc rem pertinentia congerit: et apud eum, quem supra nominavi, Theocritum in Helenes epithalamio ista ponuntur:

Ολβιε γάμβρ' ἀγαθός τις ἐπέπτарεν ἐρχομένῳ τοι  
'Ες σπάρταν. (Idyll. xviii. vv. 16-7.)

sed et illud Propertii non alienum est.

Num tibi nascenti, primis, mea vita, diebus,

Aridus,† argutum sternuit omen Amor?‡

quem in locum plura dicemus, cum eum poetam interpretabimur."

Which promise, by the way, the learned commentator forgot to keep.

From the Aldine reading of the passage in Catullus it would seem that sneezing on both sides was considered a favourable omen; from the other reading spoken of by Muretus and adopted by later editors (the case, whether accusative or ablative, does not seem to be of much consequence), the meaning appears to be that Amor, who had before, as an ill omen, sneezed to the left, now sneezed favourably to the right. A difficulty, however, lies in this interpretation as to the meaning of the word *approbatio*; as an ill-omened approval, *sinistra approbatio*, would be a strange expression. The difficulty might be got over if the word might be taken to mean only *testimony*, but there does not appear to be any authority for this interpretation. It should be borne in mind that the poem is ironical.

Elton is the only one who has had the courage to retain the *sneezing*, which probably the other two poets thought low and vulgar; but then he entirely misses the point of the god having before given the omen on the left.

T. J. A.

I transcribe Mr. Ellis's translation of Catullus, xlv. 8, 9 (reading, as he does, *sinistrâ* for *sinistram*):—

"Scarce he ended, upon the right did eager  
Love sneeze amity; 'twas before to leftward."

The meaning seems to be that after the mutual declarations of love on the part of Septimius and Acme, Love gave them a prosperous omen by sneezing on the right hand, though he had before shown himself unfavourable by sneezing on the left. Sneezing in itself did not constitute either a good or bad omen, this being decided by the attendant circumstances, as here by the quarter from which the sneeze came. If we read *sinistram* (for *sinistra*) there is a difficulty as to how *approbatio* of any kind can be termed *sinistra*. Doering,

WINTERS, *ante*, p. 353. The scholiast on it may be consulted with advantage.

\* This is a misprint for xvii. sc. v. 541, *et seq.*, referred to by MR. PICKFORD, *ante*, p. 193, on which Eustathius has a comment.

† Var. lect. Aureus.

‡ Lib. ii. El. iii. 23-4.

who does read *sinistram*, says, "*Sternuere dextram approbationem* est omen faustum, *sinistram approbationem* omen infaustum sternuendo prædicere." He also adds, "Memorable est, quod Amor *sinistram* quoque *approbationem* sternuisse dicitur." This is not a satisfactory explanation, and I should be glad if any one can suggest a better, supposing the reading *sinistram* be adopted. But I believe *sinistrâ* to be the true one.

C. S. JERRAM.

See D'Israeli's *Curiosities of Literature*, p. 48, edition 1866 (Routledge), the passage commencing, "Catullus, in his pleasing poem," &c.

FREDK. RULE.

Surely LORD LYTTELTON mistakes the meaning of *εὐώνυμος* when he considers it a proof that the ancients thought the left hand lucky. It is, on the contrary, very strong evidence of its unlucky significance in omens, so much so that they dare not call it by its appropriate name. As they spoke of the Black Sea (the worst and most treacherous with which they were acquainted) as the Euxine, *εὐξεινος*, and the terrible avenging Furies as the benign ones, *εὐμενίδες*, so they, for fear of ill luck, gave a pleasant name to the hand whose influence they dreaded.

J. C. J.

#### "WHAT IS A POUND?"

(5<sup>th</sup> ii. 248, 333, 435.)

This question is not very difficult to answer, but it has been overlaid with so many fallacies by your latest correspondent, MR. JOSEPH FISHER, that a few words of further explanation may not be out of place.

He says, "The difficulty in this question is that there is no such coin as a pound. In France there is the franc, in America the dollar, &c." I am puzzled to know where the difficulty lies. If I owed MR. FISHER a pound, I fancy he would find no difficulty in accepting a sovereign in payment. Has he never heard of francs and lire in Italy, Louis and Napoléons in France, florins and gulden in Germany, being equivalent terms for the same coin?

But he proceeds, "The answer to the question 'What's a pound,' may be twenty shillings or two hundred and forty pence." Such an answer "may be" given, but it would be a very misleading one; it would imply that the shilling or penny was the integer, and the pound the multiple, whereas the sovereign is the standard integer, and the only legal tender for all sums above forty shillings. MR. FISHER does not seem to be aware that silver coin are only tokens, their intrinsic being less than their nominal value. Twenty shillings in silver at the standard price of 5s. 2d. per ounce are only intrinsically worth 18s. 9½d.

Again, "To fix the price of gold at 3l. 17s. 6d.



per ounce, and then say the pound is an aliquot part of the ounce, is reasoning in a circle." I have tried hard to glean some meaning from this utterance, but confess myself completely "stumped out." The mystification in the mind of the writer appears to be an idea that the value of gold is somehow arbitrarily fixed by authority, and that if it were not so, something or other would take place different to what exists. Now what is the real state of the case?

The State secures by its authority that the standard coin of the realm shall be of a certain weight and quality; that is all. The Government has not the slightest control over the quantity of bullion coined or the amount of gold in circulation. The Bank of England is compelled to purchase all gold tendered at the rate of 3*l.* 17*s.* 9*d.* per ounce, which is issued in the shape of coin at 3*l.* 17*s.* 10½*d.* per ounce, the 1½*d.* per ounce being the allowance for minting. Each sovereign therefore contains '2336 of an ounce Troy of gold of 22 carats fine.

Two points are thus secured: perfect freedom of issue, and complete security as to the integrity of the coinage. What more can be required under a system of free and unrestricted commerce?

Speaking of Sir Robert Peel and the question, "What is a pound?" MR. FISHER does not scruple to say of one of the greatest statesmen and clearest intellects that ever guided the destinies of the British Empire, "He appears not to have understood either his own question or the currency one, and the law of 1846 has been the fertile source of commercial panic." By the "law of 1846" I suppose he means the Bank Act of 1844, by which the currency has been regulated to the present time. The opinions of your correspondent may be very influential in his own circle, but he must surely be aware that a mere *obiter dictum* of this kind, put before the public without the slightest reason advanced, is utterly worthless. He goes on, "Labour, and not money, is the true test of value." This, in the long run, no doubt is so; but value, from whatever cause it arises, must have an outward and visible sign, and this is furnished by currency, whether it consist of gold, silver, cowrie shells, or pieces of cotton cloth. This again, like all other commodities, is subject to the laws of demand and supply, but this has nothing whatever to do with the question "What is a pound?" The simple answer is, a sovereign of a certain weight and fineness. J. A. PICTON.

Sandyknowe, Wavertree.

MR. FISHER is under a very common mistake in supposing that Sir Robert Peel's famous query, "What is a pound?" implied that there was any difficulty in defining the present meaning of that term. By a "pound," everybody now-a-days, except currency dreamers, means simply a sovereign;

and Sir Robert Peel's query was merely a challenge thrown out to the Birmingham school to give any other meaning, if they could, to the term. In fact, if the words "five pounds" on a bank-note are not to mean five sovereigns, "tell us," said Sir Robert Peel, "what they are to mean?" This was a practical way of dealing with currency theorists, who delight to live in the region of vague ideas; and it was neither the fault of Sir Robert Peel nor of any inherent difficulty in the matter that his opponents were never able to answer him. Certain fixed numbers of shillings and copper pieces are; it is true, respectively spoken of as "a pound"; but they are merely tokens convenient because gold coins could not practically be subdivided so low. Their intrinsic value, and their value in the past, are matters purely irrelevant. A penny is the equivalent in the market of a 240th part of a pound, simply because the quantity of pence, like the quantity of shillings, is artificially limited by the Government. In other words, the authorities take care, as far as possible, that silver and copper shall be equal to, but not in excess of, the public requirements in the way of small change. A writer who claims space for his views on this subject in "N. & Q.," ought to know that the famous Bank Act was not passed in 1846, and did not fix the price of gold at 3*l.* 17*s.* 6*d.* per ounce. When your correspondent bluntly declares that "Sir Robert Peel appears not to have understood either his own question or the currency one," he exhibits a want of respect for a great authority which I have rarely found in association with any real knowledge of this subject. Sir Robert Peel had undoubtedly erroneous notions on the currency, particularly with regard to the assumed effects of issues of bank-notes upon market prices; and he anticipated from his measures effects in the way of obviating the consequences of human folly, which are rarely to be attained by human institutions. But his acquaintance with monetary science was incomparably wider and sounder than that of his most conspicuous opponents, not excluding the present Prime Minister.

MOY THOMAS.

#### THE FIGHT AT PERTH.

(5<sup>th</sup> S. i. 364, 469; ii. 69, 189, 410.)

(Continued from p. 410.)

2. MR. SHAW and I do not draw the same conclusions from the same facts. He does not see that there was any connexion in Wyntoun's mind between the fight at Glasclune and the fight at Perth, except in so far as that the loss at one fight suggested that at another, just as Bannockburn suggests Flodden. But, in that instance, there was considerable analogy between the fights; they were two decisive battles between the same rival nations. In the other one, a fight between a band of plundering Highlanders and some low-country



gentry had no analogy, in its nature, with a very singular combat or *duellio* between two Highland septs, carried on within enclosures before the Court of Scotland.

The fact is, Wyntoun kept harping on the grievance of the loss at Glasclune. In describing that skirmish, he not once, but twice, laments "the duleful work done that day at Glasclune": he then proceeds to discuss the death of a Pope and his successor; next he gives an account of a fight at Bourty, where fifty men at least were killed, but which he does not compare with any other skirmish; then he goes on to the account of the combat at Perth, and winds up with the regret, that the loss was not so great as that of "the day's work at Glasclune." I submit that there is the strongest presumption, that there must have been a special connexion in Wyntoun's mind between the two fights. It was the strong impression to this effect, created by reading Wyntoun, that made me seek for further evidence of the fact.

With reference to the Act putting those who had taken part in the Raid of Angus to the horn, and addressed to the Vicecomes and Ballivi, the sheriff and magistrates of Aberdeen (in which, by the way, they are warned, as I understand it, not to be led away by any sympathy with them on the score of propinquity), it is scarcely necessary to follow MR. SHAW very far, as he admits that "no doubt many of the Highlanders belonged to the parts mentioned; *perhaps even these constituted the bulk.*" This is going nearly as far as I have gone. But I must notice specially one observation made by MR. SHAW. He says, "The Perthshire names DR. MACPHERSON quotes occur among the leaders, while Sheach and Clan Quhewil come among their followers '*alios suos adhærentes,*'" &c. The accuracy of this statement will perhaps be best tested by giving the roll of names in the Act of 1392 in full:—

"Duncanum Stewart, Robertum Stewart Patricium Duncanson Thomam Duncanson, Robertum de Athole Andream Macnair Duncanum Briceson. Angusium Macnair, Johannem Ayson juvenem tum *omnes alios suos adhærentes* qui fuerunt ad occisionem Domini de, &c. Item Slurach tum fratres ejus tum *omnes clan Quhewil*, Will<sup>m</sup> Mowat, Johannem de Cowter Donaldum de Cowter cum *omnibus suis adhærentibus* David de Rose. Alexandrum M<sup>c</sup>Kyntalyhur, Johannem M<sup>c</sup>Kyntalyhur Adamum Rolson Johannem Rolson cum *omnibus suis adhærentibus* Duncanum Neteralde, Johannem Matthyson cum *suis adhærentibus*, Morgond Ruryson tum Michaellem Matthyson cum *suis adhærentibus*, tum *omnes alios,*" &c.

The italics are mine. The punctuation, such as it is, is that of the Act as printed. We therefore have a list of chief men, without anything, unless the order in which they are enumerated, to indicate who were leaders. Besides chief men, we have adherents mentioned five times, also Clan Quhewil, and all others who may have been at the slaughter. The adherents seem to be scattered in rather an indefinite way, and cannot well be supposed to

belong only to the chief man, immediately after whom they are mentioned. Thus it is highly improbable that the Duncansons should have had no following of their own, and that the first adherents mentioned in the list should have belonged only to young John Ayson. (It would be easy to construct a Clan Ay out of them.) Again, it turns out that Slurach and his brothers, and all Clan Quhewil, are not set down as the adherents of any one, and that Slurach and his brothers are just as much chief men as the two Macnairs or any other names.

With respect to the districts which supplied the names in the Roll, there seems to me to be scarcely any necessity for going beyond the parts of Perthshire,\* Angus, and Aberdeenshire, bordering on each other. What has been termed the marauding host appears, after all, according to Wyntoun, to have little exceeded 300 men in number; and it does not seem likely that to bring together so small a force, or even one of double its strength, it would have been necessary to indent, as MR. SHAW suggests, on Argyle or Ross, or even on any distant part of Inverness-shire. A nearer portion of Inverness-shire, such as Upper Speyside or Badenoch, would have been more likely to contribute.

I may mention, in passing, that MR. SHAW is not happy in telling us that De Cowter is a misprint for Cults, or Coutts. It is merely the usual local pronunciation of the word Culter. As to the question, to which side Sha Beg belonged, I continue to think it not very important in this preliminary stage of inquiry.

(To be concluded in our next.)

"SLEIGHT": "SLADE" (3<sup>rd</sup> S. viii. 452, 528; ix. 104, 207, 307.)—These words have been already discussed in "N. & Q." (3<sup>rd</sup> S. viii., ix.), but they may deserve a little more attention. They are, at all events, interesting words in the district from which I write,—the Mendip portion of Somersetshire. Here they are found on the map, as Timsbury Sleight, Doultling Sleight, Gurney Slade; and in this parish you will hardly talk to a farmer for many minutes without hearing of his *sleight*, or *slait*, or *slate*; as, "The young stock's doing no

\* It is curious to find the name Briceson apparently represented in the same district in the Act of Scot. Parliament of 1596, under the form of Macna Breichis. As to the names which MR. SHAW selects as coming probably from a distance, there were Roses or Rosses nearer than "from beyond Inverness." One held lands on Deeside about this time. Mathyson, and Ruryson, MR. SHAW says, might possibly be "from any where, as simple sons of Matthew or of Rurie." I believe that there were a good many Mathysons besides the remote Ross-shire ones. I do not know that Macrorie was a name connected especially with any particular district. But few can be supposed to have a knowledge of the distribution of names in the wilder districts of Scotland at this period.



good on my *slait* this season," or "I've got a nice lot of sheep up on the *slait*." The word, which puzzled me not a little when I first heard it, is applied here to a tract of high table-land "on Mendip," formerly open, but since the end of the last century divided into large enclosures and partially cultivated. Before the enclosure it was all a sheep-walk; and I am often told how each flock was taught to keep within its own *slait*, so that without watching or fences the sheep of different owners seldom got intermixed. Hence the explanation in the glossaries, "an accustomed run for sheep," and "slated," accustomed to, contented.

Both *sleight* (or *slait*) and *slade* evidently represent the word, common to all Teutonic languages, which begins as the *slaihts* of Ulfilas, and is found as Icelandic *sléttr*, Danish *slet*, Swedish *slät*, German *schlecht*, *schlicht*, English *slight*, with the meaning of plain, level, smooth, and the metaphorical sense of common, mean, trivial, bad, &c. A Mendip etymologist explained to me the other day that his hill-land was called a *slight*, "because it used to be made little of"—not thought worth cultivating. He had lost the old force of the word, which Lord Clarendon kept when he wrote, "The castle was slighted by order of the Parliament." This sense of "level" seems to have led to a variety of applications; as in *slade*, a valley, an open space in a wood, a breadth of greensward in ploughed land or plantations (Brockett's *Glossary of North Country Words*); *slait*, the track of cattle among standing corn; and to *slait*, to smooth or whet, as a sword (Jamieson's *Dictionary*). In this Mendip neighbourhood the word was applied to the lands I have described, not, I think, because they were open, without fences, but because they occupied the high level plateaux, characteristic of the country, as distinguished from the steep slopes or "sidlings" below. At all events, I have never been able to hear of any piece of ground otherwise situated which the people talk of as a *slait*.

The form *slade* is not unknown here, as in Gurney Slade, a village near Shepton Mallet, lying in a flat ravine between limestone rocks. Former correspondents of "N. & Q." gave several instances of *slades* or *slads* in South Wales, Gloucestershire (one on the road from Stroud to Cheltenham, through Birdlip), &c.; but it seems doubtful whether the sense of "level" would account for them all, and whether some of them may not be a different word, connected with "slide."

I may add that close to the above-mentioned Gurney Slade there are curious fissures in the mountain limestone, called *slats* (one especially, the Fairy Slat); but this word must be connected with "slit."

Perhaps some readers of "N. & Q." may test these notes by their own knowledge of the above words as locally used in place-names or otherwise.

Chewton Mendip.

C. P. F.

SPELLING REFORMS (5<sup>th</sup> S. i. 421, 471, 511; ii. 29, 231, 277, 436.)—I wish to point out, once for all (for it is an error which can only be *scotched*), the wrong spelling *caligraphy*. So in all advertisements of ladies' schools *calisthenics* is announced.

If it was derived from the adjective *καλός*, it should be "calography"; and that would be quite analogical. But it is in fact derived from the substantive *κάλλος*, and the reason why *calligraphy* is the right spelling is that this form has the authority of the purest classical authors, and the other, of which there are several examples in the Lexicons, appears to be only used by inferior ones. In one or two cases (*καλόθριξ* and *καλλίθριξ* is one) both forms are to be found, and are exact synonyms. LYTTELTON.

P.S. It seems a mere accident that the compounds from the adjective *καλός* do not occur. It is not so, as I need not say, with other adjectives, *λευκός*, *ἀγαθός*, &c. The word *καλοκάγαθος* is clearly not a real exception.

GEOGRAPHICAL (5<sup>th</sup> S. ii. 308, 359, 397, 437.)—SPERIEND and I evidently take different views of the purport of R. E. A.'s query. He seems to understand "the dawn" of the 25th December to mean the first appearance of the light of the Sun, while I was under the impression that R. E. A. referred to the beginning of the ordinary civil day, the period of twenty-four hours from midnight to midnight. Of course, about Christmas-time, the Midsummer of the Southern Hemisphere, not only does the Sun rise earlier at Auckland than at the far more northerly and slightly more easterly locality, Fiji, as SPERIEND points out, but still farther south, in the Antarctic Polar region, it remains above the horizon for many weeks together.

I only attempted to answer R. E. A.'s query as far as regards English time, thinking one case enough to show the principle, which is easily applied to all other nations who calculate from a zero of their own. The division of days should be made in each case at long. 180° from zero, whether that zero be Greenwich, Paris, Vienna, St. Petersburg, Washington, or any other place. The only points on the Earth's surface impossible to commence from would be the North and South Poles, where the 360 meridians converge.

I extract the following passage from the interesting article by A. E. B. ("N. & Q." 1<sup>st</sup> S. viii. 648-9), mentioned by SPERIEND:—

"Regarding, then, the meridian of 180° as the neutral point, the most rational system, so far as British settlements are concerned, is to reckon longitude both ways, from 0° to 180°, east and west from Greenwich; and to regard all west longitude as in arrear of British time, and all east longitude as in advance of it. And this is the method practised by modern navigators."

It would appear, however, from the rest of A. E. B.'s article, that this method was not uni-



versally in vogue even so late as the end of the last century, and that hence arose the practice of certain Christians at Tahiti and at Pitcairn's Island, spoken of by SPERIEND, of reckoning by Eastern time, their progenitors or precursors having gone out by way of the Cape of Good Hope. If, at the present time, these Christians consider Greenwich their zero of longitude, or, as may be the case at Tahiti, Paris, and still persist in reckoning by Eastern longitude, they are certainly wrong according to modern usage. Indeed, A. E. B. shows that in Tahiti they are at variance on this point with the French authorities, who, no doubt calculating from Paris, reckon the time properly by Western longitude.

Any practical difficulty may be easily got over by the adoption for the time being of the local reckoning of any country in which one may happen to be. I do not know whether Washington or Greenwich is the zero of longitude for American ships; but on shore, Americans seem to feel no inconvenience in going by Eastern reckoning in China and Australia, both which countries are in Western longitude as calculated from Washington.

It is much to be wished that all nations would agree upon one common zero of longitude, and they could hardly do better than follow the old geographers, and adopt Ferro, the westernmost of the Canary Islands, about 18° west of Greenwich. The 180<sup>th</sup> meridian would then cross a rather wider part of the far east of Siberia than that now traversed by the 180<sup>th</sup> meridian from Greenwich; but with the exception of Siberia and the two Polar regions would hardly touch any land. It would separate New Zealand from Australia, and possibly Australians visiting their friends in New Zealand, and New Zealanders theirs in Australia, might insist on keeping both days and having two Christmas-dinners. In some Siberian town, straggling over both sides of long. 180°, there might even be four Christmas-days, for the Russians, retaining the old style in their calendar, would have first an Eastern, and then a Western Christmas side by side, 12 days after any foreigners in the place who were so disposed had similarly kept their own double festival.

I confess myself unable to give R. E. A. the cosmopolitan (cosmical?) or absolute reply he asks for, and fear that from that point of view his question is, as SPERIEND says, incapable of solution.

R. M.—M.

SHROPSHIRE WILLS (5<sup>th</sup> S. ii. 328), in 1824, were to be found in four dioceses. I note all the following Registries there at that date, though some of them are apparently, and probably, irrelevant:—

I. Diocese of St. Asaph (containing a small part of Shropshire).

Registry at Hawarden, Flintshire.  
The Bishop's Consistory Court. (Query. At St. Asaph or at Hawarden?)

The Registry of the Archdeacon of St. Asaph. (Probably united to that of the Consistory Court.)

No Peculiars in this Diocese.

II. Diocese of Coventry and Lichfield (containing nearly half of Shropshire).

The Bishop's Registry at Lichfield.

The Registry of the Prebendal Jurisdiction of Alrewas (Staffordshire), at Lichfield.

The Registries (if any) of the Archdeaconries of Stafford, Derby, Coventry, and Shrewsbury.

Peculiars in Shropshire.

Parishes.	Jurisdiction.
Albrighton . . . . .	} Royal Peculiar of St. Mary, in Shrewsbury.
Astley . . . . .	
Berwick . . . . .	
Clive . . . . .	
Salop, St. Mary . . . . .	} Royal Peculiar of Bridgenorth.
Alvelly . . . . .	
Bovington . . . . .	
Bridgenorth . . . . .	
Claverley . . . . .	} Lord of the Manor.
Buildas . . . . .	
Calverhall . . . . .	} Prebendary of Prees, and Dean and Chapter.
Prees . . . . .	
Whixall . . . . .	
Longdon . . . . .	Donative. Lord of Manor appoints Registrar.
Uppington . . . . .	Donative.
Wombridge . . . . .	Lord of Manor appoints Registrar.

III. Diocese of Hereford (containing the greater part of Shropshire).

The Bishop's Registry at Hereford.

The Registry of the Deanery of Hereford, at Hereford.

The Registries (it is presumed) of the Archdeaconries of Hereford and Salop.

Peculiars in Shropshire.

Parishes.	Jurisdiction.
Ashford Carbonel . . . . .	The Perpetual Curate.
Moreton Magna . . . . .	The Rector.
(Little Hereford? . . . . .	The Vicar.)
Upper Bullinghope (or Bullingham?) . . . . .	The Perpetual Curate.

IV. Diocese of Worcester (containing one parish in Shropshire).

The Bishop's Registry at Worcester.

The Registry (if any) of the Archdeacon of Worcester, for places in his jurisdiction.

See Sir N. H. Nicolas's *Notitia Historica*, published 1824; the *First Report of the Select Committee on the State of the Public Records*; and the *Valor Ecclesiasticus*. JOHN W. BONE, F.S.A.

Since sending the above to "N. & Q.," I have been informed from Shropshire that "all Shropshire wills proved before the establishment of the District Registries are now at the District Registry at Shrewsbury."

J. W. B.

"LA PAROLE A ÉTÉ DONNÉE À L'HOMME POUR L'AIDER À CACHER SA PENSÉE" (5<sup>th</sup> S. ii. 306.)—Talleyrand or Count Montrond, which is the author? Like MR. WARD, I had always supposed Talleyrand the author of this well-known saying;



whereas Captain Gronow, in his *Recollections and Anecdotes*, second series (Smith, Elder & Co., London, 1863), asserts positively that the above saying is Montrond's, not Talleyrand's. *A propos* of the Count, he is said to have been "the most agreeable scoundrel and the greatest reprobate in France." He was an inveterate gambler, and rarely lost.\* When very young, at the Court of Marie Antoinette, a certain Monsieur de Champagne, an officer of the Guards, who was playing at cards with him, said, "Monsieur, vous trichez." Montrond answered, with the greatest *sang-froid*, "C'est possible; mais je n'aime pas qu'on me le dise," and threw the cards in Champagne's face. Montrond is said to have been one of the wittiest men of the age. His death was a very wretched one.

Can any of your readers disprove Captain Gronow's statement?

I will add, and on the authority of Dr. Brewer, in *Phrase and Fable*, that the saying is Fontenelle's. Can your correspondents point out the passage, if the saying be his? I mean no disrespect to Dr. Brewer.

FREDK. RULE.

"JOHN JASPER'S SECRET" (5<sup>th</sup> S. ii. 407.)—This trashy affair was written, and first published, in America. The author was probably some hack-writer. I fancy I could discover his name, if JABEZ thinks it worth knowing. The scribbler had not sense enough to read the intended course of the story from the designs on the cover, and could not even perceive that Mr. Datchery was Edwin Drood in disguise.

MORTIMER COLLINS.

Knowl Hill, Berks.

"SLOGAN": "KELPIE": "GLENULLIN" (5<sup>th</sup> S. ii. 287.)—*Slogan*, pronounced *slowgan*, a war-cry, is from the Gaelic *sluagh* (a multitude, a host, an army) and the Gaelic *can* (call, name). The same meaning belongs to the Lowland-Scotch *slughorne* and *sloggorne*, from *sluagh* and *corn* (a horn), and to the Gaelic *sluagh-ghairm* (*gairm*, a cry). *Sluagh* is akin to the Gaelic *siol* (seed, progeny) and to the Gaelic *luchd* (people); *s* omitted. From *luchd* is the Latin *legio*. From *can* is the Latin *cano*.

*Kelpie*. The idea was that the Spirit of the Waters appeared sometimes as a man, and sometimes as a horse. Taking the latter view, the following etymology is offered for the consideration of the reader. *Kelpie* may be from the Gaelic *capull* (horse, mare) and *abh* (water). Pronounced quickly, *capull-abh* (water-horse) might easily be

\* Byron, in *Don Juan*, C. xiii. 86, is supposed to allude to him as the—

"Preux chevalier de la Ruse,  
Whom France and Fortune lately deign'd to waft here,  
Whose chiefly harmless talent was to amuse;  
But the clubs found it rather serious laughter,  
Because—such was his magic power to please—  
The cards seem'd charm'd, too, with his repartees."

corrupted to *kelpie*. It is a little curious that originally *capull* meant a horse, and that in modern times its meaning is restricted to mare. From *capull* comes the Greek *kaballos*, and the Latin *caballus*. From *abh* comes the Latin *Appius*. The aqueduct near Rome, called Appia Aqua, is an instance of repetition; both words mean water. *Aqua* is from *aig*, in the Gaelic *aigearun* (sea) and *aigéal* (the deep). The aqueduct built while Appius Claudius was censor was not named after him; he was named after the aqueduct. His name at first was Atta Clausus.

*Glenullin*. I have looked in several works, and cannot find such a place. With such numbers of well-sounding names around him, it is a great pity that the poet Campbell did not embody a real name in the rich setting of his verse.

THOMAS STRATTON.

May not *slogan* be a corruption of *sluagh-gairm*, a Gaelic compound, signifying the war-cry, or signal for battle, among the Highland clans? Its relations I think may also be found in Goth. *slahan*, Dan. *slaaer*, Sax. *slægan*, *slagan*, Ger. *Schlagen*, Eng. *slay*, *slew*, all meaning to strike, to destroy, to kill.

F. D.

Nottingham.

"THE NEW STATE OF ENGLAND" (5<sup>th</sup> S. ii. 429.)—The first edition of this book was only signed G. M.; all the subsequent ones bear the name of Guy Mieve in full. The third edition, published in 1699, is dedicated to the Lord Chancellor Somers; and having stated that it is greatly improved, the author concludes, "so I hope my Lord you will the more readily countenance it and become a Mæcenas to—Your Lordship's most humble servant, Guy Mieve." Probably this did not lead to much, for the fourth edition, in 1701, is dedicated to the Lord Howard of Effingham.

According to Lowndes, Mieve published *A Dictionary of Barbarous French*, Lond., 1679; *The Great French Dictionary*, Lond., 1688; *Delight and Pastime*, a Pleasant Diversion for both Sexes, Lond., 1697; *The New State of England*, Lond., 12mo. 1691 and 1692, 8vo. 1699 and 1701.

In the great disputes about the powers of Convocation at this time, Mieve displeased one of the writers, who violently opposed the "*New State*," and consequently greatly increased its sale. In the fourth edition Mieve refers to this, and says, he leaves the "*captious convocation man*" to his learned adversary Dr. Wake, who will doubtless ere long make a "*Paultry Collector*" of him.

Lowndes adds, that Mieve published several other works, chiefly elementary. It seems probable that he wrote the Earl of Carlisle's *Three Embassies*, Lond., 8vo. 1669, the dedication to which is signed G. M., and is very much in the style of Guy Mieve.

EDWARD SOLLY.

I am, like MR. PASSINGHAM, anxious to have



some information about G. M., who accompanied the Earl of Carlisle on his embassies to Russia, Sweden, and Denmark, in 1663-4, and wrote *A Relation of the Embassies*. A Mr. Marvel went as secretary with Lord Carlisle, but I am under the impression that he is said to have been Andrew Marvel.

RALPH N. JAMES.

Ashford, Kent.

THE ROYAL VETO (5<sup>th</sup> S. ii. 426.)—In the passage referred to by LORD LYTTTELTON, Sir J. Bowring says, "Bentham always attributed the Veto he (George III.) put upon the Panopticon Bill, *after it had passed both Houses of Parliament*, to vindictive feelings," &c.

This is very inaccurate, as LORD LYTTTELTON rightly conjectures; for the Bill alluded to, which was one for erecting a Penitentiary, so far from being vetoed, received the Royal Assent, and became the Statute 52 Geo. III. cap. 44; nor was any Bill of that kind vetoed by George III., as is proved by the Index to the Lords' Journals, p. 704, tit. "Penitentiary Houses." What Bowring really refers to is this: Bentham's scheme for a Panopticon Penitentiary, which was a sort of huge round iron cage for prisoners, glazed so as to keep them always under the eyes of the officials, was rejected, while the Bill for the above Act was in Committee in the House of Commons, for very substantial reasons, as would appear by their Report (Hansard, *Parl. Deb.*, vol. xx. App. pp. cii-cvi, and vol. xxii. pp. 101-103); and a different plan was adopted by the Statute in question, after Bentham's proposal had received a prospective sanction by the previous Act of 34 Geo. III. cap. 84, and after Bentham had expended a considerable sum of money in preparing to carry it out, for which reason he was secured compensation by the 4th section of the Act of 52 Geo. III., which explains the whole matter. (See Bentham's *Works*, vol. xi. pp. 102-106.)

The last instance of the exercise of the Royal Veto, on a Bill which had passed both Houses of Parliament, was in 1707, when Queen Anne declined to assent to a Scotch Militia Bill, giving her negative in the ancient form, "*La Reine se avisera*" (Lords' Journals, vol. xviii. p. 506; Sir T. Erskine May, *Law of Parliament*, p. 532, 7th ed.): Charles II., William and Mary, and William III., exercised this prerogative several times. (Index to Lords' Journals, p. 297.)

JOSEPH BROWN.

Temple.

TICKELL'S HOMER WITH POPE'S MS. NOTES (5<sup>th</sup> S. ii. 389.)—The copy of Tickell's Homer, containing Isaac Reed's transcript of Pope's MS. notes, is to be found in the Bodleian Library. It also contains an autograph letter from J. Nichols, dated Jan. 9, 1784, requesting Reed to sell to Bishop Hurd the copy with Pope's own notes. The Rev. R. Hooper, the learned editor of Chap-

man's Homer, informs me that he has a distinct recollection of Mitford telling him, about two years or so before he died (which was on April 27, 1859), that the original was then missing from Hartlebury. If the copy sold at Mitford's sale is to be found in the Catalogue\* of the second portion of his Library, No. 1874, and is there described as the copy with Pope's autograph notes, such description would seem to be erroneous, for the Bodleian transcript, in addition to Mitford's autograph, bears that number on an auction ticket. I have no absolute proof; but upon inquiry, it appears that Mitford did write the article in the *Gentleman's Magazine*, for 1836, alluded to by Mr. BOYLE.

W. H. ALLNUTT.

Bodleian Library.

CARDAN WELLS IN SCOTLAND (5<sup>th</sup> S. i. 376.)—There is one in the parish of Fordoun, Kincardineshire (*vide* above reference), and another at Melville House, Fifeshire (*vide* Pennant's *Tour in Scotland*, London, 1790, pt. ii. p. 188). A note of other examples would be useful.

J. MANUEL.

Newcastle-upon-Tyne.

SPIRITUAL APPARITIONS (5<sup>th</sup> S. i. 381.)—Some years ago I delivered a lecture in several Victorian towns, entitled "A Plea for Ghosts." I read up a good deal on the subject of spiritual apparitions, sifted and weighed the evidence on both sides, and listened to many ghost stories voluntarily told me by auditors at the lectures. The conclusions I reached were precisely the same as those stated by Mr. J. R. HAIG, and the "brain-wave" theory appears to me to offer the best explanation of the spirit appearances. As to spiritualism, all my inquiries led me to believe that it is a compound of credulity and imposture, with a very small residuum of psychological mystery.

D. BLAIR.

Melbourne.

"CHILD ROLAND TO THE DARK TOWER CAME" (5<sup>th</sup> S. ii. 329.)—This is simply a quotation from some lost ballad. Capell plausibly identifies Roland with Orlando, and, inserting a line, would make one whole of the quartet. This patching into sense, however, seems to me unnecessary. "Fie, foh, and fum," &c., comes from another quarter. The stringing together of such disjointed snatches is quite in Edgar's manner, under his assumed madness.

JOHN ADDIS.

Cf. Malone's *Shakspeare*, vol. x. pp. 166-167; Reed's *Shakspeare*, vol. xvii. p. 472; C. Knight's library edition, vol. ix. p. 91; Percy's *Reliques of Antient Poetry*, vol. iii. p. 94.

WILLIAM PLATT.

Conservative Club.

\* Not in the Bodleian.



LORD PEMBROKE'S WILL (5th S. ii. 332.)—It would be desirable that, as this document has been placed in these pages, some opinion or evidence should be given as to its authorship. I presume that no one imagines that it was really written by Lord Pembroke, or regards it otherwise than as the merry effusion of some witty writer of the time of Cromwell. Roger L'Estrange claimed it for Butler, and inserted it in Butler's *Posthumous Works*, in 1715; but no one believed that it was Butler's. A far more probable author was Sir George Wharton, Bart., the royal astrologer and friend of Lilly, who was for some time a prisoner at Windsor Castle. A. Wood says of him, *Athen. Oxon.*, ii. 509:—

"The first and second parts of *The Last Will and Test. of Philip, Earl of Pembroke, &c.*, pr. 1649. Qu., but whether *George Wharton* was the author of them I know not. . . . he was a thro-paced royallist, a boon companion, a witty droll, and a waggish poet."

The Earl of Pembroke was Constable of Windsor Castle in 1648. The second part, or codicil, shows his lordship still nearer death, shouting murder loudly, and then finding that the cause of his terror was only a cat!

EDWARD SOLLY.

Sutton, Surrey.

THE LITTLE SUMMER (5th S. ii. 381) is known in Welsh as *Haf bach Gwylengel*, and *Gwylengel* means Michaelmas. At any rate, *Dydd Gwylengel* is Michaelmas Day. But whether *Engel* is a corruption of *Mihangel*=Michael, or of *Engyl*=angels, I am not prepared to say. *Gwyl*=holiday, festival. See some interesting remarks on words cognate to *Gwyl*, e.g., *Yule*, *Hiul*, *wheel*, *volvo*, in an article on "The Praying Machine" in *Good Words*, 1867, p. 845.

T. C. UNNONE.

SIMPSON & Co. (5th S. i. 49, 114, 197, 333; ii. 78.)—I have just come across a note, which I took long ago from the 1st vol. of "Lords' Entries" in Ulster Office, which seems to contradict the "rule of heraldry," as stated by P. P., "that a coat of arms is a property vested in the blood descendants of the original owner." In vol. xii. of the Fourth Series, I have given an instance of the alienation of arms upon the sale of a landed estate, and the following instance will show that the devisee of land has a right to the arms quartered by his predecessor. Pursuant to an order of the Irish House of Lords, Henry, fourth Viscount Loftus (created afterwards Earl of Ely), in 1769, entered in Ulster Office particulars of himself and his wife Frances, daughter of Colonel Henry Munro; and his arms and quarterings are delineated thus:—1. Loftus; 2. Chetham; 3. Hume; 4. Polwart; 5. Sinclair; 6. Crewkerne; 7. Loftus (another coat); 8. Pepdie; 9. Hamilton; 10. Arran;—all impaling the arms of Munro. Viscount Loftus's paternal coat was composed of 1, 7, 2, 6, in that order; the other quarterings, 3, 4, 5, 8, 9, 10, were the arms of Sir

Gustavus Hume, Bart., whose elder daughter and co-heir, Mary Hume, married Nicholas, second Viscount Loftus, and first Earl of Ely, by whom she had an only child, Nicholas, second Earl of Ely, who, in 1769, died unmarried, having devised his landed property, including that portion inherited through his mother, to his uncle Henry, who succeeded him in the Viscounty, but who was not in any way related by blood to the Hume family. This was a remarkable instance of the legal assumption of arms by a person in no way related to the original owner, and I remember being very much surprised when I found it; but there it remains on record, the shield with the various quarterings duly depicted, and with the Viscount's signature underneath.

Y. S. M.

DOUBLE CHRISTIAN NAMES (5th S. ii. 226, 271, 294, 316.)—I think an earlier instance of the use of two names, either Christian or surname, may be quoted, as follows:—

"Beauchamp, of Eaton, Co. Beds.

"John. Roger de Beauchamp, *ob circa*, 1217 s.p.

"Hen. III. John de Beauchamp, neph. and h., being son of William Fitz Geoffrey de Beauchamp, by Matilda, sist. and h. of the last baron."—Courthope's *Historic Peerage of England*, p. 47.

D. C. E.

The Crescent, Bedford.

The will of James Mary Gardiner, of Brisly, in Norfolk, dated 1st September, 1639, was proved 30th October following in the Bishop's Court of Norwich.

In a pedigree of Smyth, of Penshurst, Sussex, presumed ancestors of a family of that name seated at Buckbury, Norfolk, occur the names of Edward Warrenne Smyth, *ob.* 1458, and Symon Clifford Smyth, *ob.* 1537.

G. A. C.

"TOPSY-TURVY": "TAPSALTEERIE" (5th S. ii. 288, 334.)—

"An' warl'y cares and warl'y men  
May a' gae tapsalteerie, O."

Burns, *Green Grow the Rashers*, O.

Jamieson, s.v. "Tapsie-teerie," explains *tapsalteerie* as "tops-all-twervej," heads all the wrong way, from the Danish *twer*, across. As, however, *turvy* in *topsy-turvy* is "to'erway," probably *alteerie* in *tapsalteerie* is "all t'ither way."

I now come to the *sy* in *topsy*, and the *s* in *taps*. Mr. Earle (*Philology*, p. 432) tells us "that *upside-down* is an adverb, that has been altered by a false light from *up-so-down*, or, as Wiclif has it, *up-se-down*, wherein *so* is the old relative; the expression is equivalent to *up-what-down*." He then cites a passage from Hampole, in which the word is written *up-so-downe*.

If *side* in *upside-down* stands for *so*, "what" or "which," *sy* in *topsy-turvy*, and *s* in *tapsalteerie*, may be the same word *so*. The meaning of *topsy-turvy* will then be "(that being at the) top which (was)



the other way," and *tapsalteerie* will mean the same with "all" inserted. Again, the *upsy-turvy* of Robert Greene, which I have cited, p. 288, will mean "that being up which (was) t' other way." By this means we get rid of the words *topside* and *upside*, which are found in no other connexion, and are self-contradictory.

It has been pointed out, *sup.*, p. 334, that Spenser uses the word *topside-turvy*; but Spenser's authority, on such points, has no great weight.

F. J. V.

"He tourneth all thyng *topsy-tervy*."

*Rede me and be not Wrothe*, Arber, p. 51.

*Arsie-versie* is another form:—

"It is not fighting *arsie-versie*."

(See Bohn's *Hudibras*, p. 112.)

JOHN ADDIS.

"We shall o'erturn it *topsy-turvy* down."

*Henry IV.* First Part, act iv. sc. i, l. 82.

"Whose weight o'erturned the ship;  
Which *topsie-turvy* sinking downe did keepe  
The Saylers under water."

May's translation, Lucan's *Pharsalia*  
(2nd Edition, 1631), book iii.

T. MACGRATH.

In Bodleian MS. Rawl. Poet. 25 (which is dated 1694-5, and is a copy of a MS. written not later than 1586), on the reverse of sign. E 7, eleventh line, I find the phrase "*topside-turfway*," which, I suppose, was the original of *topsy-turvy*. Further evidence will be acceptable.

FRED. W. FOSTER.

Oxford.

CLOCK-STRIKING (5<sup>th</sup> S. ii. 268, 432.)—Why need the Hamburg clock be "sadly out of order" if, at a quarter-past six, its hour bell strikes seven (an hour which, *pace* DR. DIXON, has "arrived")? In Holland the public clocks commonly strike the hour at the half-hour—seven, *ex. gr.*, at half-past six—as well as at the completed hour. This is so very convenient an arrangement in villages and small towns, doubling, as it well nigh does, the clock's usefulness, that I wonder it has not been adopted in England. At the thirty minutes past, the half-spent hour is announced by a high-pitched bell, and the strokes are rapid; so that, even where there is no preliminary chime, no "uncertain sound" is given.

Barnes.

HENRY ATTWELL.

"BOSH" (5<sup>th</sup> S. i. 389; ii. 53.)—The word is probably derived from *kibosh* or *kybossh*, viz., *cui bono*? Our Melbourne thieves, gentlemen who have cherished the secret slang of their renowned ancestors, term the vanquishment of an enemy "putting the kybossh on him," putting the *cui bono*? on him—making him admit that to struggle longer would be for no one's benefit.

MARCUS CLARKE.

The Public Library, Melbourne.

THE MARRIAGE OF THE ADRIATIC AND THE DOGE OF VENICE (5<sup>th</sup> S. ii. 287, 454.)—Will MR. GAUSSERON be so obliging as to give his authority for saying "It is quite true that the ring was recovered after the wedding"?

RALPH N. JAMES.

Ashford, Kent.

ERMINE STREET (5<sup>th</sup> S. ii. 348, 415.)—Mr. Taylor (*Words and Places*, p. 167, 1873) explains Ermin Street as "paupers' road." In reply to HERMENTRUDE, I would say that O. H. G. *Irmensul* means "the pillar of Arminius." Arminius is the Latinized form of Germ. *Hermann* (cp. Icel. *Hermaðr*, a warrior).

A. L. MAYHEW.

Oxford.

EDWARD MARIA WINGFIELD (5<sup>th</sup> S. i. 488; ii. 73, 237.)—The name *Maria* seems to have been adopted in the Wingfield family from the Princess Mary, daughter of Henry VIII. At least, Davy (Suff. Coll., "Wingfield of Kimbolton") says that Sir Thomas Maria Wingfield, Knt., a younger son of Sir Richard Wingfield, K.G., by his second wife, Bridget, daughter and heir of Sir John Wiltshire, had "Q. Mary [for] his godmother." The name was afterwards borne by several males in succeeding generations of this family (Davy, as above; *ped.* in Gough's *Sepulchral Monuments*). Female Christian names, as given to men, are found in two other eminent families. William Anne (Capel), fourth Earl of Essex, possibly derived from our most dread sovereign, as it is stated of Lord Anne Hamilton, who was "so called after his godmother, Queen Anne," being third son of James, fourth Duke of Hamilton, and first Duke of Brandon (Burke's *Peerage*, &c.).

JOHN A. C. VINCENT.

C. J. FOX'S DEAF AND DUMB SON (5<sup>th</sup> S. ii. 232, 415.)—Is there anything contemporaneous to show who was the Mr. Stone (at Hackney) who entertained Samuel Rogers and the distinguished company named by that poet? Where was "Braidwood's Academy" situated, at which it would appear Fox's natural son was brought up?

W. PHILLIPS.

JAMES SAYERS, THE CARICATURIST (5<sup>th</sup> S. ii. 281, 382.)—MR. OLP HAR HAMST is mistaken in supposing the portrait referred to by him in "N. & Q." to be that of Dr. Willain. By a portrait of Capt. Coram, by Hogarth, in my possession, I identify it as that of the jolly Captain's; the features, to meet the occasion, rendered more stern than in the original. In *All the Talents' Garland*, 1807, the editor, speaking of *Elijah's Mantle*, says that it and *The Uti Posidetis and Status Quo* were both written by James Sayer, Esq.; so this last will have to be added to O. H.'s list of his works.

A. G.



CHANCELS PLACED WESTWARD (5<sup>th</sup> S. ii. 288, 352).—CIVILIS is, of course, cognizant of the notion—and it is sure to have been discussed in “N. & Q.”—that the orientation of churches is decided by where the sun rises on the saint’s day to which the church is dedicated. That is said to be the theory, though in practice it is nought. If “chancelward,” and not “eastward,” is the worshipping position, the matter becomes perplexing, and gives some colour to a remark I once heard, that “the thing is to *turn*, somehow and somewhere,” as is evidenced in schoolroom chapels under difficulties, &c. I hope I do not transgress the limits of the question. I did not mean to do so.

S. B. J.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Autobiography and other Memorials of Mrs. Gilbert (formerly Ann Taylor).* With Portraits and Illustrations. Edited by Josiah Gilbert. 2 vols. (H. S. King & Co.)

“THE Taylors of Ongar” is a phrase which once sounded pleasantly in every English home; and it has not yet lost its pleasantness. Every member of the Taylor family turned literature to excellent account. Their children inherited the taste and the power from their father, Isaac Taylor, the eminent line-engraver and Independent Minister. His daughters, Jane and Ann, in their early verses attuned infant minds to human affections, and their brother, Isaac Taylor, addressed himself to the maturer minds of deeply-thinking men. He won a distinguished place as a leader of such men, by numerous able works. Among them may be mentioned his *Physical Theory of Another Life*, *Logic in Theology*, his *Restoration of Belief*, and, perhaps above all, his *Natural History of Enthusiasm*, a work for Men by, emphatically, a Man. Civil Service pensions are constantly granted without the least consideration to fitness; but that of 100*l.*, granted to Isaac Taylor, was truly described as being “in public acknowledgment of his eminent services to society, especially in the departments of literature and philosophy, during a period of more than forty years.” The old spirit impels other members of the family. The son of the last-named gentleman, the Rev. Isaac Taylor, Vicar of Holy Trinity, Twickenham, has added a book permanently to literature, in his *Words and Places*, which contains etymological illustrations of History, Ethnology, and Geography; and Ann Taylor’s (Mrs. Gilbert’s) son is well known and esteemed by his book on the Dolomite Mountains—book written, and mountains, so to speak, discovered by him, in conjunction with Mr. Churchill. Mr. Gilbert has added some precious chapters to the history of Art, in his *Cadore; or, Titian’s Country*; and in

the work before us he has contributed two charming volumes to that most pleasant of all the departments of literature—biography.

Mr. Gilbert has done wisely and boldly. In other words, he has succeeded in a courageous attempt to photograph a life. His mother’s, in her interesting *Autobiography*, and in his own illustrations, is described as it truly was. A modest English home of the last and present century is laid thoroughly open, with all its hopes and disappointments, joys and sorrows, struggles and triumphs. The subject has quaint and picturesque surroundings. It reveals to us a remarkable old English family; and every page is marked by Ann Taylor’s tenderness of feeling or playful humour, or the shrewd sense with which she handled all topics, from the daily affairs of a household to the public questions of her time; and, it may be added, the depth and reality of her piety, which was quite in unison with a merriness of heart which made her presence in a room as welcome as sunshine. Her *Autobiography* is an exquisite domestic narrative. It fully justifies Mr. Gilbert’s carrying out to the end his picture of family life, in which the incidents of the common lot, told with the artless reality and pathos of her letters, must interest a very large circle of readers who have sympathetic and liberal natures. In the second volume, especially, there is curious evidence how the Independent mother-wit distinguished itself in the treatment of such subjects as Free Trade, Disestablishment, the Atheistical Argument, Broad Church Preaching, and Education by the State. The book will, no doubt, be a “standard book” in biographical literature.

*Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an Extensive Ordinary of British Armorial: upon an entirely New Plan, in which the Arms are Systematically subdivided throughout, and so Arranged in Alphabetical Order, that the Names of Families whose Shields are found on Buildings, Monuments, Seals, Paintings, Plate, &c., whether Mediæval or Modern, can be readily ascertained.* By the late John W. Papworth, F.R.I.B.A. Edited from p. 696 by Alfred W. Morant, F.S.A., F.G.S. Parts XXII., XXIII., Introduction, &c. (Issued to Subscribers by Wyatt Papworth, 33, Bloomsbury Street, W.C.)

WE are glad to announce the completion of this very useful book, which, commenced under great disadvantages, carried on under many difficulties, has at length been brought to a most satisfactory conclusion. The object of the work before us may be pretty clearly gathered from the ample title-page, which we have advisedly transcribed at full length. The value of such a Dictionary as this to professed students of genealogy and heral-



dry is too obvious to need insisting on. But its utility is no less positive to another and much more numerous body of readers. How many well-informed persons there are to whom, albeit they themselves "may give the dozen white lues in their coat," the blazons of Garter are as much matters of mystery as the hieroglyphics of Egypt, who often desire to know to whom the quarterings on some old family picture or piece of plate have belonged—whose are the arms graven on some old monument, or figuring in some painted window, or stamped on the morocco sides of some quaint old volume. The book before us is the "Open Sesame!" to this kind of information, if those who try to use it will attend to the brief hints contained in the Introduction. Having thus shown that the book may be used with advantage by both the great classes into which the reading world is divided, namely, those who *are* heralds and those who are *not*, we feel justified in declaring that the *Ordinary of British Armorial* ought to be placed on the shelves of every library, public or private, which aims at completeness in that most important division of such library—the *Books of Reference*.

*A Book About the Table.* By John Cordy Jeaffreson. 2 vols. (Hurst & Blackett.)

HERE are two savoury, succulent, delicious, and easily digested volumes, which require no further description than what is conveyed in their brief but significant title, and in the adjectives just applied to the volumes themselves. The work, moreover, appears seasonably. Cooks, cookery, and the table generally, would not be half so welcome in the dog-days as at this wintry holiday-tide. Mr. Jeaffreson ranges through every department of his subject. Going with him is something like being guided through every gastronomical experience in the land of cookery, *par excellence*, from the most magnificent Amphitryon's table to the Maison Petieau, where they advertise "Dîners à 1 Fr. 1 Potage, 1 Plat de Viande, 1 Plat de Légumes, 1 Dessert, 1 Carafon et Pain," adding "à 1 Fr. 20 on a la demi-bouteille." Of a book that has anecdotal illustrations on every page, we have not space to say more than record the fact, which in itself is the very best of recommendations. To many of our readers the chapter on the Folk-Lore of Feeding will, no doubt, prove attractive; and there are some other chapters from which we may make apt extract for the columns of "N. & Q." at a future time. Meanwhile the name of the author will be sufficient warrant for the excellent quality of *A Book About the Table*.

ARCHÆOLOGICAL INSTITUTE.—Dec. 4.—Mr. Octavius Morgan in the chair.—The Chairman read "Observations on the Classification and Arrangement of a Collection of Watches," which he illustrated by some choice specimens. Notes on "Lichfield Cathedral, after the

Siege of 1643," by John Hewitt, were read. Mr. Tregellas brought a pair of engraved silver shoe-heels, and a patch-box; Mr. S. Tucker (Rouge Croix), "Dame Tucker's Shoe"; Mr. Soden Smith, some armlets and rings of the Celtic period, and a Roman ring; Mr. Nightingale, a fifteenth-century gold ring; Mr. Selby, a very small Psalm Book with needle-work cover, and a knife, part brass and part steel, probably Scandinavian; Mrs. Keer, photographs of an Etruscan tomb, and objects at Pompeii; Mr. Page, some watches.

SHAKSPEARIAN LITERATURE.—Messrs. M'Glashan & Gill, of Dublin, have just ready a pamphlet, the object of which is to prove that the character of Wolsey, put into the mouth of Griffith in *Henry VIII.*, is copied almost *verbatim*, as nearly as blank verse can well resemble prose, from Campion's *History of Ireland*, written when Shakspeare was a boy.

### Notices to Correspondents.

OUR esteemed correspondent, J. T. F., in reference to "The Parable of the One Only Kid" (5<sup>th</sup> S. ii. 424, 456) directs attention to his account of a Jewish passover dish, in which this parable is described as represented in a series of medallions in "N. & Q.," 5<sup>th</sup> S. i. 426. The numbering of the subjects in p. 427, col. 1, is wrong; it should be 1 to 13. See also a communication by S. M. DRACH, p. 493.

"EULOGY ON WOMEN" (5<sup>th</sup> S. ii. 438.)—H. H. M. says that the author of the eulogy is Mr. Clemans, of Hartford, Conn. ("Mark Twain"). The remarks were made at an editorial club meeting at Washington some ten years since.

J. C. J. (and other Correspondents) will oblige by writing their communications *on only one side of the paper*.

C. C. H. should apply to the editor of the journal in which the story appeared. He would, doubtless, receive a satisfactory reply.

W. H. K. B. has only to apply to the publishers by whom the names of the chief contributors have been announced.

E. A.—Nana Sahib was in England only in the person of his representative, Azim-oolah Khan, in 1853.

R. F. H. is referred to our last vol. p. 240, where a reply will be found.

C. C.—The epitaph has been printed hundreds of times.

N.—Apply to the chess editor of the *Illustrated London News*.

J. L.—See Bruce's *Abyssinia* and Baker's *Ismailia* for instances.

G. H. S.—They are "nearly ready" for publication.

LIEUT.-COL. FERGUSSON.—Next week.

WOHLF.—There is no such society.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, DECEMBER 19, 1874.

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## Notes.

## GIPSY CHRISTIAN NAMES AND TOMBS.

The discussion of Gipsy Christian names in the pages of "N. & Q." shows that the unusual interest taken of late in all relating to this ancient race is shared by many of your readers. The ideas of most people, however, on the subject, derived chiefly from sensational novels and the mystified tales of George Borrow, are, I imagine, still rather hazy. I believe, therefore, that some of your readers may be glad to have the glance at the unvarnished ideas of a gipsy family which is afforded by the description of two tombs belonging to a family of a west-country tribe, which I visited recently. The tombs are situated in the churchyard of the parish church of Cathcart, in Renfrewshire, some four or five miles south of Glasgow. The burial-ground of this family is very neatly laid out, ornamented with the traditional cypress and yew. The tombstones are executed in an excellent style, and the ground enclosed with an exceedingly handsome cast-iron railing; the design, vine-leaves and gilt clusters of grapes; the whole giving one the idea of a burial-place of some very substantial and well-to-do citizen: the neighbouring town of Glasgow.

When I first visited this spot, about a year ago, there was, within the enclosure, only one broad flat stone, the inscription showing that it had been

erected to the memory of John Cooper, who died in January, 1872, by Sarah and Phoebe Cooper (his wife and mother); then running as follows:—

"Farewell loved wife, fond mother, and children dear,  
All my sufferings and all my tender care,  
Physicians were in vain, till God did please  
And Death did seize and ease me of that pain.

And you, my little children, I loved so dear;  
I your only friend was bound to leave you;  
But trust in God, he'll be your father and your friend,  
And in the realms of love I hope to meet you."

"Leave thy fatherless children to God's protecting care.  
O Lord, fulfil thy promise."

When I last saw the ground, another stone had been added, handsomer than the first,—a long narrow stone, with convex sides, meeting at a height of about three feet, and triangular ends. The inscription runs thus:—

"Here lie the Remains of  
LOGAN LEE (the beloved son of JOHN and LAVITHEN LEE  
and brother of NETHEN LEE and grandson of ELIZABETH  
SMITH)

who departed out of this world on the 25<sup>th</sup> day of Sep. 1873.  
Aged 12 years."

On the triangular end of the tomb is the oft-quoted text, "Suffer little children," &c.

If we take this family as a fair specimen of the gipsy race, I think it would appear that some of their views and opinions are characterized by much more of good taste and propriety than they generally get credit for; and I shall be pleased if this slight note tends in the smallest degree towards the rehabilitation of this ancient people in the eyes of the respectable.

In the lists of gipsy Christian names given in 5<sup>th</sup> S. ii. 222, I do not find three that are mentioned on this poor child's tombstone. I would commend these picturesque names to the notice of contributors to "N. & Q." and writers of three-volume novels.

A. FERGUSSON.

United Service Club, Edinburgh.

P.S. I think it cannot have escaped the notice of some readers that the inscriptions above open up a more interesting question with regard to the gipsies than one merely of names; I mean their religious belief, about which there is considerable mystery and very little trustworthy evidence. There are, I believe, some who think that the expression "gipsy Christian names" is a contradiction in terms. It is possible that the writer who thinks *prænomena* more appropriate may be one of these. This question of the gipsies' belief is a very interesting subject, which, however, I have no intention of discussing; but I venture to think that, while the verses on the one tombstone give little indication of any creed, the gipsies who erected the other to the memory of their child, and caused the text (St. Luke xviii. 16) to be carved thereon, knew by whom the words were used, and probably took some comfort from them.



## THE FITZALANS AND STEWARTS.

Mr. G. T. Clark, commenting on a paper regarding the Scottish invasions of Yorkshire under Robert the Bruce, read at the Ripon Meeting of the Archæological Institute, is reported to have observed "that the houses of Stuart and Baliol were both from Yorkshire." The Baliols and the Bruces were great Yorkshire barons soon after the Conquest: but that the Stewarts were so was a new fact. Mr. Clark doubtless meant that they descended from, or were related to, the Fitzalans of Bedale, and therefore must consider this latter family identical with the Fitzalans of Oswestry, in Shropshire. It has been conclusively shown by Chalmers and Riddell that Walter, "filius Alani," the first Steward of Scotland, was the younger brother of William, "filius Alani," of Oswestry, and that these brothers flourished during the reigns of David I. of Scotland, and his successors Malcolm and William, the "Steward" dying in 1177, while his elder brother predeceased him in 1160. It would be interesting, then, to know when the Fitzalans acquired Bedale, and from whom? The probability is that they held it of the Honour of Richmond. The first acquirer of Oswestry at, or soon after, the Conquest was Alan, said to be son of Flaald. These two proper names are pure Breton; and it is thus highly probable that Flaald or Alan came over with Alan the "Red," of Brittany, who was created Earl of Richmond by the Conqueror. Hence the fact of this Flaald (or Alan his son) holding Bedale under its Breton earl, coupled with his name, is a confirmation of an idea which occurred to me after I had studied the proper names of Brittany, viz., that the Stewarts, through the Fitzalans, could trace a Breton ancestry,—an equally interesting and truer bit of history than the fabled descent from Banquo and Fleance, while curiously corroborating the national belief in the Celtic origin of the Scottish kings. Alan was a name reaching to a very remote antiquity among the Breton princes, occurring at least as early as the sixth century of our era. So was Conan, a name breathing the spirit of the poems of Ossian. At first sight, there would appear to be some confusion on the subject of the Dukes of Brittany and Earls of Richmond in the valuable work of the late Abbé Desroches, *The Annals Civil, Military and Genealogical of Basse-Normandie* (Caen, 1856). Alan Fergant, son of Duke Hoel, is there said (p. 105) to have obtained "a County Palatine in England, and immense possessions," to have become Duke of Brittany in 1084, and to have been succeeded by his son, Conan III., who died in 1148. Then the Abbé says (p. 106) that Eudo, Count of Penthièvre and Avaugour, also sent his two sons, Alan the "Red" and Alan the "Black," with the Conqueror; that Alan the "Red" became Earl of Richmond, in which he was succeeded by Alan the "Black," his brother;

that their brother Stephen succeeded them as Earl of Richmond at the end of the eleventh century, and left the Earldom of Richmond to his son Alan, also named the "Black." This "young prince was the founder (it is said) of the Abbey of Joreval, which depended on Savigny." His son Conan, last Earl of Richmond, died without male issue, leaving two daughters, one of whom took the veil, the other married Geoffry, son of Henry II., &c. On consulting Père Lobineau's *Histoire de Bretagne*, the matter is made clear. Alan the "Red" and his brother Brian, who shared the fortunes of the Conqueror, and were known as Mactiern, *i.e.* sons of the chief, were scions of a branch of the main line of Brittany. Their brother Alan the "Black" is not said by Lobineau to have accompanied the Conqueror. The second Alan the "Black" married Bertha, the only daughter and heiress of Conan III., Duke of Brittany. This Alan died in 1144, leaving a son Conan, who afterwards acquired the Duchy of his maternal grandfather, and is known as Conan IV. "le Petit," in contradistinction to his grandfather, Conan "le Gros." Conan IV., who is said to have built the magnificent keep of Richmond Castle, died in 1170, at the early age of thirty-two. He was the first Earl of Richmond who was also Duke of Brittany, and it was he, not his father Alan, who gave the new site for Jervaulx Abbey, transferred from its original seat at Fors, in Wensleydale, as we are told, on account of the inclemency of the air. The original site was granted to the Savignian monks by Acarius, son of Bardolf, a great Yorkshire landowner. Acarius's son, Herveius, consented to the transference of the monks to the new site; and he appears as a witness, with his brother Walter, to a charter of Conan IV., "Duke of Brittany and Earl of Richmond," of which I possess a transcript, giving the Manor of Wath to the monks of St. Michel "in peril of the sea." The first witness to this charter is "Radulfus filius Ribaldi," a singular Breton name, borne by the brother of one of the previous Dukes. This witness and his son Robert appear first in another grant of Conan's about the same date, showing that the Norman proper names were making way. Even after the extinction of the male line of the old Breton Dukes, the Earldom of Richmond appears to have been frequently conferred on their successors, when these were allies of England. The step-brother of Henry V., Arthur of Brittany, appears to have held it, which brings its tenure as an appanage of Brittany down to the expulsion of the English arms from Normandy. In "Judhael de Loheac," who appears among the Breton knights who followed Alain and Brian, we doubtless recognize Johel of Totnes, the great Devonshire landowner.

ANGLO-SCOTUS.



## (ERASMUS) DARWIN AND (MATTHEW) TINDALL.

I am in possession of sundry fragmentary volumes of the *Monthly Magazine*, as published in London, ranging irregularly in date from 1796 to 1818, rescued from final destruction in its present shape at a neighbouring paper-works the other day, whither they had been sent, along with a waggon-load of other material, for reproduction in another form.

After a hasty perusal, I find many odds and ends of a political, commercial, scientific, philosophical, and other order, which might repay the labour of transcribing, if only as evidencing how history repeats itself. But my purpose here is more to refer to a couple of names I met with in these old and dilapidated pages, become in recent times as familiar as household words. They are those of Darwin and Tyndall. The former appears, Feb. 1, 1802, in connexion with "Literary and Philosophical Intelligence," and is to be read of thus:—

"Dr. Darwin, the author of the *Botanic Garden*, is engaged on a new poem, to be entitled the *Temple of Nature*. This, like his former poem, will be divided into two parts; the first may be expected some time in the course of next spring."

Shortly succeeding the foregoing notice, Darwin, it seems, died, inasmuch as there is a letter, July, 1802, embodying certain strictures on a memoir of the deceased in the same journal (preceding June); which letter, if not overcrowding your space, and to light up some spark of interest, shall be copied, as below:—

"In the Biographical Memoir of the late Dr. Darwin, inserted in your magazine of last month, there is an error, which, trivial as at first sight it may appear, has yet a tendency to shade a little of those domestic virtues that will long render his memory as much lamented by his friends as his writings have made it respected by the world of literature.

"The mistake I allude to relates to the circumstances of his death; where it is stated, that on the very morning when that unfortunate event took place, he had been talking passionately to his servant about his horses, and it is inferred that this violent fit of passion might possibly have been the means of hastening his end.

"It will, I am sure, be pleasing to you to have the means of correcting this account, which might convey to posterity ideas of the character of my deceased friend very different from the mild and good-humoured benevolence which adorned it. I have the concurrent testimony of all those who surrounded Dr. Darwin on the morning of his death (including the two men servants, with one of whom this conversation is supposed to have taken place, and whom I questioned particularly on the subject), to prove that not a single angry word passed on that day between him and any part of the family; but that he was busily employed in writing during the first part of the morning, as was his custom; till a cold shivering fit supervened, and in a few hours terminated his existence. There are several other little inaccuracies (partly inseparable indeed from a memoir drawn up in haste), which I forbear to notice, as of comparatively trifling import; particularly as I intend publishing a detailed account of the life and writings of Dr. Darwin, probably at no very distant period. Suffer me, however,

to correct, *currente calamo*, the phrase of 'Eat, Eat, Eat,' which is said to have been a favourite one of the Doctor's, into 'Eat, or be Eaten.' The former, during a very long and intimate acquaintance, I never heard him use; the latter very frequently, particularly to young persons. 'Tis a striking, though melancholy law of our natures, and was well calculated by the novelty of the phrase to impress strongly the mind and memory, and produce the permanent effect he intended. By inserting the above you will oblige several of Dr. Darwin's friends and family, and do an act of justice to his memory.

"I am your humble servant,

"DEWHURST BILSBORROW."

"Dalby House, June 11th, 1802."

The latter of the two names, that of Tyndall, or, as spelled, "Tindall," appears in a supplementary number of the same magazine, January, 1817, as alluded to by Prof. Stewart, in his *History of the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters in Europe*, in the following words:—

"The Philosopher of Malmesbury (Hobbes), says Dr. Warburton, was the terror of the last age, as Tindall and Collins are of this. The press sweats with Controversy, and every young churchman militant would try his arms in thundering on Hobbes's 'steel cap.'"

J. D. G.

## THE ELECTRIC TELEGRAPH.

It is interesting in these days, when the telegraph has been brought to such perfection, to notice anything in the past relating to the subject. The following is so extraordinary and accurate a prophecy that I venture to bring it under your observation. But for the omission of the battery and connecting wire, the instrument is almost identically the same as many in everyday use in our warehouses, &c., here, while the theory is in every respect the same:—

"HAKWELL'S APOLOGY."

(Printed at Oxford, 1636. Book iii. p. 327.)

"The Loade above all other stones hath this strange propertie,

If sundry steeles thereto or needles yee apply,  
Such force and motion thence they draw, that they incline

To turne them to the Beare, which neere the Pole doth shine;

Nay more, as many steeles as touch that virtuous stone,  
In strange and wondrous sort conspiring all in one,  
Together move themselves, and situate together:

As if one of those steeles at Rome be stir'd, the other  
The selvesame way will stirre though they farre distant bee,

And all through Nature's force and secret sympathie:  
Well then, if you of ought would faine advise your friend

That dwells far off, to whom no letter you can send,  
A large smooth round table make, write down the Christerosse\* row

In order on the verge thereof, and then bestow  
The needle in the mid'st which touch't the Loade, that so

What note soe're you lift it straight may turne unto:  
Then frame another orbe in all respects like this,

\* Alphabet in form of a cross.



Describe the edge, and lay the steele thereon likewise,  
The steele which from the selfsame Magnes motion  
drew;

This orbe send with thy friend what time he bids adieu:  
But on the dayes agree first when you mean to prove  
If the steele stirre, and to what letter it doth move,  
This done, if with thy friend thou closely would'st  
advise,

Who in a country off farre distant from thee lies,  
Take thou the orbe and steele which on the orbe was  
set,

The Christcrosse on the edge thou see'st in order writ,  
What notes will frame thy words to them direct thy  
steale,

And it sometimes to this sometimes to that note wheele,  
Turning it round about so often till you finde  
You have compounded all the meaning of your minde,  
Thy friend that dwells far off, ô strange! doth plainly  
see

The steele to stirre, though it by no man stirred bee,  
Running now heere now there: He conscious of the  
plot,

As the steele guides, pursues, and reades from note to  
note,

Then gathering into words those notes, he clearly sees  
What's needfull to be done, the needle truchman\* is.  
Now when the steele doth cease its motion, if thy  
friend

Thinke it convenient answere back to send,  
The same course he may take, and with his needle  
write,

Touching the severall notes what so he list indite.  
Would God men would be pleased to put this course in  
use,

Their letters would arrive more speedy and more sure,  
Nor Rivers would them stoppe, nor theeves them  
intercept,

Princes with their own hands their businesse might  
effect.

We scribes from blacke sea 'scaped, at length with  
harty wils

At the table of the Loade would consecrate our quils."  
C. D. K.

Manchester.

#### SHAKSPEARIANA.

THE HARNESS SHAKSPEARE PRIZE ESSAY (5<sup>th</sup> S. ii. 405.)—Mr. Rives was certainly in error when he stated that there is but a single authentic instance of the use of such a form in Shakspeare as "Forbid the sea *for to* obey the moon" (*Winter's Tale*, i. 2, 427), for in addition to the example from *Hamlet*, "for to prevent," we have—

"Let your highness  
Lay a more noble thought upon mine honour  
Than *for to think* that I would sink it here."  
*All's Well that Ends Well*, v. 3, 179-181.

"Here lacks but your mother *for to* say amen."  
*Titus Andronicus*, iv. 2, 44.

"We will solicit heaven and move the gods  
To send down Justice *for to* wreak our wrongs."  
*Id.*, iv. 3, 50-51.

"Or that these pirates,  
Not enough barbarous, had not o'erboard thrown me  
*For to* seek my mother."

*Pericles*, iv. 1, 69-71.

\* "Truchman" = Interpreter.

"Think women still to strive with men,  
To sin and never *for to* saint."  
*Passionate Pilgrim*, 341-2.

And all the quarto editions of *Hamlet* (except the first) read—

"We'll teach you *for to* drink ere you depart."  
*Hamlet*, i. 2, 175.

For the above references, I am indebted to Dr. Alexander Schmidt's recently published *Shakspeare-Lexicon*.  
EDWARD VILES.

In Act i. sc. 2, *Hamlet* says to Horatio—

"We'll teach you to drink deep ere you depart."

In a foot-note to Staunton's edition this is referred to as

"The reading of the 1603 quarto and of the folio 1623; the other old copies have—

'We'll teach you *for to* drink ere you depart.'

This seems to me a parallel case with the reference from *The Winter's Tale* (i. 2), where the word "for" is omitted in the folio of 1623, as Mr. WILLIAMS points out.  
J. S. UDAL.

Junior Athenæum Club.

MR. RULE sends the following additional examples:—

"Neighbours and friends, though bride and bridegroom  
wants

For to supply the places at the table."

*Taming of the Shrew*, iii. 2, 249.

"Not for because your brows are blacker."

*Winter's Tale*, ii. 1, 7.

"But for because he hath not woo'd me yet."

*King John*, ii. 2, s. 1, l. 588 (Cam. edit.)

"And for because the world is populous."

*Rich. II.*, v. 5, 3.

"Oh, a pit of clay for to be made

For such a guest is meet."

*Hamlet*, v. 1 (Song).

SHAKSPEARE'S NAME (5<sup>th</sup> S. ii. 2, 405.)—It appears to me that as this name seems to indicate one who brandishes, or causes a spear to vibrate, so does Fewtarspeare apply to him who couches, or lays the same weapon in the rest, making ready for the charge. To fettle, fettled, mean much the same—put in order, fit for action, properly arranged:—

"Then was King Marke ashamed, and therewith he  
feutred his speare and ran against Sir Trian."

"That saw Sir Dinadan, and hee feutred his speare,  
and ranne to one of Sir Berluses fellowes."

"And then they feutred their speares, and this Knight  
came so egerly that he smote downe Sir Ewane alone."

"So Sir Agrawaine feutred his speare, and that other  
was ready, and smote him downe over his horse taile to  
the earth."—*La Mort d'Arthure*, vol. ii. c. 94, 95, 98.

W. J. BERNHARD SMITH.

Temple.

"THE ENGLISH ARISTOPHANES," &c.—In an interesting note on Mackenzie (5<sup>th</sup> S. ii. 325), W. A. C. gives a few specimens of some of these misleading parallels. The closest is the "Ameri-



can Goldsmith"; but Irving, in such fine extravagances as *Rip Van Winkle*, and Goldsmith in such delicious character-verse as *Retaliation*, showed that their circles did not wholly coincide. Mackenzie was a deliberate imitator of Addison. When Byron called Scott the "Ariosto of the North" he made a great blunder; he was himself of nearer kin to the Italian poet. To call Béranger a "French Burns" is sheer nonsense. I cannot see that they have any point in common. Béranger has a delicate art, his humour is that of cities, his poetry is allusive and quaint; Burns is artless altogether, with a Doric humour, and a poetry that caught its charm from a daisy or a field mouse, or "a red, red rose." What a whole watershed lies (to write geographically) between the fountains which fed the authors of

"Duncan Gray cam' here to woo,"

and

"Dans un grenier qu'on est bien a vingt ans!"

Saddest of all is to find Foote called the "English Aristophanes." What are the "many characteristics in common"? Foote was an inexhaustible producer of fluent nonsense, and is perhaps most remembered now for having perplexed a lecturer on mnemonics by a rigmarole about the "Grand Panjandrum." To name him with Aristophanes! Read Süvern's essay on the *Birds*, and see what deep political and philosophical knowledge that drama contains. So indeed did all his dramas; while the exquisite pure Attic style, the magical music of the lyrics in every play, are quite without parallel. Foote is as far beneath Aristophanes as George Colman beneath Shakspeare.

MORTIMER COLLINS.

Knowl Hill, Berks.

HISTORY REPEATING ITSELF.—The *Tatler*, No. 130, February 7, 1709-10, has the following passage, which vividly represents, with remarkable similitude, the events that have occurred within the knowledge of the present generation, and hits with precision at starting the present general state of affairs. Speaking of his own time, the essayist goes on to say:—

"It is still big with great events, and has already produced changes and revolutions, which will be as much admired by posterity as any that have happened 'in the days of our fathers, or in the old times before them.'

"We have seen kingdoms divided and united, monarchs erected and deposed, nations transferred from one sovereign to another; conquerors raised to such a greatness as has given a terror to Europe, and thrown down by such a fall, as has moved their pity."

F. D.

Nottingham.

BELL-FOUNDER.—In a former series of "N. & Q." an inquiry was made as to Johannes de Stafford, a bell-founder, whose name appears upon a bell at All Saints' Church, Leicester, thus:—

"I. H. C.

+

IHOHANNES : DE : STAFFORD : FECIT : ME :  
IN : HONORE : BE : MARIE."

I have since learned, from an ancient Roll of the Mayors of Leicester, that John de Stafford was Mayor of that borough in 1366, and again in 1370. That a bell-founder of the same name lived at that time is shown in a Roll of expenses connected with the casting of bells at York Minster in 1371, transcribed by the Rev. H. T. Ellacombe in his *Bells of the Church*, p. 244: "Et, in una Magna Campanâ, per Johannem de Stafford ex conventione operanda, 6l. 13s. 4d." Another bell from the same founder hangs at Scawby, near Brigg, Lincolnshire. Are any more known? I may have more to say (and hope to give an engraving of his initial cross) upon John de Stafford in my forthcoming work on the "Church Bells of Leicestershire."

THOMAS NORTH.

The Bank, Leicester.

EPIGRAPH AT LITTLE HAMPTON.—Inserted into the south wall of the choir in the church of Little Hampton, near Evesham, is a small stone, bearing the following epitaph, which I copied in 1868:—

"Reader what needes a Panegyricks skill;  
a limners pensill or a Poets quill,  
They are but miserable comforters,  
When badd ones die, that paint their sepulchers;  
And when the life in holines is spent  
The naked names a marble monument:  
To keepe from rotting piety and almes  
Doe farr excell the best Ægyptian balmes;  
Then whosoer thou art this course is safe;  
Live live thy selfe both toombe and epitaph.

Amoris ergo posuit  
April 8 Ano Don. 1651."

V.H.I.L.I.C.I.V.

UNIVERSAL BIOGRAPHY.—Works under this attractive title have been presented to the public, which fail to realize the professed universality. In one very recent volume so entitled, I could point out many omissions of names, both English and foreign, of persons of considerable merit and distinction in Science, Art, and Literature; while others, still living, of little or no reputation, are inserted. More particularly, I could enumerate a great many eminent Irishmen wholly unnoticed, both in this book and in another, in three huge, pretentious, and expensive volumes, edited by an Irishman!

S. T. P.

GEOGRAPHICAL ERROR.—In Arrowsmith's *New General Atlas*, a beautifully executed series of 53 maps, published in 1817, by Constable & Co., Edin., I met with a strange and unaccountable error a short time ago, which I am tempted to "make a note of." The meridians of longitude, both at the upper and the lower borders of the map of the United States, Plate 50, are numbered in an increasing series from W. to E., while the en-



graver has indicated that the numbering represents "Longitude West from Greenwich." Accordingly, the western limit of Lake Superior appears to be nearly 44° W., while Quebec is represented as 65° W.; the real longitudes being about 92° and 71° respectively. *Εμβλ*

"REJECTED ADDRESSES."—In Mr. John Murray's recent editions of this clever little book, he has omitted three verses from *The Living Lustres*, an imitation of Tom Moore. It is true the verses are not equal to the remainder of the poem, but as the whole thing is a joke, very high poetical merit is not required. I think the lines are at least worthy of a place in a foot-note:—

## IV.

"Each pillar that opens our stage to the circle is  
Verdant antique, like Ninon de l'Enclos;  
I'd ramble from them to the pillars of Hercules,  
Give me but Rosa wherever I go."

## VI.

"Attun'd to the scene when the pale yellow moon is on  
Tower and tree, they'd look sober and sage,  
And when they all wink'd their dear peepers in unison,  
Night, pitchy night, would envelope the stage."

## VII.

"Ah! could I some girl from yon box for her youth pick,  
I'd love her as long as she blossomed in youth;  
Oh! white is the case of her ivory toothpick,  
But when beauty smiles, how much whiter the tooth."

Jeffrey, in his criticism of that delightful piece of *galimatias* entitled *Drury's Dirge*, by Laura Matilda, says, "The verses are not so good as Swift's celebrated *Song by a Person of Quality*," to which he compares them. This was a slip; he doubtless meant to say, *A Love Song in the Modern Taste*, which opens thus:—

"Fluttering spread thy purple pinions,  
Gentle Cupid, o'er my heart;  
I, a slave in thy dominions;  
Nature must give way to art."

and is far more nonsensical than the *Song by a Person of Quality*, besides abounding in classical allusions. See Hawkesworth's edition of Swift, 1766, vol. vii. page 204.

*A propos* of the imitation of Sir Walter Scott, I should like to know whether two firemen, named Muggins and Higginbottom, did perish at the burning of Old Drury, as there described.

WALTER HAMILTON.

"THE ARCHBISHOP OF CANTERBURY'S BAPTISM.—The following communication respecting Archbishop Tait's baptism, from a brother of His Grace, appears in the present issue of the *Church Herald*:—"Archibald Campbell Tait was born on the 21st of December, 1811, and baptized on the 10th of February by the Rev. Dr. M'Night." "The above is copied by me from the family Bible of my father, Craufurd Tait, of Haweiston, Esq., my father and the archbishop's. It was inserted in this Bible by our mother, who died on the 3rd of January, 1814, and who entered in it the births and baptisms of all her children as they occurred."—JAS. CAMPBELL TAIT.—13, Great Stuart Street, Edinburgh."

With reference to the above quotation from a

daily paper, it may be interesting to the readers of "N. & Q." to be informed as to the personal history of the only Presbyterian minister who ever had the privilege of baptizing a primate of the English church. Thomas Macknight was son of the celebrated James Macknight, D.D., one of the ministers of Edinburgh, and author of the *Harmony of the Four Gospels*, and other works. Educated at the High School and University of Edinburgh, he obtained licence as a probationer April 30, 1788. He was ordained minister of the second charge, South Leith, February 17, 1791, and was translated to Trinity College Church, Edinburgh, April 25, 1804. He was appointed sub-clerk of the General Assembly in May, 1804, and was elected Moderator in May, 1820. He died January 21, 1836, aged seventy-four. Though not a popular preacher, he was much esteemed for his learning and urbanity. He some time taught the Greek and Natural Philosophy classes in the University with acceptance and *éclat*. Few men were less entitled to the designation of "an old woman," which has recently been applied to him by the Anglo-Catholic party in the Church.

CHARLES ROGERS, LL.D.

Grampian Lodge, Forest Hill, S.E.

THE EARLS OF DERWENTWATER.—The enclosed extract from the *Times* is worth preservation in the pages of "N. & Q.," and is consequently forwarded for insertion:—

"As the Commissioners of Greenwich Hospital are about to dispose of the Dilston portion of the Derwentwater estates, there was a somewhat interesting ceremony at Dilston Chapel on Friday (9th October, 1874), in the presence of a large number of spectators. The remains of James, the third Earl of Derwentwater, who was beheaded in 1716, at the age of 27, were removed by rail to Thorndon, Essex, to be re-interred in the family vault of Lord Petre. The remains of other members of the family were interred in the Roman Catholic Church burial-ground at Hexham, the burial service being conducted by the Revs. J. Cook and F. Kirksopp. There were five coffins re-interred, being those of Francis, first Earl of Derwentwater, who died in 1696, at the age of 72; Edward, second Earl, who died in 1705, aged 50; Francis Radclyffe, who died in 1704, aged 48; Barbara Radcliffe, who died in 1696; and Lady Mary, daughter of the first Earl, who died in 1726."

It may be worth noticing that at Thorndon Hall, near Brentwood, in Essex, where the body of the unfortunate Earl of Derwentwater has been taken for re-interment, are preserved the suit which he wore at the time of his execution, and also the black cloth with which the scaffold was covered. Dilston is not far from Hexham in Northumberland; and in Howitt's *Visits to Remarkable Places* is an account of a journey of inspection made to it by the author, and a drawing of the interior of the vault in which the bodies were deposited. The coffin of the last Earl was opened in order to ascertain whether the head had been buried with the body, which was the case, and does not seem



to have been exposed on Temple Bar after his decapitation. At the time of Mr. Howitt's visit to Dilston, Mr. Grey filled the office of steward to the estates, whose life has recently been so ably written by his daughter.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

CHAPMAN, THE TRANSLATOR OF HOMER.—In his play of *Bussy d'Ambois*, Act. i. sc. 1, he has the following passages:—

"Great seamen, using all their wealth  
And skills in Neptune's deep invisible paths,  
In tall ships richly built *and ribb'd with brass*,  
To put a girdle round about the world." . . .

What particulars are known of the building and materials of ships in the Elizabethan age that will warrant the expression "*ribb'd with brass*"? Is the last line a plagiarism from Shakspeare? It recalls Puck's boast:—

"I'll put a girdle round about the earth  
In forty minutes."

In the same scene, Monsieur advises Bussy to leave his discontent and obscurity, and seek his fortune earnestly:—

"*Bussy*. What would you wish me?  
*Monsieur*. Leave the troubled streams,  
And live, as thrivers do, at the well-head.  
*Bussy*. At the well-head? Alas! what should I do  
With that enchanted glass? See devils there?  
Or, like a strumpet, *learn to set my looks*  
*In an eternal brake*, or practise juggling,  
To keep my face still fast, my heart still loose;  
Or bear (*like dame schoolmistresses their riddles*)  
*Two tongues, and be good only for a shift*;

\* \* \* \* \*  
To gain being forward, though you break in haste  
All the commandments ere you break your fast?  
But believe backwards, make your period  
And creed's last article, 'I believe in God':

\* \* \* \* \*  
Shall I learn this there?"

The "believing backwards," &c., refers, I presume, to the old juggling formulas; but will somebody unriddle the lines I have *Italicized*? E. S. H.  
Swansea.

### AUTHORS AND QUOTATIONS WANTED.—

"Quisquis in hoc mundo cunctis vult gratus haberi,  
Det, capiat, poscat—plurima, pauca, nihil."

These lines I have taken the liberty to translate in the following words:—

"Would you by all be welcome thought,  
Give much, take little, ask for nought."

G. B.

"In fine lively spirits he sits down to play,  
But the cards from his ventures they all fly away."

The above was extracted, prior to 1842, from a book on club-life in London. Title of book forgotten. Query, the author's name, &c. M. C. Norwich.

"Oh, Roger! oh, Roger! since thou art my son,  
I'll give thee the best of advice—  
Put on thy fine clothes and thy new yellow hose,  
And I'll warrant thee 'It find thee a wife.  
Aye, tha will, so tha will;  
And I'll warrant thee 'It find thee a wife."

The above was sung by an old lady (now deceased) about the beginning of this century. When was the colour of stockings referred to in fashion? What are the remaining verses of the old song?

JAMES HIGSON, F.R.H.S.

Ardwick.

"O wha daur middle wi' me,  
And wha daur middle wi' me;  
My name it is little Jock Eliot,  
And wha daur middle wi' me?"

Does a complete copy of this border song exist and where is it to be found? W. E. R.

THE KILLIGREWS.—I require the pedigree of this distinguished family, so far as to show the relationship of the dramatists and poets bearing that name. There were—

1. Sir William Killigrew, Master of the Revels to Charles II. His dramatic works, three in number, were collected in 1674.

2. Thomas Killigrew, called "Charles the Second's jester," one of the grooms of H.M. Bed-chamber, and head of a company of players. His dramatic works were collected in 1664, with portrait by Fairthorne.

3. Henry Killigrew, author of *Pallantus and Eudora*; or, *the Conspiracy* (written at the age of seventeen). 4to., 1638; and fo., 1653. Probably resident at Emden.

4. Anne Killigrew, whose poetical works were collected in 1686. 4to., with portrait.

5. Dr. Henry Killigrew, Master of the Savoy in 1668.

6. Robert Killigrew's name is in a MS. volume of poems in the Sloane Collection.

Any information on the relationship of these persons will be acceptable to  
JABEZ.  
Athenæum Club.

SHERIFFS' ORDERS FOR EXECUTIONS.—Have any of your readers ever met with the Sheriffs' orders for any of the executions of our sixteenth-century martyrs? Where ought such documents to be found now—in the Record Office (and if so, under what title), or in County Shrievalty offices? The particular object of inquiry relates to martyrdoms on four occasions, connected chiefly with Essex people, in the years 1555 and 1556, of whom some of the early documents say they were burned at



Stratford, near London, and some say at Stratford-le-Bow, the former being in Essex, the latter in Middlesex.

There is no account of these burnings in the Parish Register of St. Mary, Stratford-le-Bow; and, unfortunately, the register of West Ham does not go farther back than 1640. Any general or local information on this matter would greatly oblige, and assist me in an important historical research.

W. J. B.

PORTRAIT OF HOGARTH.—In the *Athenæum* of October 24 there are extracts from the priced catalogue of the sale of Hogarth's pictures. Among these are three portraits of Hogarth by himself; one is in the National Gallery, another in the National Portrait Gallery, and the third, "His own portrait, a head," is, I have every ground for hoping, now in my possession. It was obtained for me some three years ago, through the kindness of Mr. Woolner, the eminent sculptor, who has no doubt whatever that it is an original portrait of and by Hogarth. It is merely the head and shoulders. On the head is the well-known furry cap, and the expression of the face is full of life and power. Is any other portrait of Hogarth (besides the three already mentioned) now existing?

HENRY A. BRIGHT.

Liverpool.

ROBERT PEEL AND JAMES BARRY.—In the year 1805, the friends of James Barry, the painter, subscribed a sum of about 1,000*l.* to purchase an annuity for him. When his friends saw how great were his wants, and how small the amount of the annuity to be obtained would be, one of the subscribers, I have heard, said, "Give me the money, and I will guarantee Barry one per cent. more than the regular rate." The offer was accepted, but Barry died before the first quarter of his annuity became due. I was told, nearly fifty years ago, by one of the subscribers to the fund, who has long been dead, that this offer was made by Robert Peel. I should be glad to know whether the statement is correct.

EDWARD SOLLY.

EPIGRAM.—

"Lumine Acon dextro, capta est Leonilla sinistro,  
Et poterat forma vincere uterque Deos.  
Parve puer lumen quod habes concede puellæ;  
Sic tu cæcus amor, sic erit illa Venus."

Who wrote this epigram? The title is as follows: "On a beautiful Youth struck blind with lightning. Imitated from the Spanish." The epigram is really by Girolomo Amalteo.

A. H. B.

"HELENGENWAGH."—Can any explanation be given of the origin of this marvellous Christian name, which was borne by a sister of Lady Briliana Harley, and, may it not be hoped, by no one else?

T. W. WEBB.

"HENOGHE IN ATH."—In the list of strangers resident in London in 1618, published by the Camden Society in 1863, I see several who are said to have come from "Henoughe in Ath." What can this mean? Is it "Ath in Hainault"?

E. F. D. C.

MRS. GOOCH, 1788.—I have a pamphlet called *An Appeal to the Public on the Conduct of Mrs. Gooch, the Wife of William Gooch, Esq.*, written by herself, and dated "Fleet Prison, January 1, 1788." What was the subsequent fate of this unfortunate lady, who was married at seventeen, and discarded by her husband at twenty?

MORTIMER COLLINS.

Knowl Hill, Berks.

"HUNDRED SILVER."—There are several parishes in Herefordshire and Worcestershire subject to the annual payment of a small sum of money called "Hundred Silver." In some instances it is paid to a private person. The meaning of this term, the origin of the payment, and the authority for collecting it, are desired.

MONTE DE ALTO.

SIR TRISTRAM.—In John Manwood's *Treatise on the Lawes of the Forest*, reference is made to "old Sir Tristram in his worthie treatise of Hunting." Is this work still in existence, and where can a copy be seen? I do not allude to other books bearing his name—to Lays or Romances—but to the one on Hunting.

GEORGE R. JESSE.

"OPUS DE EMENDATIONE TEMPORUM." By Joseph Justus Scaliger, who died at Leyden in 1609.—From what source was the information given in the above work regarding Calicut,\* on the south west coast of India, derived, and has any English or French translation of it ever been published?

E.

Starcross.

MOSTAR DE VELIS, *mustre de villiars, mustard-villars*, "a kind of mixed grey woollen cloth" (Halliwell). What is the derivation of the term?

J. T. F.

Hatfield Hall, Durham.

PORTRAIT OF A LADY.—I have recently seen a portrait of a lady, evidently of the early part of the reign of Elizabeth, the bodice of whose dress is represented as covered with embroidered acorns and oak leaves. I have strong reasons for believing that this person was connected, by marriage or blood, with the House of Percy, Earls of Northumberland. Most probably the acorns are a badge, not a fancy ornament. If this be so, it may be possible to identify the picture. I shall be glad if any one can throw light upon it.

CORNUB.

\* *Christianity in India*, by Bishop Hough, vol. i. p. 100.



SIR PETER RIVERS GAY, BART. (or Grey, as spelt in Hardy's edition of *Le Neve's Fasti*), was prebendary of Winchester from 1766 to 1790. He was also rector of Woolwich, in Kent. Lysons says that he assumed the name of Gay in consequence of his inheriting a considerable estate from a gentleman of that name. Any particulars as to his ancestry and the property thus acquired would be of service to  
E. H. W. DUNKIN.  
Kidbrooke Park Road, Blackheath.

### Replies.

PAOLO SARPI.

(1<sup>st</sup> S. iv. 275 ; 2<sup>nd</sup> S. iv. 121 ; vii. 350 ; x. 62 ; 5<sup>th</sup> S. i. 184, 223, 243, 315, 397, 438.)

The judgments of writers on the character of this eminent adversary of the Court of Rome will, probably, be acceptable to many of your readers. The notes of Sir Roger Twysden on the *History of the Council of Trent* have been given in 2<sup>nd</sup> S. iv. 121-24. For his life, besides the numerous references in Bayle's *Dictionary*, 1739, *tit.* Paolo, and in Chalmers, the reader may consult the *Retrospective Review*, ii. 437, Buckle's *Miscellaneous and Posthumous Works*, ii. 175, and Lowndes's *Bibliographer's Manual*, edited by Bohn, who refers to *Gentleman's Magazine*, August, 1838, &c.

*History of the Reign of Charles V.* By William Robertson, D.D. :—

"Our knowledge of the proceedings of this assembly is derived from three different authors. Father Paul, of Venice, wrote his *History of the Council of Trent* while the memory of what passed was recent, and some who had been members of it were still alive. He has exposed the intrigues and artifices by which it was conducted with a freedom and severity which have given a deep wound to the credit of the Council. He has described its deliberations, and explained its decrees, with such perspicuity and depth of thought, with such various erudition, and such force of reason, as have justly entitled his work to be placed among the most admired historical compositions. About half a century thereafter the Jesuit Pallavicini published his *History of the Council in Opposition to that of Paul*, and by employing all the force of an acute and refining genius to invalidate the credit or to confute the reasonings of his antagonist, he labours to prove, by artful apologies for the proceedings of the Council, and subtile interpretations of its decrees, that it deliberated with impartiality, and decided with judgment as well as candour. Vargas, a Spanish doctor of laws, who was appointed to attend the imperial ambassadors at Trent, sent the Bishop of Arras a regular account of the transactions there, explaining all the arts which the legate employed to influence or overawe the Council. The letters have been published, in which he inveighs against the Papal Court with that asperity of censure which was natural to a man whose situation enabled him to observe its intrigues thoroughly, and who was obliged to exert all his attention and talents in order to disappoint them. . . . Father Paul, of Venice, is, perhaps, the only person educated in a cloister that ever was altogether superior to its prejudices, or who viewed the transactions of men, and reasoned concerning the interests of society,

with the enlarged sentiments of a philosopher, with the discernment of a man conversant in affairs, and with the liberality of a gentleman."

Nathanael Brent's *Dedication* :—

"I offer to your Majesties view the truest and most judicious ecclesiastical historie that either modern times, or any antiquitie, hath afforded to the world ; impaired, I confesse, in beauty as being transported out of the naturall lustre both of style and phrase, by a rude and unskilfull Translator, but nothing altered in the truth and sincerity of the matter which it handleth."

Ranke's *History of the Popes*, Bohn, vol. iii. sect. 2, 103-38. "Critical Remarks on Sarpi and Pallavicini" :—

"In Sarpi's *History of the Council*, the original authorities, the sources of information, are collected with diligence, elaborated carefully, and used with the highest intelligence. Neither can we affirm that they are falsified, or that they are frequently and essentially perverted ; but the conduct of the work is in a spirit of a decided opposition. By this method Sarpi laid open a new path. To what had been mere compilation he gave the unity of a general and definite tendency. This work is disparaging, reproachful, and hostile. It is the first example of a history in which the whole development of the subject is accompanied by unceasing censures. The character of the work is far more decided in this respect than that of Thuanus, who first made a slight approach to that manner wherein Sarpi has found innumerable followers. . . . A book like the *History* of Sarpi, so richly furnished with details never before made known, so full of spirit and sarcasm, treating of an event so important, and one of which the consequences exercised a commanding influence on those times, could not fail to produce the deepest impression. The first edition appeared in 1619, and between that year and the year 1622 four editions of a Latin translation had been published. There were, besides, a German and a French translation. The Court of Rome was the more earnestly determined to have this work refuted, from the fact it contained many errors which were immediately obvious to all who were accurately acquainted with the events of that period."

The best edition of the French translation by Courayer, 3 vols. 4to., 1751, contains a defence of it by the author not in the former editions.

Hallam's *Literature of Europe*, ii. 300 :—

"Nothing was more worthy of remark, especially in literary history, than the appearance of one great man, Fra Paolo Sarpi, the first who in modern time, and in a Catholic country, shook the fabric, not only of papal despotism, but of ecclesiastical independence and power."

The Rev. Joseph Mendham, "*Memoirs of the Council of Trent* ; principally derived from Manuscript and Unpublished Records, namely, Histories, Diaries, Letters, and other Documents, of the Leading Actors in that Assembly. 1834."

*Acta Concilii Tridentini Anno 1562 et 1563, usque in Finem Concilii.* A Gabriele Cardinale Paleotto descripta :—

"This, writes the editor, is an extended and highly valuable history, and is one of the principal fountains from which Pallavicino drew his intelligence for the corresponding period. This author, likewise, was a party in the scenes and acts which he records."—Pref.

The Rev. Theodore Alois Buckley, B.A., *A History of the Council of Trent*, 1852 :—



"The discrepancy between the writings of these historians has been diligently, and, for the most part, fairly sifted by the Abbé le Courayer, who, in his translation of Father Paul, noticed every variation of importance, and has shown that Sarpi too often has the best of the evidence in his favour. At the same time, by his careful examination of every document and history he could meet with, he has furnished a valuable stock of materials, and greatly lightened the labours of succeeding historians of the Council. But the researches of Mendham and Ranke, as well as the massive collection of documents published by Le Plat, have brought forward so much that is new and valuable, that the means of information, upon which the present little work has been based, are largely increased."

*Schellhornii Amœnitates Literariæ et Ecclesiasticæ*, i. 292:—

"Elegantissimum est epigramma, quod Pauli Sarpî imagini subjiciendum exhibet Bernhardus de la Monnoye, tom. iii. Menagianorum, p. 8, edit. Paris, 1715:—

'Et genio et scriptis ingentem conspice Paulum:  
Hic etiam Petro restitit in faciem.'

Effigiem ejus in Bibliotheca Bodleiana Oxonii exstare cum hac epigraphe: Concilii Tridentini eviscerator."

*Morhofii Polyhistor Literarius*, i. 221:—

"Fuit ille sacri ordinis homo, Monachus, Minorita,\* sed summi ingenii. Ejus extat Historia Concilii Tridentini, magna prudentia, et ingenuitate scripta, sub nomine Suavis Polani, quam inter absolutissima historiæ specimina numerat Guido Patinus, Epist. 170, &c."

Francis Horner, *Memoirs* 1.:—

"For a few days past I have been reading a little of Father Paul's *History of the Council of Trent*, and am highly delighted with the unembarrassed perspicuity of the narrative, the good sense and precision with which the various reasonings and views of the different parties are stated, and, above all, the sublime impartiality and temper which holds so fair a balance with such steadiness of hand. . . . I have always thought one of Mackintosh's chief difficulties in his undertaking was to put into narrative the deliberations of an assembly; Father Paul has shown how many of those difficulties are to be overcome, and some, indeed, peculiar to this assembly."

See also Mackintosh's *History of the Progress of Ethical Philosophy*.

I shall conclude with the eulogy of Sarpi by Dr. Johnson:—

"This and other attempts upon his life obliged him to confine himself to his convent, where he engaged in writing the *History of the Council of Trent*, a work unequalled for the judicious disposition of the matter, and artful texture of the narration, commended by Dr. Burnet as the completest model of historical writing, and celebrated by Mr. Wotton as equivalent to any production of antiquity; in which the reader finds liberty without licentiousness, piety without hypocrisy, freedom of speech without neglect of decency, severity without rigour, and extensive learning without ostentation."

BIBLIOTHECAR. CHETHAM.

\* Paulus Sarpîus non fuit Minorita, sed Ordinis Servitarum Monachus [Editor].

## THE FIGHT AT PERTH.

(5<sup>th</sup> i. 364, 469; ii. 69, 189, 410, 471.)

(Concluded from p. 472.)

3. MR. SHAW has been at the trouble of pointing out what he considers to be some inaccuracies on my part, not because they bear directly on the subject under discussion, but "because some judge of a writer's whole work by his regard or disregard for details." For instance, he finds it necessary to repeat, what I should have supposed every one knew, that the fight was on the North Inch. He objects to my writing Chewil instead of Quhewil. He will observe that, in my last letter, I mention Quhele or Chewil as being synonymous, a point which he does not question. He informs me of what most writers tell us, that Duncan Stewart was leader of the caterans in the Raid of Angus; but, as MR. SHAW considers that "Wyntoun alone is entitled to any regard as an authority in this matter," it may interest him to notice, that Wyntoun does not mention Stewart at all, and talks only of the Duncansons, who, again, are not mentioned by Bower. Nevertheless, the Act of 1392 (which, by some slip, I had called 1391) makes it certain that both were present. A further reference to Wyntoun, like the examination of the list of those outlawed, tends to localize (and it is in this respect that it concerns us) the origin of the Raid of Angus in a dispute between the Highland men and Sir David Lindsay of Glenesk. Indeed, the present Earl of Crawford, who first displayed his great powers of research in his pleasant *Lives of the Lindsays*, has shown in that work, that it is not improbable that the Duncansons had some claims on lands held by Sir David.

MR. SHAW says, I should have known that Sir David was the person employed to quiet the Highlanders, not the Earl of Crawford. As Bower calls Sir David de Lindsay also De Crawford, the mistake would have been a venial one. But I used the phrase advisedly, as it is perhaps on the whole more probable that Sir James de Lindsay, the true De Crawford, often termed Lord Crawford by courtesy (the cousin, whom Sir David succeeded in 1397 as head of the family, being created Earl in 1398), was the person employed. But it is a matter of indifference which it was. Both held land in Angus, and Sir James in Aberdeenshire also. Sir David was wounded at Glasclune.

4. I am considered to be deficient in critical acumen, and apparently to attach equal value to all authorities whom I may quote. The comparative value of evidence afforded by eye-witnesses or public documents, or historians, or tradition, need not be discussed here. Every inquirer is supposed to sift his authorities, and to know that different historians and different traditions are entitled to various degrees of credit. It is naïvely



asked, what reason I have for saying that Buchanan had all previous accounts before him. I certainly did not stand behind Buchanan's shoulder as he wrote, but it is easy to see, that he made the mistake about the number of the combatants, from having the Latin of Boece before him; probably after all, the *triceni* was a mere misprint for *treceni*, just as Bellenden was misled into introducing the Glen Quhattanis by the misprint Clankquhete. After all depreciation of Buchanan for his inaccuracies and his embellishments, his opinion on subjects, on which he did not entertain violent prejudices, is still quite worthy of consideration. And although he wrote about two hundred years after the fight at Perth, his work is one hundred years anterior to the date, when most Highland family histories were compiled.

But MR. SHAW'S gravest charge has still to be answered. He has done me the compliment of subjecting most of my remarks to a pretty rigid scrutiny; it is, therefore, the more surprising, that he should have fallen into the odd misapprehension, that I have said that "Bower's work in the Bodleian had not been printed unless lately." In my last letter, after mentioning Bower, Major, and Boece, I go on to speak of the continuator of Fordun of the year 1461 in the Bodleian. I could not, therefore, have meant Bower, who wrote some twenty years before. The other continuator, as is well known, was at one time supposed to have been Bishop Elphinstone, but is now believed to have been a certain Patrick Russell. As it was from his MS. that I quoted the passage (a translation of which had appeared in one of the last numbers of the *London Scotsman*), I am sorry that MR. SHAW has had the trouble of searching in Bower, and that he should have made himself unhappy about the authenticity of the quotation, finding that "it was somewhat strange that the passage had been overlooked"; and that he should have given himself the further trouble of obligingly communicating, for my express instruction, information respecting editions of Fordun and Bower.

MR. SHAW can scarcely any longer complain that I have not replied to most of his criticisms. I have to thank him for them. They have induced me to give more attention to Wyntoun and to the Act of 1392. And a reference to them has furnished additional evidence, tending to localize all the circumstances connected with the Raid of Angus; and evidence corroborative of the conclusion, that it was the desire to revenge the disaster at Glasclune, to punish at least one portion of those concerned in it, and in the continued disturbances in Angus, that induced the Government to sanction the singular combat at Perth. This they did, on the recommendation of the Commissioners appointed originally to chastise those who had taken part in the slaughter of the Sheriff of Angus. This seems to be almost the only view

of the question that accounts at all for the Government consenting to so unusual a form of quasi-judicial procedure.

I cannot conclude this too lengthy letter, without expressing my regret for the recent death of the Rev. Mr. Shaw, of Forfar, who took such a spirited share in the controversy on this subject, which was carried on in these pages some years ago.

JOHN MACPHERSON.

Curzon Street.

ARISTOTLE ON DANCING AND POETRY (5<sup>th</sup> S. ii. 328.)—MR. H. BECKER asks for the "exact reference to the passage in Aristotle where he classes dancing and poetry together." There are two passages in the *Poetics* of Aristotle, another in the *Rhetoric*, and one more in the *Politics*, which may illustrate the subject; but until the question is stated more accurately, and the nature or head of the classification given, it is, I fear, almost hopeless to expect an exact reference. The passages, however, are as follows:—

1. "αὐτῷ δὲ τῷ ῥυθμῷ μιμοῦνται χωρὶς ἁρμονίας οἱ [αἱ, scil. τέχναι, Tyrw.] τῶν ὀρχηστῶν· καὶ γὰρ οὗτοι [οὕτω, Tyrw.] διὰ τῶν σχηματιζομένων ῥυθμῶν μιμοῦνται καὶ ἥθη καὶ πάθη καὶ πράξεις" (*Poet.*, § γ, p. 2, edit. Tyrwhitt, Oxon., 1817),—i. e., The art of dancing without the aid of music can imitate manners, passions, and actions by the very rhythm or measure itself, accompanied with gestures.

2. "τὸ μὲν γὰρ πρῶτον τετραμέτρῳ ἐχρῶντο, διὰ τὸ σατυρικὴν καὶ ὀρχηστικωτέραν εἶναι τὴν ποίησιν" (*Ibid.*, § ι, p. 12),—i. e., At first the dramatists adopted the (trochaic) tetrameter because the poetry was satyric and rather of the dancing character.

3. "ὁ δὲ τροχαῖος κορδακικώτερος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ τροχερὸς ῥυθμὸς τὰ τετράμετρα,"—i. e., The trochaic is too dancing a metre, and the tetrameters indicate it, being a tripping or running measure (*Rhet.*, b. III. cap. viii. § 4, edit. Oxon., 1826, p. 178).

4. "διὸ καὶ τὰππουσιν αὐτὴν [i. e., μουσικὴν] καὶ χρῶνται πᾶσι τούτοις ὁμοίως οἶνω, καὶ μέθῃ καὶ μουσικῇ· τιθέασι δὲ καὶ τὴν ὀρχησιν ἐν τούτοις,"—i. e., Men class music as a relaxation, and adopt these three means, wine, a carousal, and music (poetry included?). And amongst these they even place dancing (*Polit.*, lib. VIII. cap. iv., ed. Lips., Tauchn., 1831).

It must be remembered that the Greek word μουσικὴ included poetry, especially lyric, as well as music, and it therefore becomes important to ascertain both the sense in which Aristotle classes dancing with poetry, and also the word he used to express the latter art.

E. A. D.

The following passage from Aristotle's *Art of Poetry* may be cited, and fulfils, I trust,



your correspondent's wish. Edition, Oxonii, MDCCCXVII :—

“τὸ δὲ ἰαμβικὸν καὶ τετράμετρον, κινητικά·  
τὸ μὲν ὀρχηστικόν, τὸ δὲ πρακτικόν.”—§ xli.

“The Iambic and Trochaic have more motion ; the latter being adapted to dance, the other to action and business.”

It is worthy of mention that the Choral Hymn to Apollo was named ὑπόρχημα, from its being accompanied with dancing ; and, moreover, the old poets Thespis, Pratinas, Carcinus, and Phrynichus, were specially called the dancing poets (ὀρχηστικοὶ ποιηταὶ) from making their dramas depend on the dancing of the chorus, and even taught dancing to those who wished to learn. Æschylus himself must have been an excellent figure and posture master, as he is represented by Aristophanes as saying,—

“τοῖς χοροῖς αὐτὸς τὰ σχήματ' ἐποίουν.”

“I myself taught those dances to the chorus,  
Which pleased so much, when erst they danced before us.”

(Cf. *Atheneus*, i. 27, 39, xiv. 25-30.)

WILLIAM PLATT.

Conservative Club.

The passage required is probably that in the *Poetics*, chap. ii. § 4, “Αὐτῷ,” &c. :—

“In the imitations of dance, rhythm alone is employed without melody ; for there are dancers who, by rhythm applied to gesture, express manners, passions, and actions.”—Twining's translation, p. 102, ed. 1812.

At p. 226 he has a long note, from which it may suffice to quote thus much :—

“Dancing is here transiently mentioned, merely to exemplify what he had been saying of the combined or separate use of rhythm, words, and melody ; and to show in what manner not only melody and rhythm might be separated from words, as in music ; but rhythm also might be separated from melody, and used alone. For such an instance he could have recourse only to dance ; and so Aristides Quintilianus, ῥυθμος δὲ καθ' αὐτὸν μὲν νοεῖται ἐπὶ ψιλλῇ ὀρχήσειω.”

W. E. BUCKLEY.

THOMAS SUTTON (5th S. ii. 409, 455.)—The individual of this name, who was buried at Waltham in the year 1612, could not have been the magnificent founder of the Charterhouse, for the particulars of his life, death, and burial in London are well known. Born at Knaith, of an ancient Lincolnshire family, about the year 1531, he was educated at Eton and Cambridge, became a Member of the Honourable Society of Lincoln's Inn ; subsequently spent a considerable portion of his time abroad ; but on his return a fortunate purchase of property in the north of England, upon which coal was afterwards found, led to the accumulation of considerable wealth. He came to London and pursued a successful mercantile career, his business establishment being at Broken Wharf, in the parish of St. Mary Somerset ; and

his private residence at Hackney, where, as we learn, he died on December 12, 1611, at the advanced age of seventy-nine. His riches enabled him to acquire extensive estates in Cambridge-shire, Lincolnshire, Wiltshire, and Essex ; and it was at Little Hallingbury, in the latter county, that he intended to erect his projected hospital, but purchasing the Carthusian Monastery in London of Lord Suffolk for 13,000*l.*, he endowed it as the charity under the title of the Hospital of King James. He did not live to witness the completion of his work ; and it was owing to the chapel being unfinished at the time of his decease that his body was temporarily entombed elsewhere. Dr. Bearcroft, in his *History of the Charterhouse*, published in 1737, states that “his bowels were buried in the parish church at Hackney,” and that his body was embalmed by one Edmond Phillips, apothecary, and preserved in the house until May 28, 1612, when “the roads being good,” the governors (whom he enumerates) “met in assembly there, the procession being organized under the direction of the celebrated Camden, Clarencieux King of Arms.” A hundred old men in black cloaks preceded the corpse, “which was then deposited in Christ Church, London,” to be removed to the Charterhouse, when the chapel should be finished, and a vault and tomb prepared for it. These arrangements were not completed until the year 1614, as shown by the following extract from Dr. Bearcroft's book :—

“And now the Founder's tomb being finished, his corpse was brought, upon the shoulders of the poor brethren of his foundation, from Christ Church, on December 12, 1614, the anniversary of Mr. Sutton's death, in a solemn procession, all the members of the Hospital attending, to the chapel in the Charterhouse, and there deposited in a vault on the north side under his magnificent tomb.”

In the year 1842 this chapel was under repair, and an opportunity was afforded for an examination of the vault beneath Thomas Sutton's monument. The leaden coffin containing his remains was then discovered, bearing upon it the simple inscription, “1611, Thomas Sutton, Esquiar.” The coffin resembled a “mummy case” in form, being adapted to the shape of the body, and was similar to one used in 1609 for the interment of Sir John Spencer, Lord Mayor 1593, in the church of St. Helen's, Bishopsgate. The woodcut in the *Gentleman's Magazine* for January, 1843, was copied from a drawing made at the time by my father, the late Mr. E. B. Price, F.S.A. This original sketch is still in our possession. I have not at hand the means of ascertaining whether there was any connexion between the Suttons of Lincolnshire and those of Essex. Morant, in his *History*, mentions one Sir Hamond de Sotton, temp. Edward I., who, it would seem, took his name from the parish of Sutton, near Hawkswell and Rochford in Essex ; and it is quite possible that the



Suttons buried at Waltham may be descendants of this ancient family. The surname is, however, a by no means uncommon one. Heraldry, says Mr. Lower, attests its commonness by assigning to it more than fifty different coats of arms. The arms used by the family in Lincolnshire were, as we know, Or on a chevron, between three annulets gules, as many crescents or; while those of the Essex Suttons above referred to were vert, a crosslet, three cups argent.

JOHN EDWARD PRICE, F.S.A.  
60, Albion Road, Stoke Newington.

"BONNIE DUNDEE" (5<sup>th</sup> S. ii. 5, 154, 357, 437.)—I beg GREYSTELL'S pardon for questioning the accuracy of his statements; but is he not mistaken in calling Miss Clementina Stirling Grahame "Claverhouse's last lineal descendant?" I cannot see how Claverhouse—"Bonnie Dundee"—could have any descendants at all, as his only child died an infant. According to all the histories and pedigrees I ever saw, the elder line of Grahame of Claverhouse became extinct in the person of David, third Viscount Dundee (only brother of the first Viscount), on whose death in 1700 the representation of the family devolved on his cousin, David Grahame of Duntroon, titular fourth Viscount; and the present family of Duntroon is descended from this latter David's third son, who bore the same name.

Some time ago I put a question in "N. & Q." about the Grahame family, viz., whether there were, or ever had been, any direct descendants of James, titular sixth Viscount Dundee (grandson of the above David, being the son of his eldest son William), who died at Dunkirk in 1759. I received several courteous replies, but none which gave me the precise information I wanted. I, however, did not renew my appeal, because I thought I had obtained a clue which would enable me to find out what I wanted without further troubling "N. & Q." and its correspondents. I failed in this; and now that Bonnie Dundee and his family are again being discussed, I beg leave to repeat my query. Did James Grahame of Duntroon, sixth Viscount Dundee, leave any children, and, if so, what direct descendants did they leave?

M. L.

Miss Clementina Stirling Grahame is not the only representative of the Claverhouse now living. Dundee is lineally represented by the family of Brooke, of whom the head is the Right Hon. William Brooke, one of the Lords Commissioners of the Great Seal for Ireland. A particular account of this is given in Sir B. Burke's *Vicissitudes of Families*, under title "Hector Grahame of Lea."

J. M. G. BROOKE.

THOMAS TREGOSSE (5<sup>th</sup> S. ii. 341.)—*The Life and Death of Thomas Tregosse, Late Minister*

*of the Gospel at Milar and Mabe in Cornwall*, London, 1671, 8vo., is not an extremely scarce book. In the British Museum there are two editions, both dated in 1671, the second only varies from the first by the pagination being more perfect, and by the list of errata being omitted. The authorship of this anonymous work is attributed to Rev. Theophilus Gale, M.A. (Fellow of Magd. Coll., who was preacher at Winchester Cathedral until he was ejected in 1662; he died in 1678, aged but forty-nine, and was buried in Bunhill Fields), by the Rev. Dr. Bliss, in his edition of Wood, iii. 1151. Other accounts of the Rev. T. Tregosse are to be found in Palmer's *Nonconformist's Memorial* (1775), i. 286-87, *Methodist Magazine*, xxxviii. 161-67 (1814), *Journal of Rev. John Wesley*, Sept. 4, 1775. A reprint of *The Life and Death of Thomas Tregosse*, very slightly abridged, is also given in *The Lives of Sundry Eminent Persons in this Later Age*, by Samuel Clark, sometimes pastor of Bennet Fink, London, Lond., 1683, 4to., contained in pp. 109-26. We are not aware that the story relating to the Pilchard fishery at St. Ives, as told in the *Life*, has been reproduced in any work on Cornwall, but many similar tales have always been current in the county.

#### THE AUTHORS OF THE "BIBLIOTHECA CORNUBIENSIS."

Calamy, in *A Continuation of the Account of the Ministers, &c., who were Ejected, &c.*, London, MDCCXXVII., vol. i. p. 98, in writing of Mr. Theophilus Gale, M.A., says:—

"And to the Account given of his Works, p. 65, this Addition may be made: He wrote also the life of Mr. Thomas Tregosse."

In the *Nonconformist's Memorial*, London, MDCLXXV. (vol. i. p. 190), amongst Gale's works is mentioned *The Life of Mr. Tross*, an evident mis-spelling. Tregosse died January 18, 1679.

JOHNSON BAILY.

OSBORNE FAMILY (5<sup>th</sup> S. ii. 187.)—LORD GORT is probably not aware of an error in the published accounts of the Osborne baronetage. On the death of the third baronet, Sir John, in April, 1713, he was succeeded by his brother, Richard, as fourth baronet: he was a lunatic, and died without issue in October, 1713, leaving three sisters: Grace, wife of Beverley Ussher, Esq.; Elizabeth, wife of the Very Rev. Arthur Pomeroy; and Anne, wife of Charles O'Dell, Esq., his co-heirs. His cousin, Sir Thomas, then became fifth baronet, whose grandson, Sir Nicholas, sixth baronet, left two daughters, his co-heirs, at his death, May 13, 1718, viz.: Anne, wife of Henry Vere Ker, Esq., and Dorothy, wife of William Taylor, Esq., of Mallow. LORD GORT seems to ignore Mrs. O'Dell and Mrs. Taylor, although, if their descendants have not failed, they are co-representatives of the



fourth and sixth baronets respectively. LORD GORT will find some particulars of the family in Brown's *Parl. Cases*, vol. vi. p. 20.

Sir Richard, the first baronet, died in 1638, his wife is said to have been Mary, second daughter of Sir George Carew, Lord Deputy (her elder sister Grace is said to have married — Walsh, by whom she was mother of Sir Nicholas Walsh of Piltown, near Waterford), by whom he had four sons and one daughter, Mary, wife of Dr. Gough, Bishop of Limerick. The sons were: (1) Sir Richard, second baronet, who married Elizabeth —? living at his death, March 2, 1684-5; (2) Nicholas, of Cappagh, Clerk of the Crown, father of Sir Thomas, fifth baronet; (3) Roger; and (4) Sir John Osborne, of London, Kt. (1680-2). I do not know anything of — Osborne, Sheriff of the County of Dublin, who died July 20, 1624, except that his wife was a Miss Walsh of Killincharge, co. Wicklow, if I may judge so from the arms impaled with his in *Fun. Ent.*, vol. v. p. 47. Richard Edwards, Master of the Tailors' Company, of Dublin, died January 11, 1640. His first wife was Margaret, daughter of John Osborne, of Dublin. His arms are given in *Fun. Ent.* ix. 233, as "Argent, a chevron engrailed between three Cornish choughs," impaling Osborne, "Gules, a fesse argent, cotised or, charged with two fountains, ppr., over all a bend of the second." Sheriff Osborne had precisely the same arms, differing slightly from those borne by the baronet's family, the fesse being *argent* instead of *or*. Sir Robert Osborne was knighted by Robert, Earl of Essex, Lord Deputy, September 24, 1599, and Sir Thomas by the Duke of Ormond, L.L., November 5, 1679 or 1680. Any information respecting Sir George Sexton and his family will be gladly received by one of his descendants. Y. S. M.

"SANADON" (5<sup>th</sup> S. ii. 285, 456.)—This is nothing but a stupid and unmeaning joke, which it is difficult to believe was ever *printed* in any edition of Horace. Sanadon was a French editor or translator of Horace—as I believe, utterly bad and decried, and never mentioned without an invective, like Pauw's *Æschylus*, or Bentley's *Milton*. LYTTLETON.

ANTS LAYING UP CORN (2<sup>nd</sup> S. xi. 388, 475.)—I am not aware that the attention of your readers has been directed upon this question to *Harvesting Ants and Trap-door Spiders*, by J. Traherne Moggridge, F.L.S. (London, Reeve & Co.), pp. 156. The work will well repay perusal, and the reader will regret to learn that the author's labours were closed by his early death at Mentone, on 24th November. GEO. E. FRERE, F.R.S.

ARMOUR IN CHURCHES (5<sup>th</sup> S. ii. 388.)—In Parker's *Correspondence*, No. cclxv., and *Doc. Ann.*, i. 347, May 6, 1569, will be found a letter

ordering a levy of armour from all the clergy of the province of Canterbury according to the statute 4 and 5 Ph. et Mar., c. 2, repealed 1 Jac. I., c. 25, § 47. There is a list of armour in my *Hist. of St. Margaret's, Westminster*. The churchwardens' account at Cheddar for 1640 contains these entries under Constables' Account:—"Paid the furbor for dressing the armour"; "Paid for a payre of bondeleares 2l. 8s. 6d."; "Paid the soldiers for presse money 9s. 6d."; "Paid for carryinge the armor to Bridgewater 12s."; "Spent upon the trayners at Bridgewater 12d."—(*Hist. MSS. Comm.*, 3 Rep. p. 330.) See also "For levying armour among the clergy of Bedfordshire" (Lansdown MS., xc. n. 86); "Horsemen and armour of clergy, diocese of Canterbury, 1568" (*Ibid.*, xi. n. 54); "Inventory of Armour of Chichester Cathedral, and Battle deanery" (Harl. MS., 703, fo. 89, 153).

MACKENZIE E. C. WALCOTT.

BARONY OF TOTNESS (5<sup>th</sup> S. ii. 308.)—I have in my possession a manuscript history of Devon, very much damaged by fire and water. The first three pages and the title-page are missing, but I believe it to have been written by Bartholomew White.

I extract, for the information of D. C. E., what he says as to the Barony of Totness:—

"This Town of Totness y<sup>e</sup> Conquer gave w<sup>th</sup> a great Estate to y<sup>e</sup> noble Norman, Indaole, where he principally seated himself, erected a Castle now threatn<sup>d</sup> mine and hold it y<sup>e</sup> chief place of his *Barony*; inso-much y<sup>t</sup> he was y<sup>e</sup> of stiled de Totness: K. H. 2 gave y<sup>e</sup> L<sup>d</sup>ship of Totness unto S<sup>r</sup> Reginald de Bru<sup>r</sup> and K. John reassumed it again, upon displeasure ag<sup>t</sup> de Bruer, and deliver'd y<sup>e</sup> Castle to y<sup>e</sup> keeping of Henry, y<sup>e</sup> son of y<sup>e</sup> E. of Cornwall, but afterwards had y<sup>e</sup> land again, and y<sup>e</sup> last left it to Eva, his youngest dau. wife of y<sup>e</sup> L<sup>d</sup> Cautelupe, from w<sup>ch</sup> family, by Milescent sister of Geo. Cautelupe, it came to Em<sup>l</sup> de la Zouch, and y<sup>e</sup> remain<sup>d</sup> before John L<sup>d</sup> Zouch was attainted for taking p<sup>t</sup> with K. R. 3; y<sup>n</sup> K. H. 7 bestow'd Totness on S<sup>r</sup> Richard Edgecomb, w<sup>m</sup> he held in speciale fav<sup>r</sup>, in whose posterity it remain'd, untill Pieres Edgecomb sold y<sup>e</sup> hon<sup>r</sup> unto y<sup>e</sup> L<sup>d</sup> Edw<sup>d</sup> Seymour."

And at p. 228 of the same manuscript, I find, under the head of—

"The Baronys of this County, and how many K<sup>ts</sup> fees were held by these Hon<sup>rs</sup>, with the Ensigns of their ancient owners:—Reginald Brease held y<sup>e</sup> Castle and hon<sup>r</sup> of Totness by y<sup>e</sup> gift of K. H. 2<sup>d</sup>, w<sup>ch</sup> *Barony* in King Jn<sup>o</sup> time was divided, whereof W<sup>m</sup> Brease had 28 K<sup>ts</sup> fees and half, and Hen. Nonant 27½ of a K<sup>t</sup> fee. Edward Seamour hath this hon<sup>r</sup>."

JOHN PARKIN.

Idridgehay, Wirksworth.

"EAU DE VIE" (5<sup>th</sup> S. ii. 285.)—There can be but little doubt that Bescherelle is wrong. The term *eau de vie* occurs in documents at least as far back as the fifteenth century, just as *levende water* is the term used in Flemish documents from the fifteenth to the seventeenth century.

W. H. JAMES WEALE.



A SCOTCH BARONETCY (5<sup>th</sup> S. ii. 288.)—Burke's *Extinct and Dormant Baronetcies of England, Ireland, and Scotland*, 2nd ed., Lond., 1864, 8vo. If the particular baronetcy on which information is wanted were known, references could probably be made to the above and other authorities.

GASTON DE BERNEVAL.

Philadelphia.

"THE COURT CONVERT," &c. (5<sup>th</sup> S. ii. 345.)—This and some other beggars' books have been treated of in 1<sup>st</sup> S. vi. 551. In addition to what is there found, I would supplement it by further proof of H. A. and H. W. being identical, and one firm of literary impostors. Here it is:—

"The Access, or Permitted Approach of a Court Penitent to the Divine Astrea, by H. W., gent. Printed, 1703."

A thin quarto of 36 pages, addressed to "Lady Madam Piggot." The name imprinted, as usual, by the handy pocket-press.

This poem, by H. W., gent., after the first few lines, glides very easily into *The Court Convert*, by H. A., gent., which it nearly reprints! A. G.

HENRY HYDE, OF PURTON (5<sup>th</sup> S. ii. 347.)—Henry Hyde, second Earl of Clarendon, married, first, Theodosia, third surviving daughter of Arthur, Lord Capel, by whom he had issue his only son Edward, Lord Combury, who succeeded as third Earl; secondly, Flower, daughter and sole heiress to William Backhouse of Swallowfield, in Berkshire, Esq., and widow of Sir William Backhouse, of the City of London, Bart., by whom he had no issue. Lawrence Hyde, Earl of Rochester, married the Lady Henrietta, fifth daughter of Richard Boyle, Earl of Burlington and Cork, and had issue one son, Henry, who was afterwards Earl of Clarendon and Rochester, and four daughters:—Anne, married to the Duke of Ormond; Henrietta, married to the Earl of Dalkeith; Mary, married to Lord Conway; and Catherine, who appears to have died unmarried. The Hyde arms were: Azure, a chevron between three lozenges, or.

Sutton, Surrey.

EDWARD SOLLY.

HERALDIC (5<sup>th</sup> S. ii. 349.)—The translation of the French description of a coat of arms is,—Sable, on an escutcheon, argent, batons, fleur-de-lises passed in cross and in saltire (*i.e.*, an escarbuncle flory), or; over all on an escutcheon, argent, a cavalier, or, man in armour on horseback, sable. The arms are those of Armand, Comte de Schomberg, the escutcheon over all being for Mertola.

A. W. M.

Leeds.

JAMES PIERCE, 1726 (5<sup>th</sup> S. ii. 347.)—Full particulars of Mr. James Pierce, including the Latin inscription proposed for his tomb, but objected to by his rector, will be found in Murch's *History of*

*Presbyterian Churches in the West of England*, p. 430. K.

"SHAKSPEARE AND THE MUSICAL GLASSES" (5<sup>th</sup> S. ii. 408) will be found in Goldsmith's *Vicar of Wakefield*, 9th Chapter. E. J. C.

[We have to thank eleven correspondents who, subsequently to the above, kindly sent similar answers.]

MARRIAGES IN LENT (5<sup>th</sup> S. ii. 367.)—Bingham, *Origines Ecclesiasticæ* (London, 1722), vol. ix. p. 337, says:—

"The most ancient prohibition that we meet with of this kind is that of the Council of Laodicea (c. A.D. 365), which forbids all Marriages as well as Birthdays to be celebrated in Lent."

Durandus, I. ix. 7, gives the prohibition in his day as extending to the periods from Advent Sunday to Epiphany, from Septuagesima to the Octave of Easter, the three weeks before the feast of St. John Baptist, and from the first day of the Rogations to the Octave of Pentecost.

Bingham (*Orig. Eccl.*, ix. 338) gives as the authority for this extended prohibition the Council of Salegunslade, A.D. 1022, under Benedict VIII. and the Emperor Henry II.

Hampson, *Medii Ævi Kalendarium*, ii. p. 4, quotes the lines:—

"Conjugium Adventus prohibet, Hilarisque relaxat;  
Septuagena vetat, sed Paschæ Octava reducit;  
Rogatio vetitat, concedit Trina potestas."

Archdeacon Cosin, in his *Visitation Articles*, 1627, inquires—

"Whether hath your Minister or Curate . . . solemnized Matrimonie . . . in any times prohibited (that is to say), in Advent, Lent, and in the Rogations without a Licence first obteyned from the Archbishop or his Chancellour?"—Cosin's *Corresp.*, i. 118.

In the Durham Prayer-Book, Cosin added, in MS., to the Table of the Vigils, &c.:—

"By the ecclesiastical laws of this Realm, there be some times in the year wherein Marriages are not usually solemnized, viz.,

from	{ Advent Septuagesima Rogation	until	{ Sunday Trinity Sunday.
			{ 8 days after Epiphany. 8 days after Easter.

The *Annotated Book of Common Prayer*, p. 263, mentions the existence, in Register Books dating 1630, 1641, 1666, of similar notices of prohibition. Very few Churchmen, even in our lax days, would choose to enter into marriage during Lent.

JOHNSON BAILY.

Sharpe, Archbishop of York, in a charge of 1750, names the prohibited times. See Blunt's *Annotated Book of Common Prayer*, p. 263.

J. T. F.

Hatfield Hall, Durham.

The practice of refraining from marrying during Lent, in England, has gradually been declining, but was probably never, nor is it now, entirely out of use. It is one of those godly



and pious customs which most catholic-minded men would use—indeed, every devout man, wherever it were possible. M. T. will most likely remember the discussion which was raised when the Prince of Wales was married in Lent.

C. F. S. WARREN, M.A.

ORIGIN OF THE ROYAL HOUSE OF STUART (5<sup>th</sup> S. ii. 367.)—As Lord Ashburton's *Memoirs of the Royal House of France* is now a scarce and expensive book, and I do not know of any other modern work mentioning the fact, perhaps some of "N. & Q.'s" correspondents may be unaware that the correct pedigree of the Stuarts seems to have been well known in the fourteenth century, though afterwards forgotten, till re-discovered by Pinkerton or Chalmers—whether of the two, I am neither careful nor able to say. Lord Ashburton says (p. 125) that Richard Fitzalan, Earl of Arundel, sold to Edward III. what right he might have to the Stewardship of Scotland. Now this transaction (as his lordship remarks) can only possibly be explained by supposing it well known to all parties that the Stewarts were a branch of the Fitzalans. Lord Ashburton mentions it as an illustration of a point he seeks to prove, that there was more genealogical knowledge at that time than is sometimes thought; and the fact is certainly a curious one.

C. F. S. WARREN, M.A.

Innes must be right, J. C. Roger wrong. Of John Pinkerton being the discoverer of this origin, nothing seems known. The late famous legal antiquary, John Riddell, Esq., Advocate, Edinburgh, in his work, *Stewartiana*, published in 1843, shows, by various expressions, that, in his view, Mr. Chalmers was the true discoverer. In that work, which exhibits the greatest acuteness and research, but is withal ill expressed, he (p. 55) refers to "Mr. Chalmers's origin of that Royal Family as first divulged in the *Caledonia*" (*Caled.*, vol. i. 572-7). And again (at p. 62) speaks of a letter to the author "from Mr. Chalmers himself, raiser of the theory." For an exceedingly able paper on "The Stewarts," reference may be made to that by the Rev. Mr. Eyton, in the *Journal of the Archæological Institute* of December, 1856.

R.

"THE CRY OF NATURE" (5<sup>th</sup> S. ii. 367.)—See "N. & Q.," 3<sup>rd</sup> S. ii. 14, under *Ranæ Comicæ Evangelistes*; or, the *Comic Frogs turned Methodists*, 1786, another of the works of John Oswald. Besides these he published *Euphrosyne*; or, an *Ode to Beauty*, addressed to Mrs. Crouch, 4to., 1789; and *Poems*, to which is added *The Humours of John Bull*, an operatic farce, 12mo, 1789: these last two under the *nom de plume* of Sylvester Otway. In support of the views of the Jacobins, with whom he was connected, Oswald also wrote several political pamphlets, for which see Watt;

and for a memoir of the author, see vol. i. of the *Lives of the Scots Poets*, 12mo., 1821. A. G.

"OUR AFFECTIONS AND PASSIONS," &c. (5<sup>th</sup> S. ii. 368.)—Wordsworth, in his ode *Intimations of Immortality from Recollections of Early Childhood*, has expressed the sentiments referred to.

W. E. BUCKLEY.

NEW WORKS SUGGESTED BY AUTHORS (5<sup>th</sup> S. ii. 385.)—

"Mr. Darwin might write a new book, illustrative of a prehistoric common ancestry, from the fables of Syria, India, and Greece, that tell of animal wisdom."—The *Edinburgh Review*, vol. cxxxviii. (1873), p. 33.

F. A. EDWARDS.

SILVER STAR (5<sup>th</sup> S. ii. 388.)—Your correspondent will find a full explanation of the meaning of this masonic ornament, with the legend *in extenso* (We live in a world of wonders!), in the *Freemason*, a periodical not sufficiently known to the scientific world, as it is a grand repository of "things not generally known" to ordinary historians and physiologists, theologians, astronomers, and tragedians.

Q.

KIRBY'S "WONDERFUL AND ECCENTRIC MUSEUM" (5<sup>th</sup> S. ii. 368.)—The plate as frontispiece to vol. iv. is in my copy; it is "Doctor Isaac Gosset died Dec. 16, 1812, aged sixty-eight. The greatest collector of curious old books of his time." It is evidently a caricature, and was, perhaps, suppressed on that account.

SENEX.

A plate of the "Chevalier d'Eon de Beaumont," on one knee, in a fencing attitude, forms the frontispiece to the copy of vol. iv. in the Manchester Free Library.

S.

"GATE" (5<sup>th</sup> S. ii. 406.)—What is a chain of gate? Jefferey Dudley, "Esquyer" of Russell's Hall, Dudley, 1571, leaves to Thomas Dudley, his son, his "cheyne of gate." It appears from his will that he was Ranger "of all my Lord's chases and parkes within the countye of —." Was this his badge of office?

H. S. G.

This term is by no means peculiar to Dovedale or to Derbyshire; it is in use in the city and county of York, and when reduced to writing, should appear as *gait*. It is to be found in the *Glossary of Provincialisms of East Yorkshire*, lately reprinted from Marshall's *Rural Economy of Yorkshire*, 1788, by the English Dialect Society. "*Gait* (pron. *geeat*), *sb.*, a going place; as a cow-*gait*; the going of a cow in a summer pasture."

ST. SWITHIN.

A cow-gate and a sheep-gate are terms in everyday use in both Lancashire and Yorkshire. A few days ago I heard of a pending lawsuit, the point at issue being whether or not the owner of



"gates" in *fee* is also the owner of the mines and minerals.  
H. FISHWICK, F.S.A.

In letting grazing land in the west of the county Waterford, one cow or its supposed equivalents, two yearlings or six sheep, are called a "collop."

JOSEPH FISHER.

Waterford.

This is no provincial term, but a common legal one. "Sheep-gates," "cattle-gates," occur in many old deeds. In those of our family estate (county of Durham), such rights as those alluded to by MR. JESSE are denominated "stints." In northern parlance *gate* is a road or way, or walk; so "sheep-gates" are "sheep-walks."

JAMES HENRY DIXON.

ELIZABETH HAMILTON (5<sup>th</sup> S. ii. 406.)—If H. will consult the General Index to the Fourth Series, under this lady's name, he will find some notice of the work he alludes to. Several of my queries with regard to this lady are still unanswered.

OLPHAR HAMST.

"THE VAGABOND," BY GEORGE WALKER (5<sup>th</sup> S. ii. 406.)—I have only met with one copy, in two small volumes, well bound, now in my library. The work is entitled "*The Vagabond*. A novel in two volumes. Vol. I. by George Walker. Third edition, with notes. London, printed for G. Walker." It is a third edition with notes, and dedicated to the Right Reverend Father in God Watson, Lord Bishop of Llandaff, date 1799. London, printed for G. Walker, No. 106, Great Portland Street; and Hurst, 32, Paternoster Row. *The Vagabond* is cleverly written, and intended as an answer to Paine and other reformists of that date. The author, in his Preface, recommends his readers to peruse De Lolme. Perhaps some reader can give some account of the author, and the date of his death. Did he write any other works?

HUBERT SMITH.

George Walker wrote numerous things besides the *Vagabond*. An interesting account of him will be found in the *Biog. Dict.*, 1816; and Allibone refers to Watt's *Bib. Brit.* When did he die?

OLPHAR HAMST.

IDAËAN VINE (5<sup>th</sup> S. ii. 365.)—This subject was well ventilated some time back in "N. & Q.,"\* but no real solution arrived at.

Dr. Hooker and William Howell believed it to be *Vaccinium Vitis Idæa*. It was bold to dispute such high authority, and yet their suggestion was disputed, *V. Vitis Idæa*, or cowberry, being a low-growing plant, while the "Idæan Vine" must have been a tall climber. See *The Lady of the Lake*, canto i. Over the "rural portico"

"— Ellen's hands had taught to twine  
The Ivy and Idæan Vine,  
The Clematis, the favoured flower,  
That boasts the name of Virgin's bower."

From a letter I received from Mr. Britten of the British Museum, I quote the following words, that seem to set the matter at rest:—

"I have always looked upon Scott's 'Idæan Vine' as an imaginative semi-classical name for the Clematis, the words being read thus:—

"The Ivy and Idæan Vine—  
The Clematis—the favoured flower,  
That boasts the name of Virgin's-bower.'"

A. D. H.

T. ALLINGTON (5<sup>th</sup> S. i. 288; ii. 135.)—Will OLPHAR HAMST forgive my not having noticed his remark in p. 135? I had left my home for the Continent when that number of "N. & Q." arrived; it was subsequently mislaid, and has been only just recovered. Many years ago I had been struck with a pleasing little poem inserted anonymously in a country newspaper: long afterwards I recognized it in a small volume of poems by T. Allington, lying on the table of a professional waiting-room; but I did not observe where, or by whom, it had been published. I am much obliged to OLPHAR HAMST for the kind trouble he has taken in the matter.

T. W. WEBB.

"NUBILIA" (5<sup>th</sup> S. ii. 407.)—The author is William Mudford. See *Biog. Dict.*, 1816, and *The London Catalogue* for 1800–1827, published in 1827.

OLPHAR HAMST.

[See *ante*, pp. 160, 216.]

THE HERMIT OF RED-COAT'S GREEN (5<sup>th</sup> S. ii. 423.)—It may be interesting to note that I was told, by the late George Hodder, that Charles Dickens employed him to see this eccentric person and report on him, and that he never himself visited him.

MORTIMER COLLINS.

THE AUSTRALIAN DRAMA (5<sup>th</sup> S. i. 423; ii. 55.)—Further additions:—

1. *Raymond, Lord of Milan*: a tragedy of the thirteenth century. By Edward Reeve. Sydney, 1851.

2. *The Devil in Sydney*: an extravaganza. By James Simmonds, comedian, produced in Sydney, 1859.

*Anonymous Drama*. The whole of the miscellanies in Peter 'Possum's Portfolio (Sydney, 1858), including the translation of *The Syracusan Gossips* of Theocritus, are by Mr. Richard Rowe, "a writer accredited with genius," and whose "faculty for poetic translation was something wonderful."—*Denichey*. Vide Barton's *Literature in N. S. W.*, pp. 86, 195; Barton's *Prose and Prose Writers of N. S. W.*, pp. 117 *et seq.*

E. A. P.

ABBEYS AND CASTLES OF SCOTLAND (5<sup>th</sup> S. ii. 280, 432.)—Surely such standard works as Grose's *Antiquities* and Cordiner's *Remarkable Ruins* should be added as worthy predecessors of the very beautiful engravings by Mr. Billings. Messrs.

[\* See "N. & Q.," 4<sup>th</sup> S. i. 277, 303, 379.]



Virtue & Co. published my *Scoti-Monasticon* this year, Dr. Gordon having, unfortunately, left his work incomplete.

MACKENZIE E. C. WALCOTT.

PAUL JONES'S ACTION (5<sup>th</sup> S. ii. 348, 396.)— I am much obliged to MR. THORBURN for the full information given as to Capt. Pearson of the Serapis. I dare say he will kindly add to that obligation. The painting in question is by an amateur, Thomas Mitchell, Esq., surveyor of the navy about the above date. I believe several large ships, possibly the Royal George, were from his designs. I should be glad to hear any particulars of him or of his work. He was self-taught as a painter, but exhibited much skill and power. Having perfect knowledge of ship construction, and being acquainted with all the naval heroes of the time, who gave him personal descriptions of their battles, he had some special qualifications. Among the pictures by him is Lord Rodney's engagement, that of the Isis and Cæsar, and many others. I believe some by him are in Greenwich Hospital. The battle of the Isis and Cæsar was a very gallant affair; the former, a fifty-gun ship, under Capt. Raynor, beat off a French of seventy-four guns, whose captain, the celebrated Bourgainville, lost an arm in the action. What was the subsequent career of Capt. Raynor?

E. ELTON.

Wheatley.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memoirs of the Civil Wars in Wales and the Marches, 1642-1649.* By John Rolland Phillips. 2 vols. (Longmans & Co.)

IN one sense, the story of the great Civil War is a story without end. Many writers have "added something new" to it; many have "made enlargement too"; and now we have Mr. Phillips, who has gone to fresh sources, and from them has drawn materials for a history which, in every page, is attractive, and which is noteworthy for its originality, fairness, and pictorial power of expression.

After a lucid Introduction, we have a sketch of the causes which led to the war, till divided Wales sent a body of her hedgers and ditchers to take valiant part on the King's side, at Edgehill, where Essex caught Charles and stopt his advance on London. The brave Welshmen lost many an after-day, but never their honour. They poured out their blood at Tewkesbury and Hereford, under the Marquis of Hertford. Waller shook their laurels when he took the second-named city; but the Welshmen gave up their lives for the cause on many a bloody field in the Principality and the Marches; and it was not till after Naseby that the Welsh could be recruited in any large numbers

for the Parliament; one result of which was, that Fairfax, with Welsh aid, captured Harlech, the last of several such successes in Wales, in 1647. On the other hand, old Parliamentarians went over to the Royalists, but Cromwell's Ironsides made their mark at Tenby, Chepstow, and Pembroke. At the latter place, three able deserters from the Parliament army were taken prisoners, Langharne, Poyer, and Powell. They were tried in London, and were condemned to be shot. The Government, however, asked but for one life. The three officers drew lots (or rather, a child drew for the three), on two of which were inscribed, "Life given by God." Colonel Poyer drew the blank. On an April morning, in 1649, he stood calmly in front of a platoon of men, in the Piazza, Covent Garden; and there he fell dead under the volley they discharged at him. We conclude by cordially recommending Mr. Phillips's book to all who care to read many new and most interesting chapters in the history of England and Wales.

*The Niebelungenlied. The Fall of the Niebelungers, otherwise the Book of Kriemhild.* Translated by William Nansom Lettsom. (Williams & Norgate.)

*Goethe's Hermann and Dorothea.* Translated into English Hexameter Verse, by Marmaduke J. Teesdale. (Frederick Norgate.)

MR. LETTSOM'S translation of the dream and story of Kriemhild does for English readers much that Dr. Karl Simrock did for German readers in his modern version of the old poem published at Bonn, in 1840, under the title *Zwanzig Lieder von den Niebelungen*. The words "Second Edition" on Mr. Lettsom's title-page show that his well-executed work has been thoroughly appreciated. Mr. Teesdale's translation of that exquisitely beautiful and simple series of home scenes, trials, joys, and affections, deserves to meet with equal appreciation. A man's sympathies must be in tune with the finer feelings of the heart to enjoy Goethe's poem as he wrote it, or to translate it as Mr. Teesdale has done. The very simplicity of the original presents many difficulties in the way of matching it with equal natural simplicity. Mr. Teesdale has surmounted such difficulties. He has added a treasure to literature by executing such an English version of one of the most deservedly popular of German poems.

*Memorials of St. Dunstan, Archbishop of Canterbury.* Edited from various Manuscripts by William Stubbs, M.A. (Longmans & Co.)

*Chronicon Angliæ: ab Anno Domini 1328, usque ad Annum 1388. Auctore Monacho quodam Sancti Albani.* Edited by Edmund Maunde Thompson. (Longmans & Co.)

THE above are two of the latest volumes of the great Historical Series published by authority of the Lords of the Treasury, and under the direction of the Master of the Rolls. Out of the various lives of St. Dunstan, and from his letters and other relics, it will be hard if modern readers fail to build up something like the truth concerning this great Englishman. Mr. Stubbs's Introduction is, as usual with him, full of interest from beginning to end. The chronicle of sixty years of the fourteenth century is admirably edited by the learned Assistant-Keeper of the MSS. in the British Museum. Every page shows how much history may be told in a small space, if the writer will only stick to his subject.



*The Sonnet: its Origin, Structure, and Place in Poetry.* With Original Translations from the Sonnets of Dante, Petrarch, &c., and Remarks on the Art of Translating. By Charles Tomlinson, F.R.S. (Murray.)

THIS book is welcome in itself, and also as a proof that a public exists with sympathy for the loftiest flights of a poet's intellect. Were it otherwise, this graceful and refined book would have had no object. It must have been a work of labour, but a labour loved by the writer, or it would not have been so perfect as it is. There is something to be learned and something to be enjoyed in every one of Mr. Tomlinson's tuneful pages.

*English School Classics.* Edited by Francis Storr, B.A., Assistant-Master at Marlborough College. (Rivingtons.)

MR. STORR now gives us Lord Macaulay's essay on *Moore's Life of Lord Byron*; Mr. Smith, of Winchester, the *Religio Medici* of Sir Thomas Browne; Mr. Sankey, of Marlborough, Goldsmith's *Traveller* and *The Deserted Village*; Mr. Airy, of Wellington College, selections from Addison's papers in *The Spectator*. Thus is completed, as we believe, this most useful series; and thus is afforded us an opportunity, of which we gladly avail ourselves, of again cordially commending to those engaged in the work of education Mr. Storr's efforts for the advancement of a knowledge of classical English writers in schools generally.

*The Scottish Reformers.* Edited by the Rev. Charles Rogers, LL.D. (Printed for the English Reprint Society.)

DR. ROGERS furnishes memoirs of Alexander Cunningham, fifth Earl of Glencairn, Henry Balnaves of Halhill, and John Davidson, Minister of Prestonpans. To Davidson, the pupil and associate of John Knox, is devoted the greater portion of the volume, which contains not only his *Helps for Young Scholars in Christianity*, but also the poetical remains of all.

*Old and New London: a Narrative of its History, its People, and its Places.* By Walter Thornbury. Illustrated with numerous Engravings from the most Authentic Sources. Vol. II. (Cassell, Petter & Galpin.)

MR. THORNBURY has brought his portion of the history of the metropolis to an end. Considering that he has been unaided in this Herculean labour, the work does him great credit, and it is now complete in itself. The woodcuts are admirable. Westminster is in the hands of two gentlemen to whom Mr. Thornbury has made over a large amount of material for the subject which they have undertaken to illustrate.

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THE above couple of volumes explain themselves in their titles. They are truly handy books, the first for romance, the second for reality.

### Notices to Correspondents.

A. L.—According to Dumas, Louis Philippe used to say that he was prouder to be the descendant of Louis XIV., through his illegitimate daughter, than to be the legitimate descendant of the Grand Monarque's brother, Gaston of Orleans.

S. M. D.—The Egyptian Hall, Mansion House, was so called because in its original construction it exactly corresponded with the Egyptian Hall described by Vitruvius.

A. F. DYER.—"The Mistletoe Bough," story and song. See "N. & Q.," 4<sup>th</sup> S. viii. 8, 116, 177, 195, 313, 554; ix. 46, 128, 142, 477.

F. R.—Much obliged by your kind offer to forward the account of the trial, of which, however, we possess a copy.

ARTHUR CUTTY.—The first: &="and *per se* and." The second: Margaret Roper, daughter of Sir Thomas More.

C. J. E.—The site of More's house at Chelsea can be learnt from any intelligent inhabitant.

TH. SHARP can get the information required at Stationers' Hall.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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### NOTICE.

THE CHRISTMAS NUMBER of NOTES AND QUERIES will be published on WEDNESDAY, DECEMBER 23, and will contain Special Papers on the following subjects:—

CHRISTMAS CONTRASTS, by the Editor.  
CHRISTMAS with BISHOP HACKET.  
MY CHRISTMAS DAY of 1824.  
OXFORDSHIRE CHRISTMAS MIRACLE-PLAY.  
CHRISTMAS MUMMERS in DORSETSHIRE.  
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BOOTY'S GHOST.  
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ARTHUR'S OVEN on the CARRON.  
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THE BATTLE of the NILE.

&c. &c. &c.

\*.\* ADVERTISEMENTS for insertion in this Special Number should be sent to the Office by TUESDAY MORNING NEXT. Advertisements of Christmas Books, &c., may be illustrated by the insertion of a block.

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## Notes.

## CHRISTMAS CONTRASTS.

There is something touching in the simple words of sorrowful surprise with which Evelyn, after his long course of travel abroad, records in his *Diary* the incidents of the Christmas Day of 1652, which he spent at Sayes Court. He had left England a monarchy. When he returned, it was a commonwealth, during the existence of which all observance of the day was prohibited. At the above date he writes,—"Christmas Day, no sermon anywhere; no church being permitted to be open; so observed it at home." Again, in the following year,—"Christmas Day. No churches or public worship. I was fain to pass the devotions of that Blessed Day with my family at home." Still more gloomy is the next year's entry,—"1654. Christmas Day. No public offices in churches; but penalties to observers; so as I was constrained to celebrate it at home." In 1655 we read,—"There was no more notice taken of Christmas Day in churches." The season was still more embittered. It was at this holiday time that Evelyn made the following record:—

"I went to London, where Dr. Wild preached the funeral sermon of Preaching; this being the last day; after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach, or administer Sacraments, teach school, &c., on pain of imprisonment or exile. So this was the mournfullest day that in my life I had seen, or the Church of England herself since the Reformation, to the great rejoicing of both Priest and Presbyter. So pathetic was his discourse that it drew many tears from the auditory. Myself, wife, and some of our family, received the Communion. God make me thankful who hath hitherto provided for us the food of our souls as well as bodies. The Lord Jesus pity our distressed Church, and bring back the Captivity of Zion."

What could not be celebrated in public was performed in private. On the Christmas Day of 1656, Evelyn chronicles his going "to London to receive the Blessed Sacrament, this holy festival, at Dr. Wild's lodgings, where I rejoiced to find so full an assembly of devout and sober Christians." "26th. I invited some of my neighbours and tenants, according to custom, and to preserve hospitality and charity." By next year some of the clergy were bolder grown, but their boldness was met by rough treatment. Here is a record of the day, A.D. 1657:—

"I went to London with my wife to celebrate Christmas Day, Mr. Gunning preaching in Exeter Chapel, on Michah vii. 2. Sermon ended, as he was going to the Holy Sacrament, the Chapel was surrounded with soldiers, and all the communicants and assembly surprized and kept prisoners by them; some in the house, others carried away. It fell to my share to be confined to a room in the house, where yet I was permitted to dine with the master of it, the Countess of Dorset, Lady Hutton, and some others of Quality who invited me. In the afternoon, came Col. Whalley, Goffe, and others from Whitehall, to examine us one by one. Some they committed to the Marshal, some to prison. When I came before them, they took my name and abode, examined me, why, contrary to the ordinance made, that none should any longer observe the superstitious time of the Nativity (so esteemed by them), I durst offend and particularly pray for Charles Stuart, for which we had no Scripture. I told them we did not pray for Charles Stuart, but for all Christian Kings, Princes, and Governors. They replied, in so doing, we prayed for the King of Spain too, who was their enemy and a Papist; with other frivolous and ensnaring questions and much threatening; and finding no colour to detain me, they dismissed me with much pity of my ignorance. There were men of high flight and above ordinances and spoke spiteful things of our Lord's Nativity. As we went up to receive the Sacrament, the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, as perhaps not having instructions what to do in case they found us in that action. So I got home, late the next day, blessed be God!"

Of the anniversaries of 1658 and 1659, there is no record, but we have this "Jubilate" on November 25th, 1660,—"Dr. Rainbow preached before the King, on Luke ii. 14, of the glory to be given God for all His mercies; especially for restoring the Church and Government. Now the service was performed with music, voices, &c., as for-



merly." On the Christmas Day following, Evelyn writes,—“Preached at the Abbey, Dr. Earle, Clerk of his Majesty's Closet, and my dear friend, now Dean of Westminster, on Luke ii. 13, 14, condoling the breach made in the public joy by the lamented death of the Princess” (of Orange, the King's sister, of small pox, on the 22nd), “which entirely altered the face and gallantry of the whole Court.”

The contrast that ensued must have stricken Evelyn with sorrow. At Christmas-tide, 1662, “I was told,” writes Pepys, in his *Diary*, “that my Lady Castlemaine hath all the King's Christmas presents made him by the Peers, which is a most abominable thing; and that at the great ball she was much richer in jewels than the Queen and Duchess put together.” How completely the wheel had turned round is seen in the next paragraph. “The Commons in Parliament, I hear, are very high to stand for an Act of Uniformity, and will not indulge the Papists, which is endeavoured by the Court party, not the Presbyters.” Nevertheless, “the Court Papists” took the indulgence that was not specially granted. In the year 1667, it had become one of the London sights to go to the Queen's chapel on Christmas Eve. Pepys stood there, near the rails, from nine at night to two in the morning. He expected to see a figuring of the birth of Our Saviour, the manger, &c., but he stood amid a crowd of lackeys, beggars, fine ladies, zealous poor Papists, gaping Protestants, and cut-purses, with only Queen and Court to stare at, and an endless musical service to listen to. The Papists, he says, had the wit to bring cushions to kneel upon. Lady Castlemaine, he adds, “looked prettily in her night-clothes.” Pepys finished his night, or rather Christmas morning, at the Rose Tavern, over “burnt wine,” and so home by moonlight. He stopped now and then, on his way, to drop money, as was the custom, and so home, where he found his wife in bed, and Jane and the maid making pies. He was up by nine, to church;—dull sermon, crowds of fine people, a good Christmas dinner, a quiet afternoon, and a joyous evening, brought the day to an end. At Court, things went from bad to worse. One may be a little surprised to find Evelyn himself there on Christmas Day 1684; but he was ashamed of what he saw. “Dr. Dove preached before the King. I saw this evening such a scene of profuse gaming, and the King in the midst of his three concubines, as I had never before seen; luxurious dallying and profaneness.” It was the last Christmas Day of that “most religious and gracious king,” and the observance of it presents contrasts (on which it is not necessary to dwell) with the non-observance of the day under the Puritans. Ed.

P.S. Walter Scott has aptly illustrated the fierce opposition to observation of the festival on the

side of the Covenanters. In *Old Mortality*, when Cuddie Headrigg and his mother, Mause, are dismissed from the barony of Tillietudlem, by Lady Margaret Bellenden, who “will ha'e nae Whiggery” on her estate, Cuddie exclaims to his Covenanting mother, “This is a waur dirdum than we got frae Mr. Gudyill when ye garr'd me refuse to eat the plum-porridge on Yule-eve, as if it were any matter to God or man whether a pleughman had suppit on minched pies or sour sowens.” “It was forbidden meat,” rejoins old Mause; “things dedicated to set days and holidays, which are inhibited to the use of Protestant Christians.”

#### CHRISTMAS WITH BISHOP HACKET.

The Christmas sermons of this good bishop are well worth introducing amidst the attractive literature of the season. They are ten or twelve in number, and are most appropriately placed in the forefront of his *Century of Sermons* (fo., 1675), alluring the reader further into one of the most entertaining folios in English divinity. Though dealing largely in rebuke, Hacket's discourses are full of the affectionate counsels and gentle persuasiveness of the Apostle of Love:—

“Sit in the vicar's seat: you'll hear  
The doctrine of a gentle Johnian,  
Whose hand is white, whose tone is clear,  
Whose phrase is very Ciceronian. . . .  
His sermon never said or showed  
That earth is foul, that heaven is gracious,  
Without refreshment on the road  
From Jerome or from Athanasius.”

The Christmas sermons show how happily the bishop's motto, written over Faithorne's large portrait, characterized the man: “SERVE GOD AND BE CHEARFVLL.” Hacket could not bear, it is said, to look upon a sour man at dinner. His admirable biographer tells us that as Christmas approached he would beg of the King to allow him to return to his diocese; and thither he often went “in frosty Winter weather,” to be like “the good Pastor among his sheep where they m<sup>t</sup> hear his voice at Christmas, and the other great Feasts” (p. xxxix). As the anniversary came round, he was ready with a Christmas address, invariably founded upon the Second Lesson in the Morning Prayer; the most gladsome of all being that on the text,—

“Glory to God on high, on earth be peace  
And love towards men of love—salvation and release.”

It was “the theme of my doctrine sundry times” (p. 60); no Scripture, as he thought, being more fertile of wonders, or more adapted to encourage joyous thoughts. No less than fifteen sermons are devoted to the Incarnation. They evidence the heartiness with which the amiable prelate, in common with the nation, entered into the spirit of the hallowed season. They also afford many curious illustrations of the festive habits of the day



and of the manners of the time. Thus, the old homely phrase, "A merry Christmas!" was old and homely then. It was "every man's salutation wherewith he greets his neighbour at this time of the year"; this is the subject of his fourth discourse. "Surely were it not that the birth of Jesus made us merry at this season, and put gladness into our hearts, all the year beside would be louring and lumpish, without all manner of consolation" (p. 30). It was also "much in every one's talk, 'Who keeps a good house at Christmas?'" (p. 87). There is reference to the noon-day dinner, a great feast, which "must have the benediction of a Preacher's pains before it," because a plain grace would not serve the turn. In grave tones he censures the immoderate and luxurious feasts, which "in many families do reach to midnight"; and he encouraged his flock upon every occasion to sobriety in their diet and in their pleasures, presenting innocency and simplicity in attractive guise. The extravagant dress, which also seems to have been then an adjunct of the season, falls under rebuke. Contrasting the garments of the crowd at the Advent of Christ to Jerusalem, he says,—"Christ would not have honoured yours with his feet; he would not have trod upon your Peacock attire, which is so vain and alterable" (p. 47). "Apparel superlatively costly, most vain, and most effeminate; how generally it is to be seen upon all people's shoulders! To what excessive bravery is the pride of the whole kingdom rais'd in less than the revolution of thirty years, not only in this luxurious City, but in little Bethlehem, in every village of the field!" (p. 58). Certain games are reprehended: "What a revenue it would be to help the needy if the *tenth* of *Christmas* gaming and dicing were bestowed upon them. . . . Among lawful and good pastimes of this *Festival* time, it is strange that dicing is crept in among them" (p. 59). In addition to his animadversion to the late hours at their feasts, the length of time thus occupied in the "juketings" of the holidays comes under notice.

"Christmas is celebrated part of the new year and part of the old" (p. 48); "Christmas Day hath twelve days joyn'd unto it, to eche (*sic*) out the solemnity" (p. 64); "Christmas joy was not only for the first twelve days, when the *Son of God* was born, but for all the twelve months of twelve hundred years, and many hundreds after them, to the world's end" (p. 48). The bishop has severe words against those whose "strictness would allow of no sports or pleasurable jocundities" at the season (p. 46). The association of music and song with the season is also abundantly illustrated by these discourses. "Nothing doth better agree with this day than a godly song" (p. 98). At page 68, there is a defence of music in churches, as stately and sober as the well-

known passage in *The Ecclesiastical Polity*. His congregations were always exhorted to bring into their annual celebration their best skill, their best harmony, and their best cheerfulness. Coleridge happily noted one paragraph in one of these Christmas sermons as "one of Hacket's sweetest passages: it is really a beautiful little hymn" (*Notes on English Divines*). It is as follows:—

"I beseech you observe, all you that would keep a good *Christmas* as you ought, that the glory of *God* is the best celebration of *His Sons* nativity; and all your pastimes and mirth (which I disallow not, but rather commend in moderate use) must so be manag'd, without riot, without surfeiting, without excessive gaming, without pride and vain pomp, in harmlessness, in sobriety, as if the glory of the *Lord* were round about us. *Christ* was born to save them that were lost; but frequently you abuse His Nativity with so many vices, such disordered outrages, that you make this happy time an occasion for your loss rather than for your salvation. Praise Him in the congregation of the people! Praise Him in your inward heart! Praise Him with the sanctity of your life! Praise him in your charity to them that need and are in want! This is the glory of *God* shining round, and the most *Christian* solemnizing of the *Birth* of *Jesus*."—P. 27.

J. E. BAILY.

#### OXFORDSHIRE CHRISTMAS MIRACLE PLAY.

Perhaps the following may be of sufficient interest to appear in your Christmas number. The text of the play was taken down by myself from the lips of one of the performers in 1853. I first saw it acted in the Hall of the old Vicarage House at Thame, in the year 1839, by those whose custom it had been, from time immemorial, to perform it at the houses of the gentle-people of that neighbourhood at Christmas, between St. Thomas's Day and Old Christmas Eve, January 5. These performers (now long scattered, and all dead but one, as I am informed) claimed to be the "true and legitimate successors" of the mummers who, in previous centuries, constantly performed at the "Whitsun" and "Christmas Church Ales," records of which are found on almost every page of the "Stewards' and Churchwardens' Books of the Prebendal Church of our Blessed Lady of Thame."

In Mr. Lupton's *History of Thame*, some account of these performances is given; while, in the "Address" prefixed to his privately-printed and curious tract, *Extracts from the Accounts of the Proctors and Stewards, &c.* of that town, he refers to the exceeding great popularity of the mumming for many years. In Lord Wenman's time, *i. e.* 1790, the performances were annually given at Thame Park; and at the Baronial Hall of Brill, Bucks, about 1808-14, the entertainment was attended by the nobility and gentry for miles round, and is reported to have been produced on a scale of considerable magnificence.

The man from whom I took down the following



in my Note-book had performed at Brill, in the year 1807, and his father had done the same at Thame Park in the previous century. I do not profess to be able to explain the text of the play, nor can I quite admire all its points. Its coarseness, too, is not to my taste. Least of all can I comprehend its purport. Its anachronisms will be patent to all. But at least its action is vigorous, and, when I was a boy, I confess that I thought the performance most delightful and impressive. As the late Mr. Lupton (a local antiquarian and a gentleman of excellent taste and high character) informed me of so much that is here set forth, I may add that he, at the same time, expressed his conviction that my version of the play is most probably the only one that had ever been committed to paper; for the dialogue was purely traditional, and handed down from father to son. Nothing whatsoever has been altered or added by myself. I have only ventured to put the directions in Italics in a little more concise and intelligible language than that in which they were dictated to me.

#### DRAMATIS PERSONÆ.

King Alfred.  
King Alfred's Queen.  
King William.  
Old King Cole (with a wooden leg).  
Giant Blunderbore.  
Little Jack.  
Old Father Christmas.  
St. George of England.  
The Old Dragon.  
The Merry Andrew.  
Old Doctor Ball.  
Morres-Men.

All the mummers come in singing, and walk round the place in a circle, and then stand on one side.

*Enter King Alfred and his Queen arm-in-arm.*

I am King Alfred, and this here is my Bride,  
I've a crown on my pate and a sword by my side.

*[Stands apart.]*

*Enter King Cole.*

I am King Cole, and I carry my stump,  
Hurrah for King Charles! down with old Noll's Rump!

*[Stands apart.]*

*Enter King William.*

I am King William of blessed me-mo-ry,  
Who came and pulled down the high gallows-tree,  
And brought us all peace and pros-pe-ri-ty.

*[Stands apart.]*

*Enter Giant Blunderbore.*

I am Giant Blunderbore, fee, fi, fum,  
Ready to fight ye all—so I says, "come,"

*Enter Little Jack (Blunderbore continues).*

And this here is my little man Jack,  
A thump on his rump and a whack on his back.

*[Strikes him twice.]*

I'll fight King Alfred, I'll fight King Cole,  
I'm ready to fight any mortal soul;  
So here, I, Blunderbore, takes my stand,  
With this little devil, Jack, at my right hand,  
Ready to fight for mortal life. Fee, fi, fum.

*[The Giant and Little Jack stand apart.]*

*Enter St. George.*

I am St. George of Merry Eng-land,  
Bring in the morres-men, bring in our band.

*[Morres-men come forward and dance to a tune from fife and drum. The dance being ended, St. George continues.]*

These are our tricks. Ho! men, ho!

These are our sticks,—whack men so.

*[Strikes the Dragon, who roars, and comes forward.]*

*The Dragon speaks.*

Stand on head, stand on feet,

Meat, meat, meat for to eat.

*[Tries to bite King Alfred.]*

I am the dragon, here are my jaws,

I am the dragon, here are my claws.

Meat, meat, meat for to eat.

Stand on my head, stand on my feet.

*[Turns a summersault and stands aside.]*

*All sing, several times repeated.*

Ho! ho! ho!

Whack men so.

*[The drum and fife sounds. They all fight, and after general disorder, fall down.]*

*Enter Old Doctor Ball.*

I am the doctor, and I cure all ills,

Only gullup my portions [qy. potions] and swallow my pills;

I can cure the itch, the stitch, the pox, the palsy and the gout,

All pains within and all pains without.

Up from the floor, Giant Blunderbore!

*[Gives him a pill, and he rises at once.]*

Get up King; get up Bride;

Get up Fool, and stand aside.

*[Gives them each a pill, and they rise.]*

Get up King Cole, and tell the gentlefolks all,

There never was a doctor like Mr. Doctor Ball;

Get up St. George, old England's knight,

*[Gives him a pill.]*

You have wounded the Dragon, and finished the fight.

*[All stand aside but the dragon, who lies in convulsions on the floor.]*

Now kill the old Dragon, and poison old Nick,

At Yule-tyde both o' ye, cut your stick.

*[The doctor forces a large pill down the dragon's throat, who thereupon roars, and dies in convulsions.]*

*Then enter Father Christmas.*

I am Father Christmas! hold, men, hold!

Be there loaf in your locker, and sheep in your fold,

A fire on the hearth, and good luck for your lot,

Money in your pocket, and a pudding in the pot.

*He sings.*

Hold, men, hold!

Put up your sticks,

End all your tricks;

Hold, men, hold!

*Chorus (all sing, while one goes round with a hat for gifts).*

Hold, men, hold!

We are very cold,

Inside and outside,

We are very cold.

If you don't give us silver,

Then give us gold

From the money in your pockets—

*[Some of the performers show signs of fighting again.]*

Hold, men, hold!



*Song and chorus.*

God A'mighty bless your hearth and fold,  
Shut out the wolf, and keep out the cold ;  
You gev' [have given] us silver, keep you the gold,  
For 'tis money in your pocket.—Hold, men, hold !

*Repeat in chorus.*

God A'mighty bless, &c.

[*Exeunt omnes.*

FREDERICK GEORGE LEE, D.C.L.  
All Saints' Vicarage, Lambeth.

## CHRISTMAS MUMMERS IN DORSETSHIRE.

I have lately been furnished with copies of a species of play, as performed by mummers at Christmas-tide in two distinct parishes in Dorset, a short account of which I thought might prove acceptable to the Christmas Number of "N. & Q."

The two copies bear a strong family resemblance to each other ; and as they are of some considerable length, and necessarily too long for the pages of "N. & Q.," I must content myself with giving a list of the characters in each :—

## No. 1. Old Father Christmas.

Room (?).  
Anthony, the Egyptian King.  
St. George.  
St. Patrick.  
Capt. Bluster.  
Gracious King.  
General Valentine.  
Colonel Spring.  
Old Betty.  
Doctor.  
Servant-man.

## No. 2. Old Father Christmas.

Rume (?).  
Turkish Knight.  
King George.  
Marshalee.  
Valiant Soldier.  
Cutting Star.  
Doctor.  
Old Bet.

Those who desire a more detailed account of their doings and sayings, I would refer to somewhat similar proceedings related in Brand's *Popular Antiquities*, i. 250 ; Hone's *Every-Day Book*, ii. 823 ; and Chambers's *Book of Days*, ii. 740 ; in which last there is a capital engraving of a party of mummers.

I would, however, venture to claim for our Dorsetshire mummers the introduction of "Old Bet," intended, I presume, to represent the wife of "Old Father Christmas," the character being taken by a boy, possessed of a shrill voice, and being dressed as a very old woman, in a black bonnet and red cloak ; Father Christmas himself being mounted sometimes on a wooden horse, covered with trappings of dark cloth, from which the old man is generally more than once thrown. The rest of the party are decked out as befits the character each is intended to assume, garnished with bows, coloured strips of paper, caps, sashes,

buttons, swords, helmets, &c. The representation of the play concludes in each case with a song.

The mummers proceed from parish to parish ; and from the good cheer they meet with in most, contrive to spend, on the whole, a tolerably "merry Christmas."

J. S. UDAL.

Junior Athenæum Club.

## MY CHRISTMAS DAY OF 1824.

In 1824 I was nearly fifteen, and under the care of a tutor at Haarlem, who educated several Englishmen ; amongst others, Admiral Ommaney, his brother Walter, and the brave and talented George Grenfell, who met such a melancholy fate in the Civil War of the United States. My parents were then at Brussels ; and two days previous to Christmas Day I left Haarlem with another English lad of my own age, who died young, to spend a fortnight with my family.

I believe the journey can now be performed in four hours ; but in those days, the diligence to Rotterdam travelled at the rate of about five miles an hour, and was a huge vehicle which held six in the front part, and had a long hearse-like excrescence behind, across the inside of which there were four seats, that afforded sitting room for a dozen victims. To this there was no other entrance than one door, so that to reach the furthest seat you had to ask three persons to rise, a process which was sometimes long in the case of substantial Dutchmen who were smoking their pipes.

Into this furthest seat my friend and I penetrated at an early hour on a very cold and foggy morning. His clothes were packed with mine in a large black portmanteau, which has withstood the hard wear and tear of fifty years, and may last another generation. This was our only incumbrance ; and when that was hoisted on to the roof, we started for Rotterdam.

The old diligence rolled slowly on ; the ten Hollanders were soon all smoking, and we tried to do the same, although at that time we were only imperfect masters of that most valuable accomplishment. The four little side windows were all closed, as a matter of course, and the fog was soon, if less aguish, thicker inside than outside the diligence. At last, much in the condition of red herrings, we all tumbled out at Leyden ; and to our surprise found that in the front compartment of our vehicle we had for travelling companion an Englishman, who was what was then termed a great dandy, but of rather an old school. I think his name was Williams ; but I remember that he claimed to be intimately acquainted with Lord Byron, and thought fit to lecture us lads for laughing at a strange specimen of a Leyden professor who talked Latin to a companion, for which offence we avoided telling our monitor to which hotel we were going when we were obliged to stop



at Rotterdam, and allowed him to go to a very bad one.

So far our progress, if slow, had been sure ; but there it ceased, as there was a general exclamation, "the waters are out !" The Maas spread far and wide its muddy stream over the flat lands opposite to Rotterdam ; and as we looked out from our hotel through the fine old trees, the Boomtjes as the natives affectionately called them, it was very clear that until next day, or perhaps the next, there was no chance of our going further. Fortunately I had friends in the place, who spoke English, with whom we dined ; and one of whose guests was, I think, on that day, P. A. L., the accomplished contributor to "N. & Q.," whose death will be always regretted by its readers. We had, therefore, little reason to complain, for the moment, of the wild doings of the Maas. But the case was very different when, the next morning, a gale of wind added to the difficulty of reaching anything like firm land on the other side of that river. Hour after hour passed, and it was only late in the day that it was thought safe to cross it. The diligence was then pushed on to something between a boat and a raft, with a mast and sail on one side and a vast lee-board on the other, and went staggering on its voyage like a drunken giant. My companion and I, with four other passengers and two boatmen, then tumbled into a boat, which was none too large for the party, and put off for what looked like a very small island in the midst of the expanse of water before us. When a Dutch boatman has let down a stout lee-board, on which he can rely, he is very indifferent as to the amount of sail his boat carries ; and as it was still blowing rather hard, we were flying through the water when, at about a quarter of a mile from land, we ran upon something, which proved to be a tree under the stream, that, luckily for us, broke short off, but so nearly capsized the boat that we were up to our ankles in water, and in that state we reached our destination.

If that looked like a mere spot at a distance, it turned out to be in reality but a small patch of dry land, on which was a wretched post-house, for it hardly deserved the name of an inn. From it a long line of road, carried apparently on the top of an embankment, stretched out like a finger-post before us. Alas ! it only pointed out our way to Brussels ; as we were very soon made to understand, although our knowledge of Dutch was small, that for the present we could not follow it. We were, in fact, caught in a trap, and a somewhat damp one. There was only a miserable dull peat fire in the inn, and nothing to eat or drink but bread, butter, and cheese, with indifferent hollands and worse coffee. Christmas trees had not at that time come into fashion ; but Christmas Eve was perhaps then usually more jolly than it is now. Yet certainly not for us, as we sat steaming in our

wet clothes round the fire throughout the night ; and it was very difficult not to grieve that we had left our kind friends at Rotterdam, or not to feel anxious for our Christmas pudding of the morrow. At last, however, it was light enough to see ; but so late before we started, that what with bad weather, worse roads, and many stoppages, it was near midnight when we arrived at Brussels. We had spent a strange Christmas Day.

Even then our troubles were not at an end. The hotel at which the diligence stopped was in the lower town, and of course we were expected to take a bed there ; but, boy-like, we were determined to go home, without having any idea of where it was, except that it was in the Park. At first no one would show us the way thither ; yet, by mustering all the French we could command, we at last induced a man, who stood by in a blouse, to shoulder our portmanteau and go with us.

In those days the Park was a desolate place at night ; at least, a great part of the side towards the railway-station, on which there was then a good deal of open ground, now built on ; and it was very badly lighted everywhere. The night was also intensely cold and dark ; and we were hardly in the Park when our conductor refused to go any further, began to cry and talk about his mother ; in short, either was, or pretended to be, an idiot. We were, therefore, obliged to give him a couple of francs, and trust to ourselves. The portmanteau was, however, as much as we could carry between us ; and we soon came to the conclusion that one of us must sit on guard over it while the other went to find some person to show us the house we sought.

I was the first to undertake to do this ; and, as the only human beings I could find were two sentinels, who accompanied an instruction to "passez au large" by the unpleasant rattle of a musket, I knocked in despair at a large house, from the garret of which issued a night-cap. The owner of it was, however, evidently not pleased ; for he replied to my inquiries by a volley of oaths and the contents of some article of crockery, which my activity luckily enabled me to avoid. Nothing daunted, I next pulled hard for a long time at a bell, which I found out at last was hanging at the gateway of an unfinished building. I afterwards learned it was the palace of the Prince of Orange. Having gone right round the Park without meeting any person but the sentinels, I returned to my friend, who thought I was lost, and he then started off on a similar voyage of discovery.

I sat for a long time on the portmanteau ; but my friend was more fortunate than I had been, as, at some distance, he met a man who was hurrying along, and who, in reply to his very imperfect French, asked him, in very good English, if he was an English lad. You may imagine his delight when he found that he had met a courier who was going to the English Embassy to deliver his des-



patches, and who very good-naturedly told us that, if we would sit quietly where we were until he had done so, he would show us where my family was residing. When we knocked at the door it was two o'clock in the morning of the day after Christmas Day; and I have now told you how I spent my Christmas of 1824. RALPH N. JAMES.

Ashford, Kent.

P.S. Although Lord Yarmouth had not then made his profound reflection on Wilkie's husband enraged because the leg of mutton was not done, "What a fool that fellow must be not to see what a glorious grill he might have," we acted upon his principle, and did not go to bed until we had done ample justice to broiled turkey, and plum-pudding in proportion.

#### "YE BOARE'S HEADE."

The time-honoured custom of the Boar's Head Feast at Christmas-tide will, I am afraid, become extinct in London, since the change of proprietorship of Old St. John's Gate, Clerkenwell, which took place last year. All true lovers of the rare old feast, so peculiarly characteristic of English hospitality, must regret this, especially those who are residents in London; for, be it remembered, it was so appropriate to have had the feast held in a building so plentiful with historical associations, going back into the Dark Ages, as the Old Gate, the only remaining relic of the Priory of St. John of Jerusalem. The boar's head is still served up at Queen's College, Oxford, but I do not think it can be more enjoyable than the Christmas custom used to be at Clerkenwell, with the hall strewn with rushes, the gigantic yule log drawn in by the sons of the host (the late proprietor), with the accompanying announcement by bugles, and the bringing in of the boar's head, the "cook dressed all in white" singing the good old carol (printed by Wynkyn de Worde, 1521), copies of which being in the hands of the guests, who joined in the chorus, rendering the whole scene so pleasant as never to be forgotten. The loving cup was never omitted, and of course wassail was duly brought in, "ye Lorde of Mysrewle" doing his duty "passing well." The following is an exact copy of the carol:—

"CAROLL AT YE BRYNGYNE IN YE BORE'S HEED.

*Caput apri differo*

*Reddens laudem domino.*

The Bore's heed in hande bringe I,  
With garlens gay and rosemarie,  
I pray you all synge merrilie,

*Qui estis in convivio.*

The Bore's heed I understande  
Is the chefe servyce in this lande,  
Loke wherever it be fonde.

*Servite cum cantico.*

Be gladde lordes, both more and lesse,  
For this hath ordeyned our stewart  
To chere you all this Christmasse,  
The bore's heed with mustarde."

As we may never see another boar's head at St. John's Gate, kindly permit me to give you a copy of the invitation the late host and his predecessor used to issue, which is a curious production, and may interest some of your readers anxious to learn something about the old edifice and its now extinct yearly customs:—

"We'll passe aboute y<sup>e</sup> lovyng cuppe,  
And sende y<sup>e</sup> wassaile rounde;  
With myrthe and songes of chyvalrie,  
These goodlye Halles shall sounde."

[Here is an illustration of the north side of the Gate.]

Samuel Wickens, ye Grande Mayester of ye Priorye of Sainte John, Greetinge welle hys ryght trustye and welle beloved friends, dothe herebye summon them to hys counccille, to be holden in y<sup>e</sup> Greate Halle of y<sup>e</sup> Priorye, aforesaide, on y<sup>e</sup> ninthe daye of Ianuarie, anno Domini one thousande eighte hundrede and seventie-three, to adjudycate on y<sup>e</sup> qualitie of hys viandes: that is to saye, Roaste Beefe and Plumbe Puddynge, and with a cordialle greetinge in y<sup>e</sup> Wassaile Boule and y<sup>e</sup> Lovynge Cuppe, perpetuate to alle tyme and to tyme oute of mynde a ryghte goodlye and lastynge fellowshipe. Ye Boare's Heade will be broughte into ye Halle, and ye Chante wille be Sunge, at sixe of the clocke, at whiche tyme ye Feaste wille begine."

And with carols and toasts did we keep up the feast. The modern Knights of St. John will do well to resuscitate the Boar's Head Feast and its appurtenances of carol singing, &c., and not to interdict Christmas observances as they have been done elsewhere upon several occasions, but with a permanent result. (*Vide Evelyn's Diary*, vol. i., pp. 297, 300, 322, 327, 341, 1652-1655, and 1657, respectively.) J. JEREMIAH, Jun.

43, Red Lion Street, Clerkenwell.

#### GHOST STORIES.

The first of these stories I had from Gräfin Louise R., who was told it by one of the ghost-seers, for there were several. The cholera was raging in Bavaria; several of the small mountain villages had been literally depopulated. The late King Louis, Queen Therese, and the Court were at Aschaffenburg, as the pestilence was peculiarly fatal in Munich, a place Queen Therese disliked very much, when, either on account of some State ceremonial, or from one of his usual fits of restlessness, King Louis announced that the Court would return to Munich in three days. The evening before they started, the Queen and several of her ladies were sitting in one of her apartments in the palace, the last but one of the suite. She was in low spirits, and all were unhappy at the prospect of the return to Munich. It was a warm summer evening, drawing on to dusk. Presently a lady, dressed in white, came into the room, and making a slight reverence to the Queen, passed on into the inner room, which opened from the one in which they were sitting. A few moments after she had passed, it struck all present that they did



not recognize her; also, that none of the other ladies on that day were wearing white dresses. The Queen and some others stood up, and went into the room to see whom it might be, and found it empty! There was no mode of egress except the door by which they had entered, and the room was on the second story, so that no one could have got out of the window. Suddenly all felt that it must have been "the White Lady," whose visit is believed to foretell the death of one of the Bavarian royal family, and some of the ladies fainted. The Court went to Munich on the next day, according to appointment, and three days after, Queen Therese was dead of the cholera.

The second story is this. My father's regiment was stationed at Clare Castle, in the County Clare, Ireland; this was during part of the Peninsular War. He had not long joined, and was not married; but his cousin, the late Major F. D., then a Captain, and his wife were also with the regiment. It was the beginning of winter; the regiment had been only a week in the castle, and no one expected a move before spring. Mrs. D. had been giving some directions about her rooms, when her maid said to her,—“It will not be worth your while, ma'am, to get these things, as the regiment will be marching in a day or two.”—Mrs. D. said, “Impossible! we are here for the winter, at least.”—“Oh, ma'am,” said the maid, “the white lady was seen on the battlements last night by the sentries, and whenever she appears, the route comes within the week.” The tradition was that a lady in white was seen to walk about on the ramparts, wringing her hands and weeping bitterly, just before the route came for any regiment stationed in the castle. She was said to have been the wife of an officer, who had died of grief in consequence of her husband having been suddenly ordered off on foreign service. The route came before two hours, and in two days the regiment had left the castle. This was told me by Mrs. D. herself, and is perfectly unaccountable. When none of the officers knew anything of the approaching move, it does not seem likely that the wife of one of the men (such, I believe, was Mrs. D.'s servant) could know anything about it, and the regiment, as before said, had only arrived at the castle within the week.

CYWRM.

Erth yr Aur, Carnarvon.

**BOOTY'S GHOST.**—Being in the harbour of Catania, in Sicily, with two friends, in the month of August last, in sight of Mount Etna, a conversation arose upon the story of Booty's ghost, which was simultaneously broached by two of the party, who appeared to recall it to their recollection at the same moment. The story, which each had heard from entirely different sources, and many years ago, though differing in a few details, was substantially the same, and to this effect:—That many years

ago, a British man-of-war was lying in the harbour of Catania. Some of the officers made an expedition to the crater of Mount Etna, and had a picnic there. They were eating ship's biscuits, manufactured by one Booty, in England, and as one of them was knocking out some weevils from his biscuit, he cursed the soul of Booty, who had made such bad biscuits. Immediately upon this, a figure was seen by them to run up the side of Mount Etna, and throw himself into the crater. The form was recognized by those present as being that of Booty, and the fact impressed itself so much upon their minds that it was recorded in the ship's log. The story being circulated when they returned to England, an action was brought against the officers by the relatives of Booty (who had died upon the very day on which the apparition was seen at Mount Etna) for spreading reports injurious to his character. The officers adhered to their statement, and produced the ship's log as evidence of its truth. The case was decided in their favour. I am very anxious to learn whether such a trial as that indicated by the story ever did take place, and if so, where any record of it is to be found.

H. R. P.

**LORD LYTTELTON'S GHOST.**—Although the very ample details supplied in “N. & Q.” in connexion with this singular story would seem to exhaust the subject, a few lines of confirmatory testimony may, perhaps, not be unacceptable. My late mother was the only daughter of Sir George Prescott, at whose house, Theobald's Park, Herts, Mr. Miles Peter Andrews was a frequent visitor, his lively manners and agreeable conversation ensuring him a cordial welcome, both from young and old. My mother had numerous opportunities of hearing him relate the story of his friend's apparition, for though, as a rule, inclining to avoid the subject, he was at all times ready to narrate or confirm the incident for the satisfaction of an inquirer. On one such occasion, the story was taken down, from his own mouth, by a fellow-visitor, Mr. Tattenhall, and the manuscript remained for many years in my mother's possession, until, in a change of residence, it was, with other old papers, accidentally destroyed. Its substance, which differs but slightly from accounts derived through other sources, was embodied in a paper on kindred subjects—“Is it Possible?”—contributed to *All the Year Round* about five years since. At Pit Place—now in the occupation of my friend Mr. F. Rowlands—the room in which Lord Lyttelton died, known as the Oaken Chamber, from some carving round the door, is still an object of interest to visitors, for whose use, indeed (no doubt from motives of the purest hospitality), it is commonly reserved. It is perhaps in part owing to its dual character that this remarkable story has so long retained its place in public recollection. That Mr. M. P. Andrews had



the vision described, can only be questioned on the supposition that both he and the servants who searched the house at Dartford for Lord Lyttelton on the night the latter died at Epsom, had agreed in the propagation of a falsehood. Finally, that Lord Lyttelton had a warning or presentiment, of *some* description, of his approaching end, is sufficiently attested by Madame Piozzi. Premising that the alleged warning, if given, was admittedly on the Thursday night, Madame P.'s diary, under date of the Sunday following, contains,—“Yesterday, a lady from Wales dropped in, and told us she had been at Drury Lane on Friday night. ‘How,’ asked I, ‘were you entertained?’—‘Very strangely indeed! Not with the play, though, but the discourse of a Captain Ascough, who ayered that a friend of his, Lord Lyttelton, has seen a spirit, who has warned him that he will die within three days. I have thought of nothing else since.’” The next morning brought Madame P. (then Mrs. Thrale) the news that the fatal prophecy had been fulfilled.

H. S.

**TWO OLD CHRISTMAS CUSTOMS OF NOTTS.**—The inhabitants of North Clifton were formerly ferry free. In consequence, the ferryman and his dog were indulged with a dinner each at the vicar's at Christmas; and it is said that the minister's dog was turned out of doors while the ferryman's dog enjoyed itself. The ferryman also on that day received of the inhabitants a prime loaf of bread.

Near Raleigh there is a valley said to have been caused by an earthquake several hundred years ago, which swallowed up a whole village, together with the church. Formerly it was a custom of the people to assemble in this valley every Christmas Day morning to listen to the ringing of the bells of the church beneath them. This, it was positively stated, might be heard by placing the ear to the ground and hearkening attentively. As late as 1827, it was usual on this morning for old men and women to tell their children and young friends to go to the valley, stoop down, and hear the bells ring merrily. The villagers heard the ringing of the bells of a neighbouring church, the sound of which was communicated by the surface of the ground. A similar belief exists, or did a short time ago, at Preston, Lancashire.

J. P. BRISCOE.

Nottingham.

**HOLLY AND MISTLETOE.**—A correspondent of the *Stamford Mercury* writes as follows:—

“Last week we alluded to the evergreens of Notts. The other day we were down the broad drive, belonging to the Duke of Portland, at King's Clipstone, in the heart of Sherwood Forest, and which separates the estates of the Duke of Portland and Earl Manvers. In a portion of the drive, on each side, are rows of hollies  $1\frac{1}{2}$  mile long. The woodman on watch said they were the longest rows in England (perhaps in the world). He ran over

the varieties of holly, naming the variegated hedgehog and Queen. The latter, he said, had been purchased at 10*l.* per plant. He said there was no place in the United Kingdom to equal Thoresby Park for mistletoe: it grows upon the thorn. He enumerated the trees he had observed it growing upon, viz., thorn, maple, poplar, apple, and crab trees. He had never seen it on the oak: yet were the Druids wrong? He mentioned two kinds of berries, white and pale yellow, and said, in Notts parlance, it was like holly and other plants—they were heder and sheder. He had noticed a bough for 15 years, and it had never had berries upon it.”

CUTHBERT BEDE.

**CHRISTMAS DECORATIONS.**—It is still a prevailing idea, in some places, that if their decorations be not cleared out of the church by Candlemas Day (Purification, Feb. 2), there will, within the year, be a death in the family occupying the pew in which a berry or leaf is to be found on the later festival. Mr. Glyde, in his *Norfolk Garland*, quotes an East-Anglian authority as follows:—

“An old lady whom I knew was so persuaded of the truth of this superstition that she would not be contented to leave the clearing of her pew to the constituted authorities, but used to send her servant, on Candlemas Eve, to see that her own seat, at any rate, was free from danger.”

E DUOBUS.

**CROWS TAKEN TO CHURCH AT CHRISTMAS TIME.**—The following is from a Weardale publication (*King Edward in Weardale*):—

“It appears to have been customary in Germany in the fourteenth century to take cuckoos to church. Sebastian Brant, in a book published at that time, accuses his countrymen of taking hawks and hounds to church, and interrupting divine service. And it appears from a translation of one passage that the cuckoo was sometimes taken also:—

‘Into the church then comes another sotte,  
Withouten devotion, jetting up and down,  
Or to be seen, and show his garde cote.  
Another, on his fiste a sparhawk or fawcone,  
Or else a cuckoo.’ \*

“About one hundred years later than the time at which the German accused his countrymen of interrupting divine worship by taking hawks, &c., to church, the practice of taking crows to church was indulged in even by the church-goers in Weardale.

“The personal answers of two Wolsinghamites to charges of ‘brawling or misconduct in the church at Wolsingham,’ given February 3rd, 1570, are as follows:— ‘The personal answer of John Laborne of the same (Wolsingham), labourer, aged 20 years. He saith that upon Christenmas-even last, he, the examinee, came to the church ther, and brought one crowe into the said church byfore service; and one, William Marley, toke the said crowe from this examinee, and threw the same into a porch ther; and he saith, upon his oath, that he knoweth not whoe put the strawe through the said crowe's nose, and dyd not with the said crowe perturb the service, then being unbegun.—John Laborne.’ The personal answer of William Marley. ‘He saith that, upon Christenmas-even last, byfore the morning praier, John Laborne brought a crowe into the church, byfore the service, which this examinee toke into his hands, and

\* “See Strutt's *Sports and Pastimes*, p. 25.”



put a strawe crosse in her mouth, to see how she could flye; whereat the minister said, 'Yt is a shame for to bringe any such to the church,' to whom Laborne answered, 'Yt is well yf ye doo no worse.' And this examinate willd the minister to go to service, and the crowe should not trouble him."

ARTHUR'S OVEN ON THE CARRON.—Six years ago (*Trans. of Scottish Antiquaries*, March, 1868) an attempt was made to discover the site of this interesting relic, without success. It is to be hoped, however, that it may yet be found, as it would be a satisfaction to know the exact spot where possibly the oldest stone building of Roman days in Britain once stood, and might have stood till now but for the act of a Vandal land-owner. I do not observe any notice of it in "N. & Q." It is figured in Gordon's *Itinerarium Septentrionale*, where there is a description of it; and it is also noticed in Pennant's *Northern Tour*. In the Appendix to *Extracta ex Cronicis Scocie* (Abbotsford Club), p. 254, there is a curious account of it by Sir William St. Clair, of Roslin, in 1569, who calls it "Julius huif," the name by which it was then known, supposed to have a traditionary reference to Julius Agricola. In the early centuries, after Roman occupation had ceased, a stone or a stone building was a landmark often referred to. Dr. John Stuart, in a note to the Preface of *The Book of Deer* (Spalding Club), mentions, in illustration of this, that the Estate of "Stanehouse," or "Stenhouse," on or near which this celebrated building stood, no doubt thus acquired its name. The mill of Stanhouse was granted to the Abbey of Newbottle early in the thirteenth century, by Adam de Morham, or Malherb, a member of a Norman family, who were benefactors to that house (Newbottle Chartulary). And later in that century, on 2nd July, 1293, William Gurlay granted a piece of land to make a "stagnum," or pool, for the Mill of Stanhous, which (the grant says) "juxta furnum Arthuri infra baroniam de Dunypas situm est," &c. Here we have the two names "Stenhouse" and "Arthur's Oven." It was to mend the mill-dam of this mill that the unique structure was destroyed, last century, by the owner of the estate, whose name has been discreetly kept in the background, doubtless to spare the feelings of his successors. In strict justice, it ought to be inscribed on some permanent memorial, to be fixed on the site, whenever this shall be discovered. ANGLO-SCOTUS.

"MARROT."—Under this word, which has been added to Nares's *Glossary* by the learned editors of the new edition (London, 1872), Messrs. Halliwell and Thomas Wright, the following lines are quoted:—

"Fill full thy sailes, that after-times may know  
What thou to these our times dost friendly show;  
That as of thee the like was never heard,  
They crowne thee with a marrot, or a mard."

Taylor's *Workes* 1630.

But no explanation of the word is given, and I am, therefore, entitled to conclude that the editors did not know what to make of it. Surely it is nothing more or less than the French word *marotte*, which is still in common use in the sense of "fool's bauble or cap," and "whim, hobby." Littré's definition of the word in the first or primitive sense runs as follows:—

"Espèce de sceptre qui est surmonté d'une tête coiffée d'un capuchon bigarré de différentes couleurs, et garnie de grelots; c'est l'attribut de la Folie, et c'était celui des fous des rois."

As for the derivation, he says, "Il vient de *Marie* de la même façon que *marionnette*. *Marotte* pour *Mariotte* est un des diminutifs de *Marie*," and he then proceeds to quote a passage in support of this assertion.

As for *mard* in the above lines, it is explained in its proper place in Nares, and = the Fr. *merde*.  
F. CHANCE.

Sydenham Hill.

A LOCAL TRADITION OF THE GOG-MAGOG HILLS.—About five miles south-east of the town of Cambridge, and in the county of the same name, are situated the Gog-Magog Hills. They are an offshoot of a range of chalk hills, known as the East Anglian heights, which run through that part of the country. Many barrows are found in the locality, which are supposed to be of early British origin. Here, too, stood the camp of Vandlebury, or Wandlebury, likewise of British construction. Like other places that boast of remote antiquity, it has its legends and traditions.

One tradition, relative to the origin of these hills (which I heard from an elderly man living in the neighbourhood), may be worth recording in the pages of "N. & Q.," especially as I have never seen or heard of it being anywhere in print. It asserts that previous to the formation of these hills (which are three in number), and near to the same spot, was a very large cave, which was inhabited by a giant and his wife (a giantess) of extraordinary stature, whose names were Gog and Magog. They did not live very happily together, for scarcely a day passed by without a quarrel between them. On one occasion the giantess so outraged the giant, that he swore he would destroy her life. She instantly fled from the cave; he quickly pursued her; but she running faster than her husband, he could not overtake her. Gog, in his anger, stooped down, took up a handful of earth and threw at her; it missed her, but where it fell it raised a hill, which is seen to the present day. Again the enraged giant threw earth at his wife, but again it missed her; where it fell it was the cause of the second hill. Magog still kept up her pace; but again the giant, in his rage, threw more earth at his wife; but this time it completely buried her alive, and where she fell is marked by the highest hill of the three. So runs



the local tradition respecting the origin of the Gog-Magog Hills.

H. C. LOFTS.

THE DIVINING ROD, which, according to Brand (*Popular Antiquities*, vol. iii. p. 332, Bohn's edition, 1849), was known in the time of the prophet Ezekiel, is hailed as being something new under the sun by the *Grantham Journal* of Dec. 5th, 1874. One of its items of Falkingham intelligence is as follows :—

"A NOVELTY.—During the last few days, a man, who states he is by trade a stonemason, and a native of Wiltshire, has been astonishing some of the principal inhabitants of this town and neighbourhood by his novel method of showing the proper locality where water is to be found, and the exact place for well-sinking. His method is to obtain from a hedge or tree a piece of thin twig in the shape of a V, and, taking hold of each arm of the twig, one in each hand, with the palms of his hands upwards, at the same time extending the twig very wide, he proceeds to go over the ground in a stooping posture, and where there is water to be found (by sinking a well) the stick or twig is perceived to be turning upwards like the letter V reversed. It is certainly a curious proceeding, and there appears to be very strong magnetism, or some other unseen agency at work, as not a finger, hand, or arm of the man moves whilst the stick is in motion. Two or three strong men have held his wrists during the operation; but the stick would sooner break than be stopped in turning. He has strong and good recommendations to support him, with the fact that he has never yet once failed to find water, where the wells have been sunk at the place he has pointed out."

This seems to me quite in the tone of a "N. & Q." Christmas Number.

ST. SWITHIN.

### Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

TEA-TABLE.—I think it was Leigh Hunt who lamented the fewness of our poems relating to the enjoyment of food. Considering the vast amount of rhyming on wine, it seems somewhat strange the more innocent beverages should not have found more laureates. I have just come across some verses in the *Free-Thinker* (No. 23, June 9, 1718) on tea, and I would gladly learn their authorship, for, although written in a bygone taste, they are still interesting :—

"THE TEA-TABLE.

(In the Manner of Waller.)

Poets invoke, when they rehearse  
In tuneful strains their pleasing Dreams,  
Some Fabled Muse to aid the Verse,  
And boast of Heliconian Streams.

But here a Real Muse inspires :  
The tepid Liquor, she imparts,  
Gives to the Brain Poetick Fires,  
And nobler Raptures to our Hearts.

While from her Hand each ravish'd Guest  
Receives his Cup with Vapours crown'd,

He thinks 'tis Jove's immortal Feast,  
And Venus deals the Nectar round.

As o'er each Fountain Poets sing  
Some lovely Guardian Nymph bears sway,  
Who from the consecrated Spring  
Wild Beasts and Satyrs drives away.

So hither dares no Savage press,  
Who Beauty's Sov'reign Pow'r denies ;  
All, drinking here, her Charms confess,  
And own the Conquest of her Eyes.

When Phœbus try'd his Herbs in vain  
On Hyacinth, had She been there,  
With Tea she had reviv'd the Swain,  
And made him live to die for her."

DUDLEY ARMYTAGE.

ILLUSTRATORS OF POPULAR BOOKS.—I have often wished to discover the names of the artists who designed the illustrations of some of the popular books for children. I have a copy of *The Cries of London*, small 8vo., published by Harris, 1804. It has "48 elegant characteristic engravings," truly described as such, the figures well drawn and grouped, many evidently taken from well-known characters. The accompanying rhymes are very inferior, and apparently written for the pictures. I also possess a copy of Bloomfield's *Rural Tales, Ballads, and Songs*, small 8vo. (Vernon & Hood, and Longman & Rees, 1802). This is illustrated by several remarkably well-drawn and carefully-executed woodcuts. The style is like Cruikshank's in the decision of the drawing, but is more careful in the details. On comparing them with the illustrations of Hone's *Every-Day Book*, there appear many points of resemblance, but the date, 1802, makes it scarcely credible that even the octogenarian artist should have drawn them.

Z. Z.

### THE SELKIRK PIE.—

"At a meeting of the Police Commissioners of the Royal burgh of Selkirk, a few days ago, the business for which the meeting had been specially convened being disposed of, Provost Anderson moved that the Council meet the night before the election as usual. Mr. Waddel : 'What for?'—Mr. Falla : 'Stop ! the Provost's motion is not seconded.'—Dean of Guild Pringle seconded the motion.—Mr. Waddel : 'What to do?'—Mr. W. Brown : 'To have a pie.'—Mr. Waddel : 'Who pays for the pie? Do you pay it yourselves?'—Mr. W. Brown : 'It comes off the rent off Linglie (one of the town's farms). It has been a custom for 400 years.'"

Is the origin of this custom known, and where can I find further particulars respecting it?

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

"EPITAFI GIOCOSI."—I have just come into the possession of a copy of this work, which bears the well-known stamp of the Heber Library, "Bibliotheca Heberiana." As it is new to me, I shall feel obliged if any correspondent to "N. & Q." can inform me if it is of any rarity. It is titled *Il Cimiterio Epitafi Giocosi de' Signori Gio. Fran-*



*cesco Lorendano e Pietro Michiele, &c.*, Venice, 1680. It consists of two parts, the first 68 pp., the second 36 pp.; is a kind of 24mo., and neatly full-bound in vellum. B.

GAMES: "EUCHRE," &c.—Can any of your readers give me the origin of the games so common in the United States, called "poker," "grab," "euchre"? The two former are chiefly played by gamblers. The name of the latter is evidently French. The knaves or jacks of the colour card turned up as trump being the two highest trumps, one known as "right bower," and the other as "left bower." Some persons insist that this is a German game, and the names of these cards should be "bauer," as the jacks are termed, the word meaning peasant. I have lived in Germany many years, and never saw the game played; but in the United States it is more played than any other game of cards. Lately an innovation has been made on the same by the introduction of a blank card called the "little joker," which is the highest trump card in the pack. W. H. M.

Frankfort-on-Main.

SPANISH LEGENDS.—John Foster, in his well-known *Essays*, mentions two Spanish legends, but without assigning the authorship. The first is the monkish story relating how once the Devil, in his wicked rounds, came to a village where a pastoral simplicity of manners prevailed, and, by his seducing arts, speedily entrapped the villagers into all manner of evil. But the monks proved too many for Satan; got him under their thumb, compelled him to put on the habit of their order, and to preach so powerfully that the straying sheep were all brought back within the fold again. The second story is that of a man who, in pursuit of vengeance, steadily follows his intended victim from town to town, until he finally comes up with him in a remote part of South America, and there murders him. Required the original sources of these two legends. DAVID BLAIR.

Melbourne.

ANACREON.—Who was the actual author, and what the date, of the odes printed as Anacreon's? I should be glad of a reference to any work on the subject. MORTIMER COLLINS.

Knowl Hill, Berks.

FLEMINGS SETTLED AT NORWICH IN 1611.—A considerable number of Flemings appear to have been settled in Norwich at the commencement of the seventeenth century, and to have had a separate administration for civil matters, composed of notables of their fellow countrymen. I should be glad to know whether anything has been published concerning this colony of Flemings, and, further, whether any Flemish archives exist at Norwich or elsewhere that would render it possible to ascertain the dates of decease of Victor Merghele, son of

James, cloth-weaver, and of Frances Navegeer, daughter of Nicolas, his wife, both of Ypres, settled in Norwich in 1611, and the names of their children with descendants, if any.

W. H. JAMES WEALE.

Bruges.

FAULTLESS PLAYS.—Stephen Gosson, in his *Schoole of Abuse*, referring to "Playes that are without rebuke," mentions "twoo prose Bookes plaied at the Belsauage, where you shall finde neuer a woorde without wit, neuer a line without pith, neuer a letter placed in vaine." Can any of your readers inform me what plays these were, or where I shall find any further reference to them?

TYRO.

CURIOUS CHRISTIAN NAMES.—In this parish, parents have a great liking for what are commonly termed fine names for their daughters, such as Lavinia, Theresa, Angelina, &c. Among others occurs "Dorsey." After puzzling over this for some time, I find it is intended for Theodosia. Almina and Myra are not uncommon. One is Selicia. Are these names found anywhere else? Are the last two taken from names of countries in the New Testament? I see Alamina is given in "N. & Q." as a gipsy name; perhaps Almina is a contraction. In the church register occurs the name Mealiha. I imagine this to mean Amelia, a name used in this parish. In the churchyard of Morthoe, near Ilfracombe, on a tombstone erected two years ago, is written Tamzzin, a woman's name. Is this intended for Thomassin?

E. L. BLENKINSOPP.

Springthorpe.

THE BAIRN'S PIECE.—On the baptism of a child in Scotland, the person who carries the child to church is furnished with a packet of cake or other eatables, called the bairn's piece. This she is bound to present to the first person she meets on leaving the house, whoever it may be. What is the origin of this custom, and its meaning?

W. T. W.

ARMS OF HURRY.—A Norfolk family of this name have used the arms—Argent, three lions' heads erased. Can any one supply the tincture of the lions' heads? ARGENT.

MISS JANE CAVE.—I should be glad of any information regarding this lady. Was she an authoress, or a composer of music? A. M.

REV. MR. HUNTINGTON, CHAPLAIN AT ALEPPO, BRITISH FACTORY.—Where can I find his *Travels*, about 1650–1700? He brought a letter from the Samaritans to London (*vide* Sailman's translation of Raphael David Sody's work on the Ten Tribes, London, 1819, 1 vol. 8vo.). Huntington's status is mentioned in Jost's *Geschichte der Israeliten*, vol. viii. S. M. DRACH.



**FAMILY OF ZINZAN.**—Sir John Norres, Kt., of Yattenden, Berks, died on 21st October, in 6 Elizabeth, 1564; and in the Inquisition taken on his obit, at Abingdon, on 25th January following, it was found that he, by two deeds, dated the 25th April and 20th August, 1555, settled certain messuages and lands, in Ashampsted and Hampsted-Norris, Berks, to certain uses; and, amongst others, to the use of his illegitimate daughter, by Alice Graunt, Anne Norres, *alias* Graunt, and her issue; and that, at the date of the inquest, this Anne Norres was the wife of Alexander Zynzan, gentleman, and was then living at Ashampsted. Can any reader of "N. & Q." connect this Alexander Zynzan with Sir Robert Zinzan, Kt., of St. Alban's, who was Equerry of the Stables to Queen Elizabeth in 1585? (See "N. & Q.," 5<sup>th</sup> S. ii. 26, 27.)

B. W. GREENFIELD.

Southampton.

**"HUMOURIST."**—"But soon after (for flatterers and *humourists* have no sure foundation) he," viz., Hubert de Burgh, "fell into the King's heavy indignation," &c.—Coke, Proeme to the *Second Institute*. In what sense is the Italicized word used here?

MIDDLE TEMPLAR.

**MARTHA BRADLEY.**—There were formerly four almshouses for poor people on Hampstead Heath. These were taken into the grounds of Sir Francis Willes (see Park's *Topography of Hampstead*, p. xxxvi). This worthy man built three in compensation in the bottom, now the Vale of Health. In one of the houses, prior to their removal, lived Martha Bradley, who, with some gipsies, had been concerned in the murder of Thomas Cowley on Fortune Green. She was acquitted for want of evidence, but was always heard, while hovering over her wretched fire in the evening, and lying awake at night, to acknowledge her crime and entreat pardon. She refused the parish allowance of linen, as a comfort she would not allow herself. Where were these almshouses situated, and where can one learn anything more about Martha Bradley?

C. A. WARD.

Mayfair.

**"RARITIES;** or, the Incomparable Curiosities in Secret Writing, both as well by Waters as Cyphers, Explained and made Familiar to the Meanest Capacity. By which Ministers of State may manage the Intrigues of Court and Grand Concerns of Princes, the Ladies Communicate their Amours, and every ordinary Person (onely capable of Legible Writing) may order his Private Affairs with all Imaginable Safety and Secrecy. Publish'd to promote the Publick, to delight the Ingenious, and encourage the Industrious. By G. B., Gent. London: Printed by J. G. for Nath. Brook, at the Angel in Cornhill, 1665. 12mo. pp. ii, 24."

Who is the author of the above? I do not find the information in the books of reference. From the Preface, G. B. seems to have been the editor only. There is a copy of the book in the Byron

collection in the Chetham Library. It is bound up with a copy of N. B.'s (Noah Brydges's) *Stenographie*, 1659, "printed by J. G. for the Author." The volume has the following autograph: "A present from y<sup>e</sup> Ingenious Author. October y<sup>e</sup> 8, 68. Samuel Cromleholme." Cromleholme was master of Paul's School, 1657, when he succeeded John Langley.

JOHN E. BAILEY.

**SAMSELL BY HARLINGTON, IN BEDFORDSHIRE.**—Where was this place, if there ever was such a village or hamlet? In vol. i. of Mr. Offor's collection of John Bunyan's *Works*, 1858, p. 50, he quotes—

"A Relation of the Imprisonment of Mr. John Bunyan, &c. . . . Written by Himself, and never before printed. . . . London: Printed for James Buckland, at the Buck, in Paternoster Row, MDCCLXV.

"The relation of my imprisonment in the month of November, 1660.

"Upon the 12th of this instant November, 1660, I was desired by some of the friends in the country to come to teach at Samsell, by Harlington, in Bedfordshire."

I have hunted high and low (as the saying is) for this place, but cannot find it anywhere. Harlington is, curiously enough, near to Chalgrave, the place where, I believe, Bunyan was born. See "N. & Q.," 5<sup>th</sup> S. ii. 86.

D. C. E.

The Crescent, Bedford.

**THE REV. RALPH CUDWORTH, D.D.**—Is the ancestry of the author of *The True Intellectual System of the Universe* known beyond his father, the Rev. Ralph Cudworth, successively vicar of Coggeshall, Essex, and rector of Aller, Somersetshire? An elder brother of the author of the *Intellectual System*, Capt. James Cudworth, came to New England in 1632, and settled at Scituate, in the colony of New Plymouth, where he was prominent in public affairs. He favoured the largest religious liberty. A descendant of his, the Rev. Warren H. Cudworth, is an able and popular Unitarian clergyman in this city.

JOHN WARD DEAN.

Boston, Massachusetts.

[Notes for the biography of Ralph Cudworth may be found in "N. & Q.," 2<sup>nd</sup> S. vii. 230; viii. 531.]

**THE SALIC LAW.**—Supposing it to have prevailed in England from the time of the Conquest, who would now be on the throne; or, in other words, who is the present heir in tail male of William the Conqueror?

A. C.

**BYRON ARMS.**—It is well known by genealogists that the present peerage family of Byron derives its origin from an illegitimate descendant of the ancient House of Byron. The present family originally bore the old Byron arms: Arg. three bendlets enhanced gu., within a *plain* bordure sable. I shall be glad to be informed up to what time



this bordure was borne; when, and by what authority (if by any), it was dropped.

J. WOODWARD.

THE WILL OF SIR LEWIS CLIFFORD (DATED 1404.)—In this document occurs the following passage:—

"Now first I bequethe to Syre Phylpe la Vache, Knight, my masse-boke & my portooos, & my boke of tribulacion to my daughter his wyf."

What is the meaning of "portooos," and "boke of tribulacion"; is there anything known about the family of La Vache, or De la Vache? The name is in the Battle Abbey roll. C. L. W.

"PLUS EST EN VOUS."—On the Gruthuyze pew, in the Church of Notre Dame at Bruges, this motto of the family appears. What does it mean?

C. W. BINGHAM.

"PRO MATRIA."—I have an old earthenware bowl, which I obtained at Stockholm. It appears to be of English pottery, with transfer printed designs. On the inside is painted a large cat, and the inscription "THE HONOURABLE SOCIETY PRO MATRIA." Can any of your readers tell me anything of this society? F. S.

### Replies.

#### NATHAN BAILEY'S DICTIONARIES.

(5<sup>th</sup> S. i. 448, 514; ii. 156, 258.)

At the risk of falling under the censure of one of your correspondents who has said (but not in "N. & Q.") that "some bibliographers (if not most) are sadly careless dogs," I venture to contribute a list of nearly all the editions of my namesake's Dictionary, copies of which it has been my custom for many years to examine as they fell in my way. The editions are much intermixed, and the details here given of them are not to be found in any of the bibliographical manuals. It will be seen from the list that the conjectures of your octo-initialled correspondent (p. 14 of last vol.) are pretty accurate; but there seems a serious misprint in one of the dates. A few editions are still wanting to complete this list. These, I have ascertained, are not to be found at the British Museum, or at the Public Libraries of the Universities; but probably some of your correspondents will interest themselves in examining copies in their hands with a view to complete the list. I may add that the early editions are those which are now most frequently to be met with:—

1721. 8vo. [The first edition.] *An Universal Etymological English Dictionary*. This edition, which is in the Brit. Mus., is mentioned in "N. & Q." (5<sup>th</sup> S. ii. 258).

1724. 8vo. "The second edition." (5<sup>th</sup> S. ii. 156; Brit. Mus.; Bodl.)

1726. 8vo. "The third edition." (The Rev. T. L. O. Davies, M.A.)

1727. 8vo. The first edition of a Supplementary volume, containing additional words, called "Volume ii." See 1731. (W. Harper's Catalogue.)

1728. 8vo. "The fourth edition." (Brit. Mus.)

1730. Folio. [The first edition, entitled,] "*Dictionarium Britannicum*: or a more Compleat Universal Etymological English Dictionary than any Extant. Collected by several hands, The Mathematical part by G. Gordon, the Botanical by P. Miller. The Whole Revis'd and Improv'd with many thousand Additions, by N. Bailey." It was dedicated by George Gordon and Nat. Bailey to Thomas, Earl of Pembroke and Montgomery, whose "vast and curious collection of the choicest books" is referred to. It was illustrated by "near five Hundred Cuts." (Library of Wm. Booth, Esq., Manchester; Brit. Mus.)

1731. 8vo. Supplementary volume, entitled *The Universal Etymological*, &c. "The second edition with many additions." This impression, now *penes me*, consisted of "an additional collection of words (not in the first volume)." It is called "Volume ii.," but there is no volume i. (so marked) to correspond. This edition had "above 500 cuts."

1733. 8vo. "The sixth edition, with considerable improvements." Title as in the early editions. (In my hands; Brit. Mus.)

1735. 8vo. "The seventh edition, with considerable improvements." (Rochdale Reference Library.)

1736. Folio. "The second edition, with numerous additions and improvements." Title as in the former folio edition, except that it is added that the author was assisted in the Etymological, &c., part by T. Lediard, Gent., Professor of the Modern Languages in Lower Germany. (Chetham Library, Manchester; Brit. Mus.)

In this year Bailey issued another work, which he entitled "*Dictionarium Domesticum*, Being a New and Compleat Dictionary. For the use both of City and Country." 8vo. (J. E. B.) This was still on sale in 1779, price 5s.

1737. 8vo. "The eighth edition," under the old title. (Brit. Mus.)

1737. 8vo. "The third edition" of the Supplementary volume called vol. ii. With 500 cuts. (Brit. Mus.; "N. & Q.," 5<sup>th</sup> S. i. 514.) The two volumes dated this year are by Lowndes called the best 8vo. edition, adding that it contained many words omitted in the previous folio editions. 15s.

1740. 8vo. "The ninth edition." (Brit. Mus.)

1742. 8vo. "The tenth edition." (Brit. Mus.)

1745. 8vo. "The eleventh edition." (In possession of W. Winters, Esq.)

1747. 8vo. "The thirteenth edition, with considerable improvements." (Brit. Mus.; "N. & Q.," 5<sup>th</sup> S. i. 514; J. B. Shaw, Esq., Manchester.)

1749. 8vo. Fourteenth edition. (W. Harper's Catalogue.) Mr. Axon of Manchester has a thirteenth edition, dated 1749.

—? 8vo. Fifteenth edition. Chalmers says that this edition was published about 1759.

1755. Publication of Dr. Johnson's *Dictionary*.

1755. Folio. "A New Universal Etymological English Dictionary," &c.; "illustrated with Copper Plates. Originally compiled by N. Bailey. Assisted," as before. "And now republished with many corrections, Additions, and Literate Improvements, by Different Hands. . . . By Joseph Nicol Scott, M.D."

1757. 8vo. "Seventeenth edition." Price 6s. (Brit. Mus.)

1759. 8vo. *The New Universal English Dictionary*. "The fourth edition [of the supplementary vol.]. Carefully corrected by Mr. Buchanan." Price 6s. (Brit. Mus.)



1760. 8vo. The fifth edition of the foregoing. B. B.'s copy, "N. & Q.," 5<sup>th</sup> S. ii. 156. There is something wrong about this edition which "B. B." can perhaps put right. See 1775.

In 1761 a Dutch edition was published, thus entitled: "*A Compleat English Dictionary, oder vollständiges Englisch-Deutsches Wörterbuch. Aufgangs von Nathan Bailey in einen Kurzen Compendis herausgegeben bey dieser dritten Auflage aber um noch mehr als die halfte vermehret von Theodor Arnold, w. portrait. Leipz. und Züllichan. 1761.*" 8vo.

1761. 8vo. Eighteenth edition.

1764. 8vo. Title as in the early editions. "The twentieth edition." "To which are added above 3,000 words interspersed in their proper places, none of which are to be found in any former edition of this book." 6s. (Brit. Mus.)

1764. Folio. Lowndes mentions a folio edition of this date, edited by J. N. Scott, M.D. "The best edition of this valuable work, formerly in the greatest repute." It had 12 plates.

1766. 8vo. "The one and twentieth edition." 6s. (Brit. Mus.)

1772. Folio. *A New Universal Etymological English Dictionary.* "Revised and corrected by Joseph Nicol Scott, M.D." Copper-plates and engraved front. (Brit. Mus.) In the 1779 *General Catalogue of Books* published in London since 1700, this edition is mentioned, price 36s.

1773. 8vo. Under the early title. "The three and twentieth edition." 6s. In the Brit. Mus. this copy is ranged with the supplementary "vol. ii.," dated 1737.

1775. 8vo. *A New Universal Etymological English Dictionary.* "The fifth edition" (of the supplementary volume). Price 6s. (Brit. Mus.)

1782. 8vo. *An Universal Etymological, &c.* "The four and twentieth edition, carefully enlarged and corrected by Edward Harwood, D.D." Price 7s. (Brit. Mus.; Camb. Univ. Liby.; Bodl.)

1783. 8vo. "A new edition, being the twenty-fifth," in possession of the writer. There were added 2,000 words to be found in no other edition of the work. 7s. "Among the numerous editions of this work, some are mutilated by omitting the original words; other impressions have been hastily and carelessly executed; and in a late one, where improvements are pretended, the price is advanced." Col. Fishwick has a twenty-fifth edition, dated 1790.

There was another Dutch edition this year, entitled "*Völständiges Deutsche-Englisches Wörterbuch, ehemals mit vielem Fleisse zusammen getragen von Theodor Arnold und jetzt aufs neue verbessert und vermehrt von Anton Ernst Klausung P. P. sechste Auflage. Leipz. und Züllichan, 1783.*" 8vo.

1789. 8vo. "The twenty-sixth edition." "Besides retaining the two thousand words added and interspersed in their proper places, in the last edition, together with all former improvements, some further amendments have been made." Printed at Edinburgh. (J. E. B.)

1802. 8vo. Thirtieth edition. Printed at Glasgow. J. E. BAILEY.

Stretford, Manchester.

#### DANTE AND HIS TRANSLATORS.

(5<sup>th</sup> S. ii. 364, 430.)

I have to thank two of your correspondents for the trouble taken in courteously disputing, at some length, my rendering of a verse from the *Divina Commedia*. For the present, I have taken leave to

restrict my reply to the explicit and, in this question, singularly significant note from the Venetian edition of 1568, which the literary research of Mr. PICTON has enabled, and frank candour impelled, him to put forward in the controversy. Two lines of the continuous prose may, it strikes me, without changing the sequence of a word, be so adjusted on the page—the cited words, on the one hand, of the debated third verse,\* and, on the other, the gloss severally of each—as to bring out, in strong and the clearest light, the intention of the commentator.

I venture to re-transcribe therefore, so adjusted, the note itself; and therewith in correspondence, as well as respectively to any differing apprehension of the sense, to re-translate it.—

The Note (of Bernardino Daniello da Lucca).

"Hora se tu non vedi, dice seguitando Virgilio, dinanzi a me alcun' ombra, non ti dei maravigliare più che faresti de' Cieli;

che	perche
L'UNO	cio è cielo,
non INGOMBRA	non occupa
all' altro	
il RAGGIO,	la luce;

che se fosse altramente, cio è che l'un cielo occupasse il lume all' altro, non potrebbe esso lume penetrando per qualli † mostrarsi alla veduta nostra; ed i cieli non diafani e trasparenti sariano, ma per il contrario, sodi ed opachi."

"Now if thou seest not, saith Virgil continuing, before me any shadow, thou shouldest not more marvel than thou wouldest do of the Heavens:

that	for that
THE ONE	that is heaven
LETTETH not	stoppeth not
to the other	
the RAY,	the light;

since, were it otherwise, that is, that the one heaven did intercept light to the other, that light could not by penetrating through these show itself to our sight, and the heavens would not be diaphanous and transparent, but, contrariwise, solid and opaque."

EREM.

I was rather pleased to see the interest Mr. PICTON takes in Italian literature, as appears from his letter, p. 430. At the same time, however, I was not a little surprised by reading what he says respecting the difficulty in knowing whether the Italian article "il" may or may not have been used by Dante in the verse he quotes, and that the difficulty can only be solved by inspecting the Vatican Codici, of which he imagines that no glimpse can be taken. But this shows that he has overlooked the existence of the five or six hundred Codices, MSS. of Dante's *Divina Commedia*, which are scattered in the public and private libraries of Europe. Were then the few preserved in the Vatican Library to be withheld from inspection, or even to perish, the difficulty which he alludes to could be solved all the same. Very few, indeed,

\* *Purgatorio*, C. iii. 30.

† The ordinary "quelli," as I presume. An archaism? a provincialism? a misprint?



are in the Vatican, perhaps not more than half a dozen. But if he wants to settle the question, he may go to the British Museum, where there are fifteen, and some of them very valuable. He may also come here to the Bodleian Library, where thirteen are preserved, and open to inspection; and if the libraries of certain English noblemen were more accessible, he would discover many others. As for myself, being a Catholic, I am prohibited by the will of Sir Thomas Phillipps, near Cheltenham, to visit his library, but I am told that there too some Dante MSS. are preserved. In the department of Italian MSS. in the Paris National Library, there are about thirty-five; in Florence, they are numbered by hundreds; and all these may be consulted by any one. It is quite absurd then to suppose that the Vatican ones may *only* settle the question, as if they were to share in literature the infallibility which their owner claims only for spiritual matters. Besides, they are neither the most valuable nor the most ancient; and it is also true that, if not all, many of the *varianti lezioni* of the one numbered 3199 have been published some fifty, at least, years ago.

GREG. PALMIERI.

Oxford.

"A CURIOUS THORN" (5<sup>th</sup> S. ii. 349, 380.)—In answer to the inquiry as to a "Glastonbury thorn," or, as commonly called, the "holy thorn," said to be in existence at Great Malvern, though familiar with Malvern and its vicinity for many years, I have no cognizance of the tree there. But a specimen of the so-called Glastonbury thorn does stand in a garden upon Bromyard Down, about eight miles from Malvern, within Herefordshire. The legend as to a thorn that formerly existed at Glastonbury Abbey is too well known to be repeated in detail, but the fact was that the monks of Glastonbury had a thorn growing in the precincts of the abbey, which produced a second crop of flowers about Christmas-time, and they insisted that it was true to Christmas Day, the tree having grown from the staff of Joseph of Arimathea, who came from the East to plant Christianity in Britain. A ballad, in the Somersetshire dialect, says:—

"The staff het budded and het grew,  
And at Christmas bloom'd the wholdadroo,  
And still het blooms at Christmas bright,  
But best tha zay at dork midnight."

However this variety of the hawthorn got to Glastonbury, the original tree continued in existence there to near the end of the reign of Charles I., and was regarded with much curiosity and veneration; but some puritanical haters of superstition had it then cut down.

As this peculiarity of late or double-flowering in shrubs and trees can be propagated by grafting, numerous grafts were obtained by curious persons

from the original Glastonbury thorn, so that wherever this variety is now found it is said that it was derived from Glastonbury. It is still reported of these grafted thorns that they produce flowers at the midnight of Christmas Eve; but it is the Christmas of *the old style*, for the thorn would not conform to new ideas; and I have been told that on this account the rustics, in many parishes of Herefordshire, would only keep old Christmas Day; and the clergyman of the place, to humour his flock, held a service in his church accordingly. In point of fact, I have received bunches of half-expanded flowers in the beginning of January from the tree referred to, and from another that I have seen in a garden at Suckley, Worcestershire. No leaves were apparent, but only half-developed flowers, and such flowers produce no fruit. These trees flowered again, like other hawthorns, at the usual time.

I must remark that this double flowering of shrubs and trees is not peculiar to the hawthorn, or, indeed, to the one located at Glastonbury, as the following quotation from quaint old Aubrey's *Natural Remarkques in the County of Wilts* (1685) satisfactorily shows:—

"In Parham Parke, in Suffolke (Mr. Boutele's), is a pretty antient thorne that blossoms like that at Glastonbury; the people flock thither to see it on Christmas Day. But in the rode that leads from Worcester to Droitwiche is a blackthorne hedge at Clayn, half a mile long or more, that blossomes about Christmas-day, for a week or more together. The ground is called Longland. Dr. Ezerel Tony sayd that about Runmy-marsh [Romney] in Kent, are thornes naturally like that at Glastonbury. The soldiers did cut down that neer Glastonbury: the stump remaines."

The hedge at Claines, near Worcester, that Aubrey mentions, is no longer to be found, rooted up, doubtless, long ago. But I have myself observed the elder, dogwood, and some other shrubs, produce a second crop of flowers late in the year; and it is not unfrequently noticed in apple and pear trees. Even wild annual plants will occasionally produce late secondary flowers on their withered stalks.

EDWIN LEES, F.L.S.

Green Hill Summit, Worcester.

Warner, in the Appendix (p. v) to his *History of the Abbey of Glaston, and Town of Glastonbury*, quotes the following tradition from *A Little Monument to the once Famous Abbey*, dated in 1716:—

"That St. Joseph of Arimethæa and his companions, coming tired and weary to a hill, within half a mile of south-west of where Glastonbury now stands, rested themselves on the ridge thereof, for which reason that hill, to this very day, is called *Weary-all-Hill*; and that in the very place where they rested there sprung up a miraculous thorn tree, which every year, at Christmas, in the coldest year and weather, frost, snow, or whatever else, never failed budding forth leaves and flowers, of which thorn I design to say more hereafter."

For which see Appendix, p. xxxvi.

K.



T. C. U. will find in Hone's *Table Book*, vol. ii. p. 821 (Tegg, Cheapside), a short account of the Glastonbury Thorn. It there says:—

"This exotic or Eastern Thorn differs from our common hawthorn in putting out its leaves very early in the spring, and flowering *twice* a year, for in mild seasons it often flowers in November or December, and again at the usual time of the common sort; but the stories that are told of its budding, blossoming, and fading on Christmas-day are ridiculous, and only monkish legends."

Thus far Hone; but Loudon says that it is the *Præcox*, a native of Siberia, a variety of the *Oxyantha platyphylla*, and has the fruit *black*!

As to the legends being ridiculous, they who thus write do not know anything about the matter. There is a vast difference between the black or fruit-bearing thorns and the white, fruitless ones; and Loudon, at page 382, writes:—

"Not only the different species of *Cratægus*, but those of *Méspilus*, *Sorbus*, *Pyrus*, and even *Malus*, *Cydonia*, *Amelanchier*, *Eriobotrya*, and others can be grafted on the common hawthorn, and in this way field-hedges may be rendered ornamental and even productive of useful fruits."

That something was meant by the distinction and difference of fruit-bearing and fruitless thorns, may be gathered out of the obscure hint given in *Vit Luitgar*, Pertz, ii. 411:—

"Itaque more solito, cum omni aviditate et sollicitudine rudibus Saxonum populis studebat in doctrina prodesse, erutisque ydolatriæ spinis, verbum Dei diligenter per loca singula serere, æcclesias construere, et per eas singulos ordinare presbyteros, quos verbi Dei cooperatores sibi nutriverat."

What connexion the "Thorn idolatry" had with the "Royal Thorn" which grew, says Pliny in his *Nat. History*, on the walls of Babylon, is yet a mystery; but T. C. U. will find that he has opened on to a large field, if he follows out the mystical history of the *Spinus* or sloe-tree.

LE CHEVALIER AU CIN.

"By a letter from Glastonbury, we hear that a vast concourse of people attended The Thorn on Christmas Eve, new stile; but, to their great disappointment, there was no appearance of it's blowing, which made them watch it narrowly the 5<sup>th</sup> of January, the Christmas Day, old stile, when it blowed as usual, and in one's day's time was as white as a sheet, to the great mortification of many Families in that neighbourhood, who had tapp'd their Ale eleven days too soon."—*Ladies' Magazine*, Jan. 20, 1753.

QUIVIS.

"HOGMANY" (5<sup>th</sup> S. ii. 329.)—It is, perhaps, impossible to determine the right spelling of such a word as this; but the following extract from Dr. Hales's *Analysis of Chronology*, &c., second ed., London, 1830, vol. i., pp. 50, 51, will give some clue to it:—

"Among the Celtic nations the new moon nearest to the winter solstice was celebrated by peculiar religious ceremonies and superstitious usages. In ancient times the *Chief Druid*, attended by crowds of the people, went into the woods on that night, and cut with a golden

sickle a branch of the *'misselto'* of the oak, called *Ghiah* in the Celtic language, and carried it in procession to the sacred grove. The people also cut branches for themselves, and carried them home after they had been blessed or consecrated by the Chief Druid. Whence the usage of adorning the pews of our Churches and Chapels with *evergreens*, in lieu of *misselto*, at Christmas.

"In France, at the Christmas gambols, so late as the reign of Louis XIV., when they were suppressed on account of their irregularities, traces of the *Druidical* usages were found. A man personating a prince (*Roi follet*, 'a mummer'), set out from the village into the woods, bawling out *Au gui menez; Le roi le veult*. The monks followed in the rear with their begging boxes, which they rattled, crying *tire lire*, and the people put money in them under the fiction that it was for a *lady in labour*. Persons in disguise (*Guiseards*) forced into dwelling-houses, playing antic tricks, and bullying the inhabitants for money and choice victuals, crying *Tire liri, tire liri, maint du blanc, et point du bis* (sic.)

"Hence, says the late Professor Robinson of Edinburgh (from whose *Natural Philosophy*, p. 200, this note is taken, p. 210), evidently was derived the *Guiseards* of Edinburgh, and their cry '*Hog menay, troll lollay, Gie's your white bread, none of your gray*.'"

"The old French *Au gui menez* and the Scottish *Hog menay* are plainly corruptions of the Greek *ἅγια μῆνη*, 'holy moon,' who was anciently supposed 'to be in labour' at the time of the conjunction or new moon. Perhaps *tire liri* may be a corruption of *tirez le roi*, 'draw forth,' and put money 'for the king,' namely, *roi follet*, 'the mummer.'"

[Or, perhaps, from *tirez livres*, draw forth money; *livre* is in Italian *lira*.] W. E. BUCKLEY.

The correct spelling of this word is, doubtless, as it is pronounced—*Hogmenay*. It is supposed to be a corruption of "*Homme est né, trois rois allois*" (sic), "*A man is born, three kings are come*." "*Hogmenay, trololay*, gie us your white bread, and none of your grey." When the first "guisard" or masker enters, he says:—

"Rise up, gude wife, and shake your feathers,  
Dinna think that we are beggars.  
We are bairns come to play,  
And for to seek our Hogmenay."

In the Whistlebinkie Collection of Scottish Songs, there is a ballad by Alexander Smart which commences thus:—

"Come, bairns, a' to your hogmenay,  
The morn, ye ken, is New Year's day,  
The cauld wind blaws, the snaw dawn fa's,  
But merrily, merrily dance away."

In Longmuir's edition of Jamieson's *Dictionary of the Scottish Language*, the spelling is given "*Hogmanay*" and "*Hogmenay*"; and the remark is added, "the origin of the term is quite uncertain."

J. N. BLYTH.

I have heard and read much concerning the etymology of this word. The forms of spelling this term are very numerous, and vary according to the suggested etymology; but I was not previously aware that it was ever spelt with a *u* as the second letter, which would seem to imply yet another derivation. In Brockett's *North Country Glossary* (1825), the two forms "*Hagmena*" and



"Hogmena" are given, and the latter of these finds a place in Halliwell's *Archaic Dictionary*. H. C. B. will find five different derivations given in Chambers's *Book of Days*, all of which are at once out of count if the spelling "Hugmany" is the correct one. The cognate expressions in different dialects of France and Spain seem to point to the impossibility of admitting "hugmany" as the true orthography.

J. CHARLES COX.

Hazelwood, Belper.

"THE BATTLE OF THE NILE" (5<sup>th</sup> S. ii. 369.)—The following version of this song was repeated to me by a gentleman, now dead, who learnt it from a blind fiddler, who was accustomed to sing it and other naval songs for the delight of the people during the "great war." On the evening of the 21st of October, 1805, the day on which Nelson fell at Trafalgar, he well remembered hearing the old man sing it at a Lincolnshire farmhouse, near Gainsborough, before a large gathering of young people. The text I send is, I am pretty sure, a corrupt one. I have seen the song within the last fifteen years exhibited for sale, in the form of a broadside, at Hull, and there is a copy in a chap-book in the British Museum (1077 g. 47/19), but both these are in a worse state than the following. As to its authorship, I know nothing:—

"Arise, arise, Britannia's sons arise,  
And join in the shouts of the patriotic throng;  
Arise, arise, Britannia's sons arise,  
And let the Heavens echo with your song.  
For the genius of Albion, victory proclaiming,  
Flies through the world, our laws and rights maintaining.  
And the battle of the Nile  
Is the foremost on the file,  
And Nelson, gallant Nelson's name,  
Applauded shall be.  
Then huzza, huzza, huzza, huzza, boys!  
Mars guards what freedom did by charter gain.  
Huzza, huzza, huzza, huzza, boys,  
Britannia still, Britannia rules the main.

The proud sons of France with insulting, haughty scorn,  
Had so long oppressed the neighbouring independency,  
That they vainly did hope their conquests would be borne  
In harmony triumphant o'er the sea;  
But Nelson has taught them, in peals of British thunder,  
To the flag of Royal George 'tis their duty to knock under.

For the battle of the Nile  
Is decisive of their spoil.  
So let laurels grace the bosom  
Of each loyal British fair.

Then huzza, &c.

In the council above stood the Deity of War,  
Determined to give valour due renown;  
And now on the brow of each hardy British tar  
Shall flourish a resplendent laurel crown;  
While the loud trump of Fame, o'er earth and ocean  
sounding,  
Shall with Howe, Jervis, Duncan, and Nelson's name be  
resounding.

And the battle of the Nile  
Shall be foremost on the file;

And still the angelic choir shall sing  
The glories of that day.

Then huzza, &c.

Then arise, arise, ye sons of mirthful sport,  
And receive your protector, with open arms, returning,  
And view the spoil he with his blood has bought  
For the glory of this happy isle.  
A British seaman's name henceforward we shall know  
As an honour to his friend, and a terror to his foe.  
At the battle of the Nile  
Our children shall smile,  
And to ages yet unborn  
Transmit what Nelson's done.

Then huzza, &c."

K. P. D. E.

THE LITTLE SUMMER (5<sup>th</sup> S. ii. 381, 477.)—There is no doubt whatever about the meaning of the Welsh name. *Haf bach Gwyl-Mihangel* (or *Gwyl-engel*, as MR. UNNONE writes it) means "the little Michaelmas summer." *Gwyl-engel* is a corrupt colloquial form of *Gwyl-Mihangel*, which, in accordance with well-ascertained laws of mutation, became successively *Gwyl-Fihangel* (*f* sounded as *v*), *Gwyl'ihangel*, *Gwyl'ihengel*, *Gwylhengel*, and sometimes *Gwylengel*. *Mihangel*=Michael undergoes precisely the same changes in the local name *Llan-Fihangel*=St. Michael's Church, which occurs in several places in the Principality. *Gwyl* (like Eng. *vigil*) is only the regular Welsh form of L. *vigil*-ia. The Lat. initial *v* becomes in Welsh *gw*, just as in some of the Romance languages it becomes *gu*. Thus, W. *gwener* is from *Venus*, *vener*-is; W. *gwenwyn* from L. *venen*-um; and W. *gwens* from L. *versus*. Compare It. *quado*, Fr. *gué* from L. *vadum*; It. *guistare* from L. *vastare*. So L. *viper*-a=Prov. *guivre*, Welsh *gwiber*. The elision of the medial guttural *g* between two vowels is too common to need illustration. The Romance representatives of the Lat. *regalis*, *ligare*, *augustus*, *fragilis*, *frigidus*, &c., will serve as examples. Both the above changes appear in It. *guatre* from L. *vagire*, and in It. *guaine*, Fr. *gaine*, Welsh *gwain* from L. *vagin*-a.

*Gwyl*, as MR. UNNONE says, means holiday, festival; but its primary meaning is a watch, a vigil. This appears from the verbs *gwyllo*, *gwylled*=to watch, L. *vigilare*; and *gwylad* (in South Wales)=to watch a corpse or a sick person, and generally to sit up at night; and from the nouns *gwylfa*=a watching-place or a watch of the night, and *gwylnos*=watch-night. So *gwylmabsant*=a wake, and the expression *cadw gwyl bentan* (lit. to keep a vigil of the hob) means, to sit up all night. The article in *Good Words* I have not seen, and I cannot see what connexion there can be between *gwyl* and *wheel*, *volvo*, &c. If *vigilia* is etymologically related to *wheel*, then so is *gwyl*, but not otherwise.

T. P.

"THE WHALE'S JUBILEE" (5<sup>th</sup> S. ii. 418) was written by my dear mother (Mrs. Zornlin) in 1808.



While I fully subscribe to the justice of P. P.'s remark as to this *brochure* among the others named, that it was beyond the capacity of children, yet the concluding lines are so remarkable, that I trust they may find a place in "N. & Q." They almost assume the character of a prophecy. The whale speaks :—

"The cause of these revels, this feasting, this mirth,  
Is a peace between us and the bold sons of earth.  
From Britain the happy intelligence came;  
From Britain, the seat of truth, honour, and fame.  
Henceforward your monarch shall rule the great deep,  
And without molestation his dignity keep.  
No more with his blood shall the billows be dyed,  
Nor his consort, his children, be torn from his side;  
No more shall he struggle with unequal foes,  
But till Nature's last summons, in plenty repose.  
Harpoons, our great dread, shall to ploughshares be  
changed,  
And man from the traffic of blubber estranged;  
For, to guide him no more through the dark wintry  
night,  
Will he draw from our life-blood the pure rays of light.  
A mortal, in arts and in science expert,  
Now enlightens mankind with a substance inert;  
And no longer of animal life so profuse,  
The mineral, unfeeling, converts to that use.  
It is, therefore, our pleasure, that during our reign  
Every fifty-two moons ye assemble again.  
This happy event we thus commemorate,  
So important to us and the good of the State.  
May these splendid games, which Balænic we name,  
In future surpass the Olympic in fame;  
And may Britain enjoy that sweet peace she has given,  
And stand firm for ever, the darling of Heaven."

My early recollections of the substitution of gas for whale oil are associated with the name of Winsor, a man who was regarded as a schemer, and who induced several of the working-classes to take shares in his patent light and heat company. I should be glad to know at what date gas-lights were first introduced into our streets or houses; also any particulars as to Winsor and his patent.

Z. Z.

[With regard to the introduction of gas, see *ante*, p. 460.]

ARMS OF ENGLISH SEES (5<sup>th</sup> S. ii. 462.)—In common with the other readers of "N. & Q.," I have been so often indebted to the researches of MR. MACKENZIE WALCOTT, that it is a pleasure to me to be able to afford him even a scrap of information in return. If he will refer to the slip of "Erratum" inserted at the end of the little volume, *The Arms of the Episcopates of Great Britain and Ireland*, emblazoned by Mr. Warren, and with an Introduction, &c., by myself, he will find that the *torteaux* in the arms of the See of Worcester do not refer to any "Hosts," as he asserts; but that the arms of this See, like those of the See of Hereford, are derived from the personal arms of one of its occupants. Godfrey Giffard, Bishop of Worcester (1268–1302), was a member of a Hampshire family who bore—Arg. ten *torteaux* in pile; and, as diocesan arms were

then only beginning to be used, the arms of the bishop became the eventual bearings of the See.

In the little book to which I have referred, but with which MR. MACKENZIE WALCOTT does not seem to be acquainted, I have in many cases traced the connexion between the dedication of the Cathedral and the arms of the See; and the greater part of the information contained in his contribution will be found printed there. It is perhaps right that I should disclaim responsibility for the blazoning. About this I took great pains, but my MS. was subjected to "professional" revision, and the result was that the old errors of blazoning and of punctuation, which I had carefully avoided, again appeared in several instances, to my great vexation. The arms of Chichester, in which both MR. WALCOTT and myself are interested, were a happy exception, and our old friend "Prester John" will not be found in it.

JOHN WOODWARD.

Montrose.

I heartily congratulate MR. WALCOTT on his conversion. I hope it is not too sudden to last. It is certainly as decided as conversion could be. Only last June (see 5<sup>th</sup> S. i. 450), writing on the above subject, he said,—“In the cases cited it is sufficient to say that the arms of Christ Church, Canterbury, and St. Peter's, York, are not ‘palls.’” He now writes (p. 462),—“Canterbury. An archiepiscopal pall. . . . York. A pall.”

With regard to the arms of Chichester, I still prefer to hold by such authorities as Bishop Sparrow and Peter Heylin. My opinions as to Prester John have undergone no change.

EDMUND TEW, M.A.

GUNPOWDER PLOTS (5<sup>th</sup> S. ii. 361.)—J. B. asks, “Is there any instance of such a plot being successful?” Take the following account to be found in *The History of the Barbarous Cruelties and Massacres Committed by the Dutch in the East Indies*. By R. Hall, B.D., formerly of Queen's Colledge, Oxon. London and Westminster, MDCCXII., p. 142:—

“Soon after this a great piece of Roguery was carry'd on at Bantam, which unhappily prov'd successful. The Dutch had there, under one of the Bastions, a great Magazine of Powder, and they had unfortunately at that Time above a Hundred Tun of it in their Magazine. A Javian undertook to get in by breaking of the wall, which he was forced to do by digging a way under ground quite to the side of it. Every Day he closed up the Entrance into his Hole with Earth, so artificially and so softly that no one perceiv'd it, and that neither of the two Centinels that stood on the Bastion heard the least Noise at any time. When he was got in, he took a Bamboo Cane that was hollow, and fill'd it with Gunpowder, lighted it at one End, and the Fire coming to the Powder in the Cane gave a great Blow, with some Flame, without doing any further Harm for the present. This alarm'd all the People, who presently went to search every Corner of the Bastion to see what the matter was, and there the Bamboo Cane was found, and the Powder



that was in it was consum'd. But no sooner had they open'd the Vault Door, but the Wind finding a free Passage, took some Sparks of Fire along with it, which lighted among the Powder, and in an instant set that on Fire, and blew up the whole Bastion with sixteen pieces of Cannon, and above Two Hundred People."

So far the plot was as successful as the perpetrators could have desired, but the consequences to them were far from satisfactory:—

"An Account of this Accident was quickly sent to the General at Batavia, who presently sent Men thither, with orders to the Governour, and to the Young King, to make a diligent Enquiry after the Projectors of this Villany; And in a short time three Javians were discovered to be the Men; who were brought bound to Batavia, and confess'd that they were the only Contrivers of that Action; upon which they were all Three condemned to die. He that had set Fire to the Cane was brought upon a Scaffold erected for that purpose, and there pinch'd with red hot Tongs from the Morning till towards the Evening, at which Time he was cut into Quarters, so that that Day was spent in torturing of that Fellow only. The next Day the Second was served in like manner; and the Third was broke upon the Wheel."

Thus was this successful powder-plot avenged.

W. J. BERNHARD SMITH.

Temple.

"PARTY" (5<sup>th</sup> S. ii. 346.)—MR. FERGUSON need have felt no surprise at the use of "party" in the sense of person by Mary, Queen of Scots. It was commonly so used in her time. He will find it in the apocryphal Book of Tobit,—“and the party shall be no more vexed,”—and I can furnish him with another unpublished instance, date 1537. John Husee writes to his mistress, Honor, Viscountess Lisle, from London, June 17, concerning the projected marriage of her son, John Basset, with her step-daughter, Lady Frances Plantagenet:—

"Touching the matter ye willed me to move for, there is no remedy, she (Eleanor, Countess of Rutland) thinks, but the party must lose her estate, and take the degree of her wedlock; howbeit within v days the King of Heraulds hath promised me to shew me the verrey trywt."—*Lisle Papers*, vol. xi., art. 51.

The King of Heraulds was of the opposite opinion:

"That the woman shall never lose no parte of her degree, but shall always be taken as her father's daughter; and if need be I can have both their seals and hands."—*Ib.*, June 23, vol. xi., art. 100.

HERMENTRUDE.

The use of "party" in the sense of an individual is by no means uncommon in old writers, as the following instances, which might easily be multiplied, will show:—

"Ful. Who's that? look Galla.

Gal. 'Tis the party, madam.

Ful. What party? has he no name?

Gal. 'Tis Quintus Curius."

Ben Jonson, *Catiline*, act ii. sc. 1.

"Had it been foretold that one Simon should have carried Christ's cross, and had one heard Simon Peter so lately, so solemnly, promising, though I should die

with thee, yet I will not deny thee, he would hence have certainly concluded him the party for that service."

Fuller's *Pisgah Sight*, iii. 344.

In the Index Verborum to Mr. Bailey's valuable life of Fuller, recently published, there are three references to the word in this signification, the first occurring in the Triple Reconciles, the second in one of Fuller's Sermons, and the third in a letter from Dr. Ward to Archbishop Ussher. See also Fuller's *Holy State*, p. 164, and Bishop Andrewes's *Sermons* (Ang.-Cath. Lib.), vol. iii., p. 50.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

See "N. & Q.," 3<sup>rd</sup> S. iii. 427, 460; xii. 365, 424; 4<sup>th</sup> S. i. 39, 87, 159, 208, 326, 450; and ii. 206. The following passages have not yet been noticed.

In "*The Complaynt of Philomene*. An Elegye compyled by George Gascoigne, Esqr." Written about 1563 (see Arber's reprint *The Steele Glas*, &c., 114):—

"Hir next most note (to note)

I neede no helpe at al,

For I myself the partie am

On whom she then doth call."

In More's *Utopia* the word occurs seven times in this sense (Arber's reprint, 81, 123, 124, 125):—

"But if the same partie be taken eftsones in that fault there is no other waye but death" (p. 125).

It also occurs in *The Revelation of the Monk of Evesham*, printed about 1482:—

"Loo sonne he seyde now a party aftyr they [thy] petition and grete desir thow haste seyne and beholde the state of the worlde," &c. (p. 109).

T. MACGRATH.

The use of "party" for "person or individual" is not a very modern vulgarity. We find instances of it in Shakspeare:—

"... but I would not be the party that should desire you to touch him."—*Antony and Cleopatra*, v. 2, 246.

"... Canst thou bring me to the party?"

*Tempest*, iii. 2, 67.

"The party is gone, fellow Hector, she is gone."

*Love's Labour's Lost*, v. 2, 678.

"Why, who cries out on pride

That can therein tax any private party?"

*As You Like It*, ii. 7, 71.

The first three of the above quotations, it will be observed, are put into the mouths of vulgar characters. Jacques uses the word properly, having in his mind the opposition of the accuser to the accused. In Mary, Queen of Scots' letter there seems to me to be the same under-sense of opposition between the two parties to the marriage.

JOHN ADDIS.

This senseless and utterly inaccurate vulgarity, used now, one is sorry to note, by here and there an educated gentleman, may have arisen from the French *parti*, "an eligible party," being equivalent to a *parti sortable*, or a "good match." As a matrimonial expression, if only the French word *parti*



were used instead of the English quasi-slang word "party," it passes muster, and the "na party in mareage" of the Inverary letter of Mary, Queen of Scots is traceable, no doubt, to her Scoto-French character and connexion.

S. B. JAMES.

Northmarston.

An earlier use of the word "party," to signify an individual, than that recorded by MR. FER-GUSSON (1563) is to be found in the Prayer Book. It is in one of the rubrics before the office for Holy Communion: "If one of the parties so at variance," &c.; and, again, "the other party will not be persuaded to a godly unity," &c. The same expression occurs in the books of 1549 and 1552.

W. D. SWEETING.

Peterborough.

Many instances might be given of the use by our old writers of this word in the sense of "person." Take as one example the following passage from Beaumont and Fletcher:—

"Clora. . . . Yes 'faith;  
My brother will be here straightway, and—  
Frank. What?  
Clora. The other party. Ha, ha, ha?  
Frank. What party?"

*The Captain*, Act. iii. sc. 3.

Clora then explains that the "party" in question is Giacomo. Might not one imagine that one was listening to a "slangy" young lady of the present day?

MIDDLE TEMPLAR.

THE LONG PARLIAMENT (5<sup>th</sup> S. ii. 428.)—The book OLPHAR HAMST inquires after is "*Le Long Parlement et ses Crimes, rapprochements faciles à faire*. Paris, de l'Imprimerie d'un Royaliste, 1790." The author was Angélique Marie Darlus du Taillis, Comtesse de Montrond, the mother of Casimir de Montrond (the intimate friend of Talleyrand, and the person referred to in Raikes's *Journal*) and of his elder brother, Édouard de Montrond. *Le Long Parlement* is described in the new edition of Barbier (*Dictionnaire des Ouvrages Anonymes*, vol. ii. p. 1342), the *Biographie Universelle* (art. "Montrond"), and *Notices et Observations à l'Occasion de quelques Femmes de la Société du XVIII<sup>e</sup> Siècle*, by M. Hippolyte de la Porte. M. de la Porte was the author of the notice of Madame de Montrond in the *Biographie Universelle*.

R. C. CHRISTIE.

Manchester.

THOMAS FULLER (5<sup>th</sup> S. ii. 318.)—After the very handsome manner in which Mr. Bailey has recognized all who have rendered him service in his work, I hope every collector will endeavour to find existing copies of the editions of Fuller's works which Mr. Bailey has referred to, but with which he has been at present unable to meet. Then we shall have a complete bibliography of the works of a man who was an ornament of his age, whether we consider him as historian, preacher,

or moralist, whether we view his character as a courtier in times of prosperity, or as a wanderer in dark and troublous times. Below, I append notes of a few editions which I have only met with recently, otherwise Mr. Bailey would have had them placed at his disposal:—

(P. 521). "Anti-pædobaptism, or the Second Part of the full Review of the Dispute concerning Infant-Baptism. . . . and the Argument against Infant-Baptism. . . . made good against the Writings of. . . . Mr. Thomas Fuller and others. By John Tombes, B.D. London: Printed by Henry Hills. . . . MDCLIV."

(P. 521). "Anti-pædobaptism: or the Third Part. Being a full Review of the Dispute concerning Infant-Baptism. In which . . . the Writings of. . . . Mr. Thomas Fuller . . . and others, are examined. . . . By John Tombes, B.D. London: Printed by E. Aslop. . . . 1657. Brit. Mus., 4323 bb."

(P. 743). "Anglorum Speculum, or the Worthies of England, in Church and State. London: Printed for Thomas Passinger. . . . 1684. Brit. Mus. 276 h 25."

(P. 753). "The Sermons of Mr. Henry Smith. . . . And the Life. . . . By Tho. Fuller, B.D. London: Printed for A. Kempe. . . . 1657. Taylor Collection."

(P. 753). "Things New and Old, or a Storehouse of Illustrations by John Spencer, with Preface by Thomas Fuller. . . . Fourth Edition. London: Richard D. Dickinson. . . . MDCCCLXXII."

"Another Edition. In two volumes. London: William Tegg. 1867. Brit. Mus. 8406 ee."

(P. 761). "Ornitho-Logie: or, the Speech of Birds. Also, the Speech of Flowers; Partly Moral, partly Mystical. By T. Fuller, Batchelour in Divinity. London: Printed for John Stafford. . . . 1660. Taylor Collection."

JOHN TAYLOR.

Northampton.

ROBERT HERRICK'S VERSES (5<sup>th</sup> S. ii. 328.)—*Protestant* in the second line of "To Anthea" is evidently used in strict accordance with its Latin root meaning, to speak as a witness, to make known, to declare, &c. So that the poet here means, that if Anthea bid him to live, he will do so, and protest or make known her many adorable qualities, and how worthy she is to be loved.

R. R.

Boston.

Does it mean any more than that if "bid to live," he would continue to *protest*, that is, to give repeated assurances of his love and devotion, even if his love should not be returned?

W. E. BUCKLEY.

Probably, he simply means that he will be her devotee, will "protest" in her defence if necessary, and "protest" his love for her to herself and everybody else too. C. D. should have given either a reference or the full title of the song, which is *To Anthea, who may command him anything*. I looked at *To Anthea lying in bed*, and ever so many more "To Antheas," before I could find the right one. May I be allowed also to ask why things never "begin" now-a-days? Commence is a most hideous word, always bad, but worst of all when men commence to do a thing. It is much



to be hoped that the revisers of the Bible will not cause the first verses of Genesis and St. John to read, "In the commencement," &c.

CHARLES F. S. WARREN, M.A.

BRIDGEFORD FAMILY (5<sup>th</sup> S. ii. 368.)—With reference to the inquiry of your correspondent MR. TRUSSELL, I beg to say that it appears from the Chetwynd MS. that although the two Bridgefords (Great and Little), co. Stafford, originally, that is before the Conquest, belonged to the Bishop of Coventry and Lichfield as members of Eccles-hall, they were afterwards divided between the co-heirs of the Noels. Great Bridgeford belonged to several generations of Grimes (Hen. III. to Edw. III.). It then came to the Staffords of Clifton Camville, and afterwards, by sale (*temp.* Hen. IV.), to the Whitgreaves, who held it until the death of Sir Thos. Whitgreave at the close of the seventeenth century. Little Bridgeford, at a remote date, partly came to Harcourts through the Noels, and partly to Ronton Priory; and at the dissolution of the monasteries, to the king's grantee, Gifford of Chillington. These descents would seem to account for all holdings of the Bridgeford lands in this county. It is, however, also stated in the MS. above cited that, in the 18 Rich. II., John de Bruggeford, son of *Adam Waterson*, was possessed of divers lands here, which he left to John Bruggeford, his son, who was *one of the esquires* belonging to Edmund Duke of York (the duke was cousin of the king, and was killed at Agincourt), and attended him in the French wars 3 Hen. V., and seems from the grant of arms\* to have been much in favour with that warlike prince. This John Bridgeford passed away his land in Bridgeford to John Birkhead and others, and we then lose sight of the name altogether in this county. The grant of arms is of "gules, trois *faucons* argent,"—not, as stated by your correspondent, "gules, two bars between three martlets, argent,"—consequently there may have been a difference of branch or race.

T. J. M.

Stafford.

ALTAR RAILS COVERED (5<sup>th</sup> S. ii. 309.)—This custom is still found in several churches. Amongst others, I may mention St. Mary's (the University Church), Oxford; St. Mary's, Prestbury, Gloucestershire, and All Saints', Lambeth. Up to the year 1841, it had been a custom at St. Mary's, Thame, Oxon. The strip of linen is technically known as the "houcelling cloth," and is intended to prevent any particle of the Holy Sacrament, when being received, from falling to the ground. Frequent representations of its use may be found in mediæval MSS. It was sometimes held by two acolytes, or clerks, when the priest communi-

cated the faithful. I believe that its use is very general in the Roman Catholic communion.

FREDERICK GEORGE LEE.

All Saints' Vicarage, Lambeth.

The old "houcelling cloth" was in use from very early times, for it is found (Maskell's *Monumenta Ritualia*, iii. 134) in every coronation office, from Ethelred, 978, to George IV., 1820. For other modern instances of its use, the Rector of Stret-ham is referred to "N. & Q.," 2<sup>nd</sup> S. i. 144. At Wimborne Minster it remains constantly in the church, on narrow tables or low benches, for I have seen both names used, which take the place of the altar rails; and this probably it was which gave rise to the tradition perhaps known to some of "N. & Q.'s," readers, that a daily celebration has existed ever since the Reformation in this church, and only ceased very lately. I may be allowed to say that I lately took some pains to look into that matter, and on writing to the Rev. Lester Lester, presbyter of the Minster, he told me that he was aware of the tradition, and had been asked before whether it could be verified, but that he could never find the least authority for it of any kind whatever. CHARLES F. S. WARREN, M.A.

Not only the altar but the benches in the chancel of Wimborne Minster are always kept covered with white cloths. No accounts of the Minster that I have seen state why.

C. B. T.  
Eton.

This custom is a continuation of the Pre-Reformation "houcelling cloth." It is generally used in Roman Catholic churches in England at the present day, and is generally spoken of as the communion cloth. It is held under the chin by the communicant, in case of any accident with the consecrated wafer.

M. H. F.

The strip of cloth mentioned is the "houcelling cloth," which was formerly held by an acolyte at each end of the step on which the communicants knelt, in order to catch any crumbs that might fall during their reception of the Blessed Sacrament.

E. A. B.

Trin. Coll. Oxon.

At a celebration in an Armenian church in Constantinople, at which I was present in 1856, the "houcelling cloth" was used, held by two (I think) Deacons; it had a painting upon it, but I forget the subject.

E. L. BLENKINSOPP.

LARGE OAK (5<sup>th</sup> S. ii. 366.)—Since reading MR. PICKFORD'S notice of the Marton oak, I have made a pilgrimage to that monarch of the forest; "majestic, though in ruin." Much of the tree has mouldered away, and only three mighty fragments of the trunk remain. These are separate from each other.

The diameter of the trunk is, in one direction

\* The original is in the William Salt Library, Stafford.



at 3 feet above the surface of the ground on the higher side, 14 feet ; in another direction, 12 feet. At the surface of the ground where the spurs of the tree enter the earth, the diameter is from 20 to 22 feet. The circumference measured on the surface of the ground is 71 feet 10 inches, and at 3 feet from the ground on the upper side, 45 feet.

The height of the oak appears to be about 30 feet only. It is a broad-headed, short-stemmed, wide-branched tree, like those described by Scott in the opening scene of *Ivanhoe*.

The aged giant is still living, and has many branches, although the trunk is but a shell, consisting of three distinct isolated masses, with openings between them, varying from 2 to 9 feet wide. The lower limbs shoot from the stem at about 12 feet from the ground. It is the shortness of the trunk which has, probably, saved this noble tree from the woodman's axe. Unfortunately for its appearance, the superb wreck does not stand in park or forest or on greensward, but at the corner of a farm-yard, utterly neglected, the palisaded fence which once encircled and protected it being broken and ruined in several places ; and the hollow, once filled with heart of oak, now made a receptacle for harrows, farming implements, bricks and boulders. As to the apparent discrepancy between the above measurements and those given already in "N. & Q.," they can be accounted for by the ruggedness and varying thickness of the bole and the height ; the girth may be taken from the sloping ground on which the tree stands.

To this reverend oak, which "chronicles on its furrowed trunk ages before the Conquest," certain well-known lines may be well applied :—

"Majestic tree, whose wrinkl'd form hath stood,  
Age after age, the patriarch of the wood !

\* \* \* \* \*

Gigantic oak ! thy hoary head sublime,  
Erewhile must perish in the wrecks of Time.  
Should round thy head innocuous lightnings shoot,  
And no fierce whirlwind shake thy steadfast root,  
Yet shalt thou fall ; thy leafy tresses fade,  
And those bare scatter'd antlers strew the glade :  
Arm after arm shall leave thy mould'ring bust,  
And thy firm fibres crumble into dust."

GEORGE R. JESSE.

P.S. The dimensions were very carefully ascertained by a good 33-feet surveying box-tape. That of the circumference at the level of the ground was taken twice over to make certain of accuracy.

TOUCHING FOR THE KING'S EVIL (5<sup>th</sup> S. ii. 426.)—Certificates of the same kind as the one inserted may be found in other places. They were given in compliance with the instructions issued in order to prevent the applicants for relief coming more than once. A proclamation to this effect, dated "Whitehall, January 9, 1683," is inserted in the register of Woodstock Chapel. There are many

copies of certificates in the same register ; one such is :—

"June 13, 1687. Granted then by the Minister and Churchwardens, a certificate testifying that George, the son of George Whitton of Woodstock Parke, had not, to the best of their knowledge, been touched at any time before by his Majesty for the disease commonly called the King's Evil."

ED. MARSHALL.

"MERRY MARGARET," &c. (5<sup>th</sup> S. ii. 468.)—C. D. is mistaken in saying that this poem is not to be found in Dyce's edition of Skelton. He will discover it on p. 401, vol. i., where it forms one of the songs in the "Ryght delectable tratyse upon a goodly Garlande or Chapelet of Laurell."

S. G. L.

FRAGMENTARY LINES OF POETRY ASCRIBED TO BURNS (5<sup>th</sup> S. ii. 425.)—The lines are not fragmentary, neither are they, in my opinion, by Burns. The song is complete, and has been set to music ; but it has never been claimed for Burns by any of his editors, so far as I know. The song begins,—

"O where shall I gae seek my bread ?  
Or where shall I gae wander ?  
Or where shall I gae hide my head ?  
For here I'll bide nae langer.  
The seas may row, the winds may blow,  
And swathe me round in danger ;  
My native land I must forego,  
And roam a lonely stranger.  
The glen that was my father's own  
Must be by his forsaken ;  
The house that was my father's home  
Is levelled with the bracken.

Ochon !" &c.

Two other stanzas and a half. If DR. RAMAGE wishes to have the complete song, and the music to which it is set, I shall be glad to let him have them.

JAMES HOGG.

Stirling.

THE TERMINATION "Y" IN THE NAMES OF PLACES (5<sup>th</sup> S. ii. 320, 455.)—The etymology of the correspondent of the *Intermédiaire* requires a little correction. Tournay, Cambray, Courtray, &c., are derived from the old Latin names, Turnacum, Camaracum, Cortoriacum. In this district such terminations are common. We have Gesoriacum (now Boulogne), Minariacum, Viroviacum, Nemetacum, &c. It will be observed that these are all in French Flanders. When we come into the Low Dutch district, the *wyks* succeed, as in Oister-wyk, Waalwyk, Oospik, &c. There can be little doubt that *wyk* or *wich* and *ac* mean the same thing, a habitation or dwelling-place. *Ac* is also found in many terminations in the south of France, as Mursac, Lussac, Levizac, Quissac, Gignac, &c. As the termination has no meaning in the Celtic dialects, it is thought that it is a relic of the Iberian races who peopled the district in pre-Celtic times. One thing is certain, that neither *wyk* nor *ac* means water. *Ac* cannot be derived



from Lat. *aqua*, for the termination had to be Latinized by the addition of the neuter *um*.

The statement that there is a Sanskrit word *aca* signifying water is altogether a mistake. There is no such word. There are many words in Sanskrit signifying water; such as *jala*, a sheet of water, *pani*, water to drink, *uda* (Lat. *unda*, Gr. *ὕδωρ*), *ap*, flowing water, &c., the last no doubt connected with Lat. *aqua*, Goth. *aha*, Norse *á*, A.S. *ea*; but it is not possible to torture any of these into the terminations *ac* or *wick*.

In A.S., *ea* means water, *ig* or *ige*, an island. The modern English termination *ey* or *y* is made to do duty for both, and it is often very difficult without reference to Domesday or other old records to determine which is meant. Walla-ey is Walla's Island, Oln-ey is the same, but Waveney, Mersey, Caldý, Turvey, and many others may mean island or water, according to circumstances.

I think enough has been said to put *wick* out of court as having any reference to water.

J. A. PICTON.

Sandyknowe, Wavertree.

"OAKLEIGH FOREST CODE" (5<sup>th</sup> S. ii. 368.)—I have got the *Oakleigh Shooting Code* (which is probably what H. B. refers to), "containing 220 chapters of information relative to shooting Red Grouse, Black-game, Partridges, Pheasants, Woodcocks, Snipes, and Hares," &c. James Ridgway & Sons, Piccadilly, 1836, 12mo. pp. 194. Copies are probably common enough, but if H. B. cannot find one, I shall be happy to lend him mine

W. E.

THE SOCIETY OF ARTS MEMORIAL TABLETS (5<sup>th</sup> S. ii. 106, 155, 257.)—There is a tablet to the memory of Handel at 57, Lower Brook Street, Hanover Square. The tablet in King Street, recording that "Napoleon III. lived here," is chargeable with recording an untruth. Napoleon III. never lived there. The old house, a greengrocer's, I have understood, in which he had apartments was pulled down, and the present house built in its stead. It seems absurd to record where foreigners have lived, before we have recorded where our own English celebrities have resided; and where only the site remains, that fact ought to be inscribed on the tablet. How much more interesting it would have been to have had the spot marked in St. James's Square where the great Earl of Chatham's house was. That, too, the devastators of historic and beautiful association have removed, but the site ought to be marked. Lord Byron's has, I fear, been rebuilt. It is absolutely foolish to record Franklin's residence, and to leave Garrick's house, hard by in the Adelphi Terrace, unmarked.

C. A. WARD.

Mayfair, W.

I came across a good article in the *Builder* of

July 23rd, 1864, and, perhaps, what may prove more useful, the following letter:—

"Sir,—The admirable suggestion contained in your paper of marking, in a permanent manner, the residences of great men (why not of women too?) in London cannot, I think, fail of being responded to. In order to carry out this suggestion into practical use, it is evident that money must be forthcoming; and, as a beginning, I am authorized, by a kind, a liberal friend, to inform you that he is ready to subscribe 20*l.* towards this good work; and should it be responded to, as I can have no doubt that it will be, the money will be paid on an application from yourself made to, yours, &c., EDWARD JESSE."

G. LAURENCE GOMME.

TWO CHURCHES IN ONE CHURCHYARD (5<sup>th</sup> S. ii. 208, 291.)—Berkeley can scarcely be adduced as an instance, as all traces of the original church have long since disappeared. It was, according to Fosbroke, a collegiate or prebendal church, and, falling into decay in the twelfth century, its endowments were granted away successively to the Abbey of Reading, the Priory of Stanley, St. Leonard's, and St. Augustine's Abbey at Bristol. The present, or parish church, was then built, on the south or opposite side of the churchyard, by Robert Fitzhardinge. The old tower remained (the new church being without a tower) until 1753, when it was pulled down and the present tower erected on its site, about fifty yards from the church.

J. H. COOKE.

As reference has been made to the churches of St. James and St. Mary, Bury St. Edmunds, it may be as well to add that another church, dedicated to St. Margaret, is stated to have stood at the south-east corner. The northern boundary of the cemetery was the great Abbey Church, so that there were in fact four churches in this one cemetery. The originals of both St. James and St. Mary were removed, in the twelfth century, from their position near the conventual church to make way for the extension and increased grandeur of the great Abbey Church.

D—G.

"At Wantage, in Berks."—Furley's *Weald of Kent*, vol. ii. p. 764, foot-note.

HARDRIC MORPHYN.

1. All Saints and St. Lawrence, Evesham.
2. The new church and the ancient (now abandoned) structure at Thorpe, near Norwich, not far from the scene of the recent collision.
3. The churches of Holy Trinity and St. Michael, Coventry, in churchyards which, though separately walled, are divided only by a roadway, and have evidently been originally one.

V.H.I.L.I.C.I.V.

FAMILY OF DE VILLIERS (5<sup>th</sup> S. ii. 228, 294.)—The first of the De Villiers family (now, alas, pronounced Vilje at the Cape) were the three elder sons of Pierre de Villiers, whose family, for more than a century preceding the Revocation of the



Edict of Nantes, occupied a small patrimonial estate in the neighbourhood of Rochelle. He had four sons, named Pierre, Abraham, Jacob, and Paul, three of whom were grown up men, the fourth, Paul, a youngster. The old man, seeing what was going on, insisted on the young men emigrating, or at least leaving France. But when the moment of parting came, the old people felt so much grief at parting with their last born, Paul, that although he set out with his brothers on their way to Holland, to which country, as a haven to refugees, they turned their steps, he was eventually returned to his parents; while his brothers accepted the offer of the Chamber of Delft, and proceeded to the Cape, where they settled down in the neighbourhood of the fertile valley of Fransche Haek, near the village of Stettenbach, where many of their descendants are found at the present day. There is a tradition extant, that in their later years they continually made inquiries of travellers and others who visited their farms, as to the fate of the friends they had left in distant France, for the affection to home still clung to them, but no one could tell aught of their parents or their little brother Paul. The De Villiers family were amongst the first settlers who introduced the cultivation of the vine at the Cape. The De Villiers family went to the Cape from Amsterdam in the ship "Zion," on Dec. 16, 1688, and landed there on May 6, 1689. The names of several members of the De Villiers family are found on the list of the Cape civil servants; but I cannot say, with any exactitude, as to who claims to be the head of the family. The Hon. J. H. de Villiers of this family is, however, at present Chief Justice of the colony, and takes precedence accordingly.

H. HALL.

Lavender Hill.

AMERICAN STATES (5<sup>th</sup> S. ii. 82, 174, 272.)—May I add one or two observations on this subject?

5. The correct name of Rhode Island is Rhode Island and the Providence Plantations. It was settled by Roger Williams, the Quaker, who was driven from Massachusetts by the persecutions of the Puritans.

7. New York was originally settled by the Dutch, and therefore called the New Netherlands. After it was taken by the British, it was called New York.

8. New Jersey was originally settled by Swedes. An interesting manuscript has recently been translated and published by the Pennsylvania Historical Society, about its early colonists.

12. Virginia was named after Elizabeth by Sir Walter Raleigh.

13 and 14. The two Carolinas were colonized by Protestants, under patent obtained by the celebrated Admiral de Coligny, in 1562, from Charles

IX., and the first expedition was commanded by Jean Ribaud.

15. Georgia was so called by Governor Oglethorpe.

18. Louisiana was Law's "Mississippi scheme."  
WEB—.

Philadelphia.

"TESTAMENTS OF THE TWELVE PATRIARCHS" (5<sup>th</sup> S. i. 308, 394; ii. 396, 457.)—The edition of this work in English, specified by MR. SHAW as "printed by R. Feeny (not Ferny), 26, St. John Street, Clerkenwell, 1837," is the Muggletonian edition. The Brothers Frost, under whose care it was issued, were leading members of this sect, which holds the canonicity of the work in question, as also that of the Book of Enoch.

MR. SHAW has omitted to mention that the title of this English version gives "Testament," not "Testaments." This, though obviously incorrect, is also commonly found in earlier English editions. It should further be stated, that this 1837 edition (pp. 162) has an Appendix, separately paged (pp. 42) of "Derivations, chiefly from the Hebrew, and explanations of several proper names occurring in the preceding work." This is "by a Professor of Hebrew," and has a different printer, J. Wertheimer & Co., Finsbury Circus. In all the copies I have seen, the second title referring to this Appendix is misplaced in the folding, so as to form the last page of the work. Your learned correspondent, R. S., inquired about this edition, and I have had the pleasure of placing a copy of it in his hands. V.H.I.L.I.C.I.V.

MR. DISRAELI'S EXPRESSION OF "FLOUTS, AND JIBES, AND JEERS" (5<sup>th</sup> S. ii. 168, 234, 398.)—Unless Mr. Disraeli himself will enlighten us, it seems useless to inquire whether the quotation from Rabelais, given by DR. RAMAGE, was in his thoughts or not on the occasion referred to. If guesses are admissible, I would remind DR. RAMAGE that the words are to be found in Shakespeare, and that it is, perhaps, more likely that they were suggested to the speaker from this source.

CHARLES WYLIE.

"AS SOUND AS A ROACH" (5<sup>th</sup> S. ii. 274, 314, 458.)—The German form of the proverb, "Gesund wie ein Fisch," with Ray's "As sound as a trout," show that "roach" or "trout" are only taken as types of fish in general. The expression seems to be taken from the lively movements of a fish in the water. "Plus sain qu'un gardon, more lively and healthful than a *gardon* (roach), than which there is not any fish more healthful nor more lively."—Cotgrave. "Frais comme un gardon."—Littré.

H. WEDGWOOD.

31, Queen Anne Street, W.

"GREWE," i. e., GREEK (5<sup>th</sup> S. ii. 204, 259, 274, 355.)—The following passage from the *Mirror of*



*Our Lady*, edited by the Rev. J. H. Blunt (p. 90), to which he has called my attention, seems to clearly establish the meaning of this word, and to convict me of error in my previous conjecture:—

"Thys worde Hymne ys a worde of *grew*, and ys as moche to saye as a praysynge. And thys worde psalme is a worde of *grew* also."

JOHNSON BAILY.

THE PRETENDER IN ENGLAND (5<sup>th</sup> S. ii. 408, 432.)—Some notices of a supposed visit of the Prince Charles Edward to England are in the *Monthly Magazine* (vol. xlix, p. 25, *sqq.*, 1820), in "Topographical Sketches of Oxfordshire," and were derived from Dr. Brookes, the Rector of Ship-ton-under-Whichwood, who, as a very old man, gave a visitor such information in his recollections of past time. The visitor, whose name I am not acquainted with (and have not preserved, if appearing in the magazine), inserted them in an article described as above.

ED. MARSHALL.

THE BLESSED THISTLE (5<sup>th</sup> S. ii. 48, 95, 198, 239.)—I am unable to say whether the legend attached to this plant in Switzerland be found here or elsewhere, but I have known the same legend applied here to the *Pulmonaria*, or garden lungwort. I was once warned by an old weeding woman of the ill luck that would follow its threatened eradication from my border; "for don't 'ee know," said she, "that they spots on the leaves were made by the Virgin Mary's milk?" Certainly, I was ignorant of the fact, and of course decided instantly on retaining the old-fashioned plant, but only as a living illustration of a class of harmless popular superstitions, which the school-master is doing his best to eradicate from the rustic mind.

T. W. W. S.

NOMENCLATURE OF VEHICLES (5<sup>th</sup> S. ii. 148, 235, 398.)—We have in Craven a vehicle called a "White Chapel." What is the origin of the name? Also another, called a "Shandary," a name equally inexplicable. STEPHEN JACKSON.

"JOHN JASPER'S SECRET" (5<sup>th</sup> S. ii. 407, 475.)—MR. COLLINS is slightly in error. This work was not first published in America. It was set in type from the manuscript in England; then stereotyped, a set of plates sent to America, and published simultaneously in the *Chimney Corner* in England, and in Frank Leslie's newspaper in America. The illustrations were drawn and engraved in England.

W. T. W.

THE BONES OF THE PHARAOKS (5<sup>th</sup> S. ii. 385, 434.)—Some few years ago the skull of Sir Thomas Browne (who in his *Hydriotaphia* speaks of our being "knaved out our graves") was taken out of his vault in the church of St. Peter Mancroft, Norwich, and having been disposed of for a conside-

ration, was placed by the purchaser in the museum of the Norwich Hospital. KIRBY TRIMMER.  
Norwich.

PRONUNCIATION OF "ACHES" (5<sup>th</sup> S. ii. 68, 139, 458.)—I came across the following the other day in the *Satires* of Bishop Hall (A.D. 1574–1656):

"Or Gellia wore a velvet mastick-patch  
Upon her temples when no tooth did ache."

It is in Satire 1, Book vi. of *The Three Last of Byting Satires*.

ARTHUR H. BROWN.

LATIN AND ENGLISH QUANTITY (5<sup>th</sup> S. i. 464; ii. 13, 417.)—Will J. L. C. S. oblige one of "the million" by mentioning the names of, say three, well-known "elegant speakers" who "always say contemplate (*templum*), not contemplate"?

ST. SWITHIN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ceramic Art in Remote Ages.* With Essays on the Symbols of the Circle, the Cross and Circle, the Circle and Ray Ornament, the Fylfot and the Serpent. Showing their Relation to the Primitive Forms of Solar and Nature Worship. By J. B. Waring. (Day.)

Too many splendid folios that appear at this time of the year have only their splendour to recommend them. Mr. Waring's folio is an exception. It is not intended merely for the eye, though numerous fine engravings so address themselves. It is also intended for the mind, to which it furnishes ample matter for thought, and a large amount of instruction, some of which is of a very rare and curious quality. The free and independent spirit in which Mr. Waring writes is well known to a pretty numerous public; and he has never expressed himself more freely or independently than on the present occasion. One conclusion at which this zealous inquirer has arrived is, "that the evidences of intercommunication and a fashion common to large bodies of the early inhabitants of Europe are placed beyond doubt, and the comparative lateness of many so-called prehistoric remains in stone, bronze, &c., is also demonstrated by facts." Mr. Waring's object, in fact, is to establish "a system of Comparative Art"; and the present folio is devoted to "the Earthenware of the Primitive Races of Europe." It is impossible to give more than a faint idea, within our narrow limits, of the contents, the details, and speculations to be found in this folio volume. Mr. Waring maintains that "the worship of our forefathers was essentially a Nature worship; and there is every reason to believe, from the character of their circular stone monuments, and from the symbols on the earthenware buried with their dead, that the worship of the Sun was dominant, was of a pure character, and was not associated with any of those idolatrous and hor-



rible practices which characterized the worship of the Sun amongst the Egyptians, Phœnicians, Assyrians, Indians, Greeks, Romans, and Mexicans." In connexion with Christmas Day and Sun-worship, Mr. Waring says: "Christmas Day . . . does not mark the actual birthday of the Founder of the Church, for that day is absolutely unknown; but . . . it was pronounced to be the 25th of December simply because it happened to be the principal festival of the worship of Mithras, as being the day on which the Sun entered its Winter Solstice, as Chrysostom expresses it." On this day (25th December), the birthday of Christ was lately fixed at Rome, in order that whilst the heathens were occupied in their profane ceremonies, the Christians might perform their holy rites undisturbed."

How far Mr. Waring will succeed in bringing his readers to agree with his own conclusions, we cannot say; but no one will dispute that in this folio, with its five-and-fifty plates, and its indispensable Index, the public possess one of the ablest of Mr. Waring's works, and one of the most tasteful that Mr. John Day has issued from the Savoy Press.

*The Diary of H.M. the Shah of Persia during his Tour through Europe in 1873.* By J. W. Redhouse. A Verbatim Translation. With Portrait. (Murray.)

WE can only add our testimony to that of many others, namely, that this genuine book is got up in a way worthy of its subject. One can hardly put down the elegant cover on its interesting pages without thinking, after all, how small a personage is Nasr ul Din; and how insignificant his empire compared with the sovereign and dominion of early times, when the Persian Empire was the size of the half of Europe, touched the waters of the Mediterranean, the Ægean, the Black, the Caspian, the Indian, the Persian, the Red Seas, and contained within its territories six of the grandest rivers in the world, the Euphrates, the Tigris, the Indus, the Jaxartes, the Oxus, and the Nile, each above a thousand miles in length. We received the Shah with as much "circumstance" as if he had been Lord Paramount of that once gorgeous empire.

*Memoir of Margaret, Countess of Richmond and Derby.* By the late Charles Henry Cooper, F.S.A. Edited for the two Colleges of her Foundation. (Cambridge, Deighton, Bell & Co.; London, Bell & Sons.)

THE Rev. John Eyton Bickersteth Mayor has very efficiently edited Mr. Cooper's valuable memoir of a true English lady of the olden time. Mr. Mayor has added something from himself. "In setting before the colleges' memorials of our foundress by a stranger to her house," he gracefully says, "I claim the right as of a well-nigh thirty years' pensioner at her board, to lay some offering of my own at her tomb." This valuable addition is in the interesting Appendix. There are also a useful Glossary and a carefully compiled Index. The reader will hardly close the volume without having come to the conclusion that the learned, dignified, lowly-minded Margaret Beaufort was a thousand times greater as an English woman than her son was as an English king. Henry VII.'s murder of the boy Earl of Warwick was as foul a crime, at least, as Richard III.'s murder of the young princes, his nephews.

*Illustrations of the Life of Shakespeare, in a Discursive Series of Essays on a Variety of Subjects connected with the Personal and Literary History of the Great Dramatist.* Part I. (Longmans & Co.)

IN about 130 folio pages, Mr. J. O. Halliwell has contributed much valuable information as to Burbage's "deserving man" and his times. This was to be expected from such a practised hand, and from such an unwearied power of research, as Mr. Halliwell's. The merits of the first part induce us to look with some impatience for the second. Meanwhile, we make note of one of the author's remarks, which is worthy of being borne in mind by the occasionally perplexed readers of Shakspeare. "It is not improbable that some of Shakspeare's works, perfect in their art, when represented before a select audience, might have been deteriorated by their adaptation to the public stage; and that in some instances the latter copies only have been preserved."

*The Burns Calendar: a Manual of Burnsiana, relating Events in the Poet's History, Names associated with his Life and Writings, a concise Bibliography, and a Record of Burns Relics.* (Kilmarnock, M'Kie.)

*Some Account of the Glenriddel MSS. of Burns's Poems, with several Poems never before Published.* Edited by Henry A. Bright. Printed for Private Circulation. (Liverpool, Gilbert & Walmsley.)

THESE two volumes are indispensable to all libraries containing the works and biography of Burns, whose owners wish to possess in a convenient form every sort of supplementary knowledge that could be collected having reference to the poet, the man, and his productions. Mr. M'Kie's work is of real general value, and Mr. Bright's of particular interest.

*History of the Conflict between Religion and Science.* By J. W. Draper, M.D. (H. S. King & Co.)

DR. DRAPER'S book is the thirteenth volume of the well-established International Scientific Series. The author is Professor in the University of New York. He has written a work that was universally desired, and wanting this history we should lack all clear knowledge of the conflict that began at Alexandria and is raging now. Dr. Draper, referring to the early propagation of the new religion of Christianity by missionaries, remarks, that "none of the ancient classical philosophers had ever taken advantage of such a means."

*The History of Advertising, from the Earliest Times.* Illustrated by Anecdotes, curious Specimens, and Biographical Notes. By Henry Sampson. With Illustrations and Fac-similes. (Chatto & Windus.)

MR. SAMPSON'S book is one of the most amusing that we have met with for a long period. It is a wonderful chronicling of social history in every possible form.

*The Works of Alfred Tennyson. Idylls of the King.* (H. S. King & Co.)

THIS is the seventh volume of the elegant, portable, and cheap series of the works of the Poet-Laureate, which will be comprised in ten volumes. A more "handy" edition, or one more likely to be permanently popular, is not to be expected.

WE have received *The Philosophy of Hamlet*, by T. Tyler, M.A. (Williams & Norgate.) The able writer, interpreting the sentiments of Hamlet, suggests that, "we may with probability conclude that we have in the conduct of Hamlet a dramatic representation of the will of man as governed by a higher Will, a Will to which all actions and events are subordinate, and which, in as mysterious and incomprehensible manner, is ever tending to the accomplishment of inscrutable purposes."—*Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin*, by the Rev. B. H. Blacker.



(Dublin, Herbert.) A very amusing and useful little record of two very pleasant suburbs of Dublin.—*Present Position of the High Church Party: a Few Words from a Layman.* (Rivingtons.) Earl Nelson's advice is to "demand with a united voice from Convocation, the maintenance of the Book of Common Prayer in its integrity, and the preservation of all the old Catholic heritage of our Church."—*The Position of the Celebrant at the Holy Communion, as Ruled by the Purchas Judgment, considered in a Letter to the Lord Bishop of Winchester,* by Morton Shaw, M.A. (Rivingtons.) A fairly written letter, in which the meanings of "North side" and "North end" are discussed with temperate consideration of the "Judgment" and its issues.

MR. H. T. WAKE, Cockermouth, writes:—"In a small shrubbery adjoining a house at Mosser, near Cockermouth, has recently been found a massive finger-ring of fine gold. When discovered, it was lying on the surface, but is supposed to have been removed along with some mould from a garden at the back of the house a short time previously. It is plain inside, without any hall-mark, but the exterior is polygonal in shape, having the following inscription engraved in large capitals on thirteen facets, viz.:—

+ | IO | SV | I : S | IG | N | E : | DE | AM | IS | T |  
E : | A.

The poesy seems to be "JOSUI SIGNE DE AMIS TE," and to mean "Joshua's token of love to thee," the A following being the initial of the young woman to whom it was presented. I take it to be a betrothal ring of the eleventh or twelfth century, and from the admixture of the Roman and Gothic E in the inscription, which peculiarly appears also in the great seal of William the Conqueror, in the word "EVNDE," as well also from its being in French, it is probably as old as the Norman period. I bought it of the farmer's wife who found it."

OLIVIA SERRES.—MR. WM. CHAPPELL writes:—"As an example of the manner in which the *soi-disant* Princess of Cumberland turned her impudent pretensions to profitable account, the following may be worth printing. I have extracted it from my daughter's book of autographs:—

"No. 15, Lambeth Road.

"I, Olive, Princess of Cumberland, covenant to pay Mr. Francis Hollings, Solicitor, No. 16, Lambeth Road, the sum of one hundred pounds sterling out of His late Majesty George III.'s legacey of 15,000*l.* to myself, as proved at Doctors' Commons, in consideration of Mrs. Elizabeth Hollings kindly teaching my daughter, Lavinia Serres, singing and the piano. Witness my signature, this 28th of August, 1822. OLIVE."

### Notices to Correspondents.

DANIEL BROMLEY.—We are unable to answer your queries.

P. T. ("Scotangtendath," p. 468.)—We have a letter for you.

### NOTICE.

Editorial Communications should be addressed to "The Editor"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

### NEW CHRISTMAS POEM.

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"The thoughts are plain, manly, and vigorous; the language clear and terse, with an occasional introduction of an archaic expression, very suitable to the subject-matter, and arguing an acquaintance with Early English literature, conspicuously absent from the works of our modern poetasters. You recognize at once that under the poetic form, amid all the display of fancy and carefully-elaborated diction, a great purpose is concealed, and you rise from the perusal with a stronger realization of the Invisible, a deepening of the religious feeling, and an awful sense of that sleepless Providence for which nothing is too minute, and which vindicates itself in the actions and lives of men."—*Union Review*.

"Dr. Lee is no milk-and-water poet. He evidently thinks for himself, means what he says, and says what he means, in no mincing language. Few men possess the same power, either from the pulpit or with the pen, of stirring up hearers or readers, as he possesses. And yet no man has a keener sense of the soft and tender side of nature, or a more reverent affection for all things sacred."—*Morning Post*.

"He has evidently a musical ear, as well as a rich imagination. There is a depth of thought in his verses not unworthy of the author of the 'Christian Year.'"—*Tablet*.

"The story of the poem is told with much dramatic force; the interest is well maintained, and the historical allusions are introduced with an almost epigrammatic conciseness. The lyrics, which here and there occur, are eminently graceful."—*Scottish Guardian*.

"Will add considerably to the reputation of the author, high as it already stands, as a writer of sacred poetry."—*Weekly Register*.

"Marked with a rare felicity of diction and melody of rhythm; and we would call especial attention to what we may style the 'landscape portion' of the story."—*John Bull*.

"Has a musical ear, and possessing considerable fluency of diction, knows how to use it with advantage. To these merits he adds a deep religious sentiment, and a firm grasp of dogmatic truth, which entitle him to take a high place among the Christian and Catholic poets of the day."—*Church Herald*.

"May be unacceptable to some critics; but will be regarded by his increasing audience of admirers as a poem of very high merit, with all his known power and vigour, interspersed with descriptions of Nature and natural objects of intense, yet simple beauty."—*Observer*.

Oxford and London: JAMES PARKER & Co.



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